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THE YOGA OF THE MĀLINĪVIJAYOTTARATANTRA

CHAPTERS 1–4, 7, 11–17

CRITICAL EDITION,
TRANSLATION & NOTES
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PREFACE



This volume contains a study of the yogic teachings of the *Mālinīvijayottara*, a Tantra of the Trika division of Śaiva revelation commented on extensively by Kashmirian medieval exegetes. Most of this work was completed for my doctoral thesis under the supervision of Prof. Alexis Sanderson of All Souls College, Oxford, and revised during a two year stay as *allocataire de recherche* at the Institut français de Pondichéry. It is only thanks to Prof. Sanderson's generous and substantial help that this study has been possible in the first place. Without hesitation he shared the fruits of years of research, his sources and even unpublished editions and translations.

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Somadeva Vasudeva,
8th of June,
Hook Norton

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I
INTRODUCTION

QUESTIONS about the *Mālinīvijayottara*'s yoga have hitherto been posed in misleading terms.[1] This is because the *Mālinīvijayottara* presents not a single yoga but attempts to integrate a whole plethora of competing yogic systems. At the core of this integration lie homologies of phenomenological gradations involving primarily three series: the [1.] seven experients *(pramātṛ)*, the [2.] four immersions of Kaula yoga *(piṇḍādi)*, themselves already correlated with four stages of gnostic development *(sarvatobhadrādi)* and the [3.] five states of lucidity *(jāgradādyavasthā)*. The basis of the whole system is the "fifteen-fold division [in apperception]" *(pañcadaśabhedana)*, an important innovation of the *Mālinīvijayottara* extensively applied in the detailed "conquest of the levels of reality" *(tattvajaya)* and elsewhere. Since this fifteen-fold division forms the backbone of the primary yogic teachings collected in the *Mālinīvijayottara* the seven perceivers it derives from are discussed in some detail.[2]

1 Thus RASTOGI (1992:247–280) attempts to discover whether 'Trikayoga'—a term I have not encountered in any primary source—originally had three, four or six *aṅga*s. Since there never existed such a thing as 'Trikayoga' the exercise succeeds merely in blurring the distinctions between the different varieties of Śaiva yoga homologised in the *Mālinīvijayottara*.

2 The main sources for the fifteen-fold division are three: Firstly the *Mālinīvijayottara* itself, the only available revealed Śaiva scripture teaching the fifteen-fold division. Secondly, it has been given a vigorous epistemological defence by the non-dualist exegete Abhinavagupta in the tenth *Āhnika* of the *Tantrāloka*; and thirdly it is cited with equal approval by Nārāyaṇakaṇṭha.

Only the preliminary yogic teachings of the *Mālinīvijayottara* are presented here. The defining characteristic of these yogas is that they require the Yogin to traverse a "path" *(adhvan)* towards a "goal" *(lakṣya)*. In the *Mālinīvijayottara*'s higher, Kaula subitist forms of yoga[3] the final level of Śiva is accessed more directly—"path" and "goal" are no longer helpful descriptive terms. Nevertheless, even these teachings present themselves as rejections of the goal-oriented yogic systems discussed here. It is therefore a truism that these higher systems cannot be fully understood if the doctrines they transcend are not first understood.

The source text (*Mālinīvijayottara* 1–4, 7, and 12–17) has been critically edited and prefaced by a description of the MS-material and the editorial policies. The source passages of the *Mālinīvijayottara*, presented largely in the order in which they occur in the text, have been translated and annotated. A running commentary adds further explanatory material, parallel passages from related Śaiva Tantras,[4] and attempts to tackle problems raised by Abhinavagupta's exegesis in the *Tantrāloka* (largely drawn from its tenth *Āhnika*).

I have neglected to investigate the complicated relation that the Saiddhāntika Ṣaḍaṅgayoga taught in *Mālinīvijayottara* 17 bears to Pāśupata yogas since this urgent task is better tackled by a specialist of those systems.

3 *Mālinīvijayottara* chapters 18–23.

4 The complexity of the *Mālinīvijayottara*'s systematisation and the condensed nature of its formulation have made it necessary frequently to adduce precursors, derivatives and extraneous exegesis simply to explain the underlying categories.

Sources

TEN MANUSCRIPT witnesses of the *Mālinīvijayottaratantra* are presently known to exist. Four of these, K_1, K_2, K_3 and K_4, are partially represented in K_{ED}, the *editio princeps* published by the *Kashmir Series of Texts and Studies* in 1922. Owing to political instability in Kashmir, these four MSS, which are still noted in the handlist of the Śrīnagara library, have not yet been accessible to me for inspection. Collation has shown that at least five of the other six MSS[5] derive from the same Kashmirian hyparchetype α (almost certainly written in Śāradā),[6] whose (sometimes substantial) *lacunæ*, occasionally completed by secondary conjectures, they share. Three of these, B, G and V, are in Śāradā, the remainder are in the bold, angular Devanāgarī favoured by Kashmirian scribes. The three MSS K_3, J and C (partially) transmit the same *viśeṣaka*-verse in the colophon which supplies information about the scribe. All surviving witnesses of the *Mālinīvijayottara* were written in Kashmir, or at the very least, were written by Kashmirian scribes. γ, the archetype of G and P, was written by a scholar-scribe familiar with Abhinavagupta's *Tantrāloka*, since G and P share marginal notes, copied with varying degrees of fidelity from a common set of annotations. These adduce explanatory material drawn from Abhinavagupta's

5 I have not yet been able to obtain a readable copy of C.

6 All of the surviving Devanāgarī MSS show commonly encountered Śāradā transcription errors.

Tantrāloka[7] and other exegetical sources. B and K_1 give *pāṭhāntaras*.[8] Those supplied in the margin of B are in a later hand, and attempt, with a few omissions, to regularise the text of B to that of the *editio princeps*. I have not consulted these MSS themselves but have read them from photographs, microfilms or photocopies.[9]

K_{ED}: The editio princeps gives some variants from three MSS: *ka, kha, ga*, here represented by the *sigla* K_1, K_2, K_3. Variants from a fourth MS *gha* (K_4) are noted only for a controversial line at *Mālinīvijayottara* 1.26ab. It is not clear to what extent this MS was used (or if it was used at all) to establish the rest of the text. These are described as follows:[10] K_1 belongs to the MS library of RĀJARĀMA ŚĀSTRĪ of Śrīnagara and is described as follows: written in Śāradā on country paper, 50 folios, 27 lines per folio, complete, correct, contains *pāṭhāntaras*, approx. 75 years old [i.e. copied around 1847 CE]. K_2 is the property of *paṇḍita* HARABHAṬṬA ŚĀSTRĪ of the Research Department, Jammu and Kashmir State: written in Śāradā on paper in "palmleaf format", 25 leaves, 24 lines per leaf, complete but with some *lacunæ*, correct, approx. 25 years old [i.e. copied around 1897 CE]. K_3 is in the possession of *paṇḍita* MAHEŚVARA RĀJĀNAKA of the Research Department, Jammu and Kashmir State: written in bold Devanāgarī on Kashmirian paper, 70 folios, $10'' \times 6''$, correct, with some *lacunæ*. Uniquely among the three

7 See for instance G_1 and P at *Mālinīvijayottara* 3.60 and 3.65; and note especially the shared corruptions in the citation of $TaĀl_K$ 33.14cd–17ab to *Mālinīvijayottara* 3.22.

8 See the description of K_1 in the *editio princeps*.

9 I thank the following scholars for kindly making materials available to me: Prof. SANDERSON for a photocopy of the Berlin MS B, Dr. J. HANNEDER for photocopies of the Jammu MS J and the Poona MS P, and Dr. J. TÖRZSÖK for photographs of the Vārāṇasī and Calcutta MSS V and C.

10 Cf. op. cit. foreword pp. i–iii.

witnesses used for K_{ED}, but in common with J and C,[11] this ms contains details of the scribe and time of copying of what may have been its exemplar[12] in the colophon:[13]

> The Tantra [entitled] the Triumph of the Engarlanded [Goddess], which [aids] in the crossing of Saṃsāra, formerly revealed to the Goddess in secret by the Supreme Lord,[14] out of a desire to bestow grace upon his devotees, was transmitted by Kārtikeya, hearing their dialogue, to the devoted sages. The learned Govindāśrama, son of the illustrious Nondapaṇḍita, commanded by his preceptor, copied this [Tantra] on Wednesday.

Madhusūdan Kaul Śāstrī (1922:iv) has corrected the collation of these three witnesses adducing some variants from testimonia in the works of Abhinavagupta, Kṣemarāja and Jayaratha.[15]

B: The Berlin manuscript, ka 1436. The ms is complete in 42 folios. It is written in slanting, modern Śāradā on local Kashmirian paper. The dimensions are unknown, since only a photocopy was available to me. It contains on average 24 lines a page and approximately 28 *akṣara*s per line. The *Mālinīvijayottara* is the first text of this composite ms containing also the *Netratantra* and the *Mataṅgavṛtti*. Frequent conjectures *secunda manu* fill in the *lacunæ* and occasionally there are also marginal annotations in a third (?)

11 C lacks the final hemistich.

12 *Samvat 26 vaivadi saptamyāṃ bhaume* /, 'Tuesday, the seventh of the waning lunar fortnight of *Vaiśākha-* in the year '26 [of *Vikrama* (=1769 ce)]'.

13 *Mālinīvijayaṃ devyās tantraṃ rahasi yat purā / parameśena saṃproktaṃ bhaktānugrahakāmyayā // kārttikeyena yac coktaṃ śrutvā saṃvadatos tayoḥ / munīnāṃ bhaktiyuktānāṃ saṃsārārṇavatāraṇam // tad etad gurvanujñāto* ***Govindāśramasaṃjñakaḥ*** */ śrīNondapaṇḍitasuto budhe 'likhata vai budhaḥ //.*

14 Or, *devyās tantraṃ*: 'the Tantra of the Goddess'.

15 He states: 'The major portion of the ms owes its correction particularly to the *Tantrāloka*... and to the *Svacchanda*...'. Unfortunately Madhusūdan Kaul Śāstrī does not specify the exact passages used.

Figure 1: *Folio 29*^{v} *of* B*, showing* MVUT *16.59–17.6ab.*

hand. The final colophon supplies the name of the scribe as Rājāna Mukunda and the date as the fifth lunar day of the waxing lunar fortnight in the month Bhādra in the year '65: // *samāpto* ⟨'⟩*yaṃ granthaḥ saṃvat 65 bhādraśuklapañcamyāṃ citritaṃ RājānaMukundena //*. Verses are neither numbered nor punctuated.

G: The Göttingen manuscript is preserved in two separate parts, catalogued individually, which together form one single continuous codex[16] containing the first 19 chapters of the *Mālinīvijayottara*. It is not recorded how or when the manuscript became separated into two parts.

The placement of superscript *anusvāra* and *e-mātrā* is occasionally haphazard, the ligatures *bha* and *ru* are virtually indistinguishable (note especially the confusion in chapter 3: *jayarudra-*/*jayabhadra*). The text has been revised and corrected both *propria* and *secunda manu*; corrections are noted both interlineally and in the margins; insertion points are tagged with standard *kākapāda* (or *haṃsapāda*) marks. The slanting descenders in the ligatures *pra-*, *tra-* and *ja-* are occasionally extended into the next line. In the lower, outer margins of the reverse sides is noted the abbreviated title, *mā° vi°*, and the folio number. G may have been at least partially dictated, since the scribe has at 2.43d spelt out the word *daṇḍa* rather than added the appropriate vertical punctuation stroke.[17]

G_1: Catalogued as Mālinīvijayottaratantra, Staats- und Universitätsbibliothek Göttingen, accession no. mu i 78, modern Śāradā on burnished paper, 32 folios, 21×16 *cm*, 13×9.5 *cm*, 16 lines per

16 Copied in a single hand on the same paper.

17 See also the curious insertion of a *daṇḍa* in the middle of the word *jaga|ty* at *Mālinīvijayottara* 1.40d. The reciter presumably split the *sandhi* between *jagati* and *alam*. The scribe began to write the *i-mātrā* then realised that he should put in the correct *sandhi*, forgetting to delete the half-completed *i*-ligature in his haste to keep up with the recitation.

Figure 2: *Folio 1^{v} of* G$_1$, *showing* mvut *1.1–10b.*

folio, undated, *adhikārāḥ* i–ii.22.[18] Contains marginal annotations *secunda manu* in chapter 3. *Lacunæ* in the original are carefully marked throughout.

G$_2$: Catalogued as *Mālinīvijayottaratantra*, Staats- und Universitätsbibliothek Göttingen, accession no. mu i 36. Written in modern Śāradā on worn grey paper, contains 28 folios; 2^{v}, 3^{r} and 28 are left blank. The ms shows three sets of original foliation, 18, 1–14, 1–10. It has also been renumbered with arabic numerals in pencil.

18 ms catalogue no. 641, Janert & Poti (1975:102).

Figure 3: *Folio 7^r of V, showing* MVUT *1.14–27a.*

It measures 21×16.5 cm, the inscribed area being 13×10 cm. For the most part there are 16 lines per page and the text contains only *Adhikāra*s 11.22–19.86.[19]

V: The Benares manuscript, Benares Hindu University codex no. C 4106, is not mentioned in the printed catalogue. It is complete in 46 folios, written in clear, modern Śāradā. The codex commences with 6 folios of a complete, richly annotated copy of the *Vijñānabhairava*. The *Mālinīvijayottara* begins on folio 6^r. The abbreviated titles *vi° bhai°* and *mā° vi°* followed by folio numeration in the lower outside margins of the reverse sides are original; a secondary set of confused pencil numbering is found in the righthand top corner. The twelfth and thirteenth chapters are disordered

19 *Ibid.* MS catalogue no. 1249.

but no material is missing. The dimensions of the manuscript cannot be ascertained since only a photographic reproduction was available for consultation (approximately 10×13 cm seems likely). The opening and final folios appear to be brittle with age, and some damage to the text has occurred. There are 15–18 lines per folio, and approximately 35 *akṣara*s per line (the stichometry of the codex is however rather inconsistent). *Pādayuga*s are sporadically separated by single or double *daṇḍa* punctuation. The scribe has evidently copied a lacunose original, the defects of which he usually faithfully records by the use of dashes for lost syllables. He might even be reproducing illegible ligatures (resulting from correction of the original?) verbatim. See for instance V folio 8ʳ 1.40c: °*sta**mba***°, where the *mba-* ligature is deliberately distorted to resemble both *mba-* and *mbha-*. Although conscientiously written, some of the descenders are occasionally extended into the next line and sometimes partly obscure *anusvāra*. The scribe has taken great care to distinguish the ligatures *sa* and *ma*, easily confused in sloppily executed Śāradā, but *ccha*=*stha* and *bha*=*ru* present the usual difficulty. *Jihvāmūlīya* and *Upadhmānīya* are sporadically used. Corrected both *propria* and *secunda manu*. Inconsistencies of *visarga-sandhi* and nasalisation are reported only where relevant to other textual variance. Contains some variant readings and insertions in a second hand. V is the only MS to begin with an invocation to the Goddess Parā.

J: The Jammu manuscript, deposited in the Śrī Raghunātha Temple Library, is listed as 'Mālinīvijayam', MS no. 1524/ka. It is not recorded in the printed catalogue and its dimensions are unknown to me since only an enlarged photocopy was available for consultation. It is written in an even, bold, Kashmirian style Devanāgarī often seen in transcripts of Śāradā MSS prepared in Jammu. The MS is complete, with some *lacunæ* marked by added blank space

(occasionally the number of syllables presumed missing is given by dashes). The ms has been corrected by a second, swifter flowing hand, which also supplies secondary *marginalia* and (usually misguided) conjectures to fill some of the *lacunæ* The colophon statement, recording details about the scribe Govindāśrama, is identical to the one found in K_3.[20]

A third, slanted hand then adds the date: *śrīnagaramadhye liptam 1941*: 'copied in Śrīnagara in [*vikramasamvat*] 1941 [=1884 ce]'. The ms contains 118 folios bound in *libretto* format, usually with 15 lines per folio and approximately 14 *akṣaras* to a line. The signs for *ca* and *va* are occasionally indistinguishable; the *anusvāra* is slightly to the left of the syllable it nasalises. *Anusvāra* is used throughout in place of the homorganic nasal. In common with the other Devanāgarī witnesses of the *Mālinīvijayottara*, J shows all of the errors typical of transcription from Śāradā.

Figure 4: *Folio* 1^v *of J showing* mvut *1.1–5d.*

J is the only ms to introduce every new chapter with an invocation (*śrīgurubhyo namaḥ*).

P: The Poona manuscript is catalogued as Mālinīvijaya,[21] Deccan College ms no. 488, Collection of 1875–76, 42 folios, 12–13 lines per folio with approximately 50 *akṣaras* per line. The original scribe has corrected the foliation so that: folio 4^r = folio 5^v and

20 Colophon: *samāptaṃ vedaṃ* (error for *cedaṃ*) *Mālinīvijayaṃ nāma mahātantram //iti śivam //oṃ...* (+verse).

21 Bhandarkar (1888:101).

Figure 5: *Folio 2^r of P showing* MVUT *1.20cd–33ab.*

recto. The text is complete with some *lacunæ*. Marginal corrections and conjectures fill many of the reported gaps in the original. It is written in bold, Kashmirian Devanāgarī. Occasionally the scribe has reverted to the presumably more familiar Śāradā *kta-* ligature and medial *e-mātrā*. P shows abundant errors of metathesis, transposition, euphonic combination etc., many deriving from a careless transcription of the Śāradā original. Half-verses are separated by additional space rather than punctuation. P is the least carefully copied MS of the *Mālinīvijayottara* available to me.

C: The Calcutta manuscript is held in the Royal Asiatic Society of Bengal. It is catalogued as Mālinīvijayottaratantram, MS no. 5821. 1554. Written on modern Kashmirian paper in modern Kashmirian Devanāgarī with 13 or 14 lines per folio, it measures $11.5\times 7''$ and is incomplete, consisting of folios 2–40. The colophon statement mirrors K_3 but lacks the final *pādayuga*.[22] This MS has not yet been collated, since the available photographs are too dark to be legible.

Another MS bearing the title *Mālinīvijaya* held at Wai was also examined but proved to be a fragment of a Kaula ritual manual: Mālinīvijaya, Prajñā Pāṭhaśāla Maṇḍala Collection serial no. 8232, L. no. 9–2/479. It is written in Devanāgarī on paper with 9 lines

22 HARAPRASĀDA SHASTRĪ (1939:27).

per folio and 21 characters per line. It measures 16.3×10.4 *cm* and is incomplete in 31 folios. It is said to be in good condition.[23]

23 Joshi (1995:1046, 1047).

Editorial Policies

As the critical apparatus shows, all of the witnesses share important *lacunæ*. This, coupled with the fact that the witnesses are restricted to the Śāradā script and more recent transcripts in Kashmirian Devanāgarī presumably intended for export, generates the initial impression that we are here dealing with a more or less vertical transmission.[24] The expectation, that such an apparently closed transmission, protected from outside influence by its provinciality, should be uncontaminated and therefore amenable to analysis by the stemmatic method of textual criticism pioneered by LACHMANN[25] is, however, a false one. Even the briefest perusal of the apparatus shows that some of the witnesses contain corrections both *propria* and *secunda manu* which are related to other witnesses (in the case of B even to the *editio princeps*), and the *lacunæ*, whether shared or not, are frequently

24 SRINIVASAN (1967:4 § 1.1.6–7) has observed that within limited geographical regions, and language groups with their own script, textual transmission tends (as he cautiously notes this is a tendency and not a necessity) to be comparatively protected from serious contamination. He states: '*Positiv ausgedrückt: Die Überlieferung eines Werkes in Nicht-Devanāgarī-Schriften könnte zur Bildung einigermassen vertikal verlaufender, sich nicht allzu sehr gegenseitig beeinflussender, somit aber für die Ermittlung des primären Wortlauts des Werkes wertvoller Überlieferungslinien führen.*' He points out that it is Devanāgarī, the common, shared script of India, which acts as the carrier of serious contamination from other regions and differing lines of transmission. This is debatable. In the Kashmirian recension of the *Mālinīvijayottara*, at least, we will see this principle violated.

25 See TIMPANARO (1971).

filled in by scribal emendations and conjectures. Since there is no evidence to suggest that their exemplars were different, caution demands the assumption that some such "improvements" to the text are carried on into subsequent copies of the MS, where they appear indistinguishable from vertically transmitted primary readings.

The situation is complicated further by the availability of abundant external evidence for the text of the *Mālinīvijayottara* (collectively denoted by the siglum κ). Much has survived in directly attributed citations and paraphrases in the exegetical works of Sadyojyotis (possibly), Nārāyaṇakaṇṭha, Rāmakaṇṭha, Abhinavagupta, Kṣemarāja and Jayaratha. Among these the citations in Abhinavagupta's works constitute the most important historical evidence extant for the *Mālinīvijayottara*. Abhinavagupta presents himself as an initiate of the *Mālinīvijayottara*'s scriptural tradition, whose authority he upholds. This by no means implies that his citations of the text are the most authoritative: many citations occur in the *Tantrāloka* where metre and doctrine often force Abhinavagupta slightly to alter the text. Such passages, noted in the commentary accompanying the translation, pose less of a problem for the textual critic, since motive and opportunity for textual change are evident. Far more problematic are paraphrases and passages where Abhinavagupta deviates from the otherwise constituted text for no apparent reason. For example, at *Mālinīvijayottara* 17.31a: *śatārdhoccārayogena*, 'by fifty enunciations', Abhinavagupta (*Tantrāloka* 30.56c) reads: *śatāvartanayā hy asyāḥ*, 'by a hundred repetitions of this [razor-mantra]'. There is no immediately obvious reason why "one hundred" should be substituted for "fifty". Is Abhinavagupta here simply misremembering the exact number on the grounds that all that is significant to him is that it is a fairly large number? His commentator Jayaratha cites the corresponding passage of the *Mālinīvijayottara*, reading fifty repetitions, without remarking

on the discrepancy. He, too, seemed to think nothing of it. The conclusion to be drawn from such instances must be that the *Tantrāloka*'s citation of the *Mālinīvijayottara* is of uncertain, uneven fidelity. The degree to which the editors of the KSTS compared their texts with each other is also unclear, though it is doubtful that this was carried out systematically.[26] The *Mālinīvijayottara* was published in 1922, the *Tantrāloka* from 1918–38. MADHUSŪDHANA KAUL ŚĀSTRĪ, the editor of the *Mālinīvijayottara*, himself states that he has corrected the text with the help of the *Tantrāloka* and other publications of the KSTS. For the volumes of the *Tantrāloka* produced after 1922 the reverse must also be assumed. A reading of K_{ED} not supported by the available MSS but "confirmed"[27] by

26 Evidence that MADHUSŪDHANA KAUL ŚĀSTRĪ's use of the $TaĀl_K$ was erratic: At *Mālinīvijayottara* 1.45d the reading *dehapāte śivaṃ vrajet* is given by $K_I B\gamma V$ $TaĀl_K$ 19.1d $TaĀlViv_K$ 1.43c and a citation in the *Janmamaraṇavicāra*. This reading is also supported by J whose scribe has made the simple error of confusing *pa* and *dha*: *dehadhāte śivaṃ vrajet*. In other words, this is the reading of all of the MSS available to the present editor and of three testimonia. MADHUSŪDHANA KAUL ŚĀSTRĪ, however, has adopted *dehapātāc chivaṃ vrajet*, possibly because this is the reading given at $TaĀl_K$ 13.203d. It is not unimaginable that he should have been aware of only that single testimonium, which he unduly supposed to be superior.

27 In any case, unbiased external confirmation cannot be expected from the very exegetical tradition which has also been responsible for the transmission of all of the available MSS. Nevertheless, there are cases where changes introduced by the early exegetes have not found their way into the MS-transmission of the *Mālinīvijayottara* (where they have, and where no true external control is possible, there is no immediate possibility of reconstructing a passage). For instance, the definition of the third sign of divine possession at *Mālinīvijayottara* 2.15ab: *sarva**sattva**vaśitvaṃ*, secured by parallels in the $Siddhayogeśvarīmata_T$ transmitted independently in Nepal, appears in the $TaĀl_K$ as *sarva**tattva**vaśitvaṃ*, translating an emphasis on magical power to the realm of metaphysics, presumably justified by the fact that chapter 2 of the *Mālinīvijayottara* treats of the *tattvādhvan*. Only B and J have adopted the reading *tattva*. May this

a scholium in the *Tantrāloka* must therefore remain tainted with uncertainty until the Śrīnagara MSS have been checked.[28]

There are nevertheless plenty of cases where the text constituted from the MSS is identical to a testimonium and also cases where the testimonia are superior.[29] Strictly, even such scholia do not guarantee a reading with absolute certainty. It is still possible to imagine that the reading is false and has been arrived at (by emendation) independently in two unconnected transmissions. Nevertheless, the authority of the Kashmirian recension constituted from this combination of sources is certainly greater than it is where only either of these remains.[30]

The history of the *Mālinīvijayottara* before its Kashmirian recension is unknown. It would of course be absurd to believe that the early transmission of the *Mālinīvijayottara* up to its utilisation by the Kashmirian exegetes was handled by ancient LACHMANNs, but in any case worry about the earliest version of the *Mālinīvijayottara* is of no avail, since the surviving materials are insufficient to attempt a reconstruction of the text preceding its Kashmirian recension. Such testimony for an earlier recension can be expected from two sources. One is the Nepalese recension of the *Siddhayogeśvarīmata*—but unfortunately the two available MSS of this

indicate that their shared ancestor was written by a learned scribe familiar with the TaĀl_{K}?

28 See for instance the following cases where the present editor has preferred the MSS to K_{ED}+TaĀl_{K} (the MSS reading is given first): *Mālinīvijayottara* 2.12d: *gacchanti paramaṃ padam / padaṃ gacchanty anāmayam*, 2.16a: *proktaṃ / jñeyaṃ*, 4.25d: *parāvyāptir udāhṛtā / parāyā vyāptir iṣyate*, 12.11b: *°saprabhaḥ / °saṃnibhaḥ*, 12.40a: *yogyatāvaśagā jātā / yogyatāvaśasaṃjātā*.

29 For instance *Mālinīvijayottara* 12.9c: *lakṣya°* for *lakṣa°* in all MSS.

30 A rare case where only external evidence for a passage remains is *Mālinīvijayottara* 17.33. This verse is paraphrased in the TaĀl_{K} together with the preceding verse, which happy circumstance confirms its placement, and it is also cited by Jayaratha.

text are of such poor quality that the *Mālinīvijayottara* has had to serve as a model to reconstruct difficult passages.[31] Another is the *Svāyambhuvasūtrasaṅgraha*, which is doctrinally and textually often very closely related to the *Mālinīvijayottara*. However, the nature of the *Mālinīvijayottara*'s dependence must remain vague until the *Svāyambhuvasūtrasaṅgraha* itself can be evaluated in a critically edited form. Glimpses into an earlier stratum of the *Mālinīvijayottara* are therefore rare and uncertain.

It is nevertheless difficult to believe that Śaiva Tantras were handled as cavalierly a thousand years ago as they were more recently in Kashmir.[32] More than a century ago, Bühler described how Kashmirian scribes preparing transcripts for him during his tour to collect manuscripts in Kashmir asked whether he required the *lacunæ* to be "filled in". Wezler & Motegi (1998) quote this anecdotal evidence to illustrate the imprecise nature of recent Kashmirian manuscript transmission. Since more definite observations are not yet possible, a few general remarks will have to suffice.

31 See Törzsök (1999).

32 There are of course also clear examples of early Śaiva Tantras surviving in highly corrupt early mss. For instance the scribe of the only surviving ms of the *Bhairavamaṅgalā*, copied in the early ninth century ce, seems to have been ignorant of even the most fundamental rules of *sandhi* and Sanskrit grammar. Nevertheless, since it is often fairly simple to correct and emend the text, it appears that most of these errors do not in fact have a long history. Unfortunately very little is at present known about the criteria (scribal dialect, codicology, types of error etc.) which might one day enable us to verify or disprove such a claim. At present even elementary problems of dating Sanskrit mss paleographically or codicologically remain informed guesses. Despite obvious evidence that the study of *Überlieferungsgeschichte* yields significant results (Tarrant (1997:117)), few editors of Sanskrit texts seem willing to extend their study of individual textual traditions beyond the schematic analysis provided by stemmatics.

Considering, for instance, the deliberate excision of a doctrinally embarrassing statement[33] at *Mālinīvijayottara* 1.26cd (missing in six MSS but commented on by Abhinavagupta), it seems indeed that the textual transmission of the *Mālinīvijayottara* has been no safer in the hands of learned Kashmirian scholars (who nominally accepted its authority) than it would have been in the hands of the semi-literate scribes who transmitted many Śaiva Tantras in Nepal.

At least two MSS of the *Mālinīvijayottara*, G and P[34], were dictated.[35] Errors of homophony, errors arising from the loss of aspiration etc. in the reciters' normal pronunciation and so forth must therefore be assumed in these. There is, furthermore, evidence that dictation was a common practice in the earlier copying of Śaiva Tantras. The *Ṣaṭsāhasrasaṃhitā*, a Tantra of the cult of the Goddess Kubjikā, teaches an elaborate ritual accompanying the dictation of scripture by the *ācārya*.[36]

A MS preserving an abundance of apparently grammatically correct and doctrinally coherent variants is thus no guarantor of originality. Rather the opposite may be the case. Kashmirian re-

33 The *Mālinīvijayottara* there defines Māyā as categorically different from Śiva. The dualist implications of this statement evidently have been unacceptable to some Kashmirian scholar-scribes. See SANDERSON (1992).

34 Or their shared ancestor.

35 Dictation underlies: *jaga/ty alam* G 1.40d, the reciter split the *sandhi* and the scribe commenced to write the *i-* ligature before abandoning it. The speed of recitation presumably left him no time to return and delete it. *Caturvidhaṃ daṇḍa* G 2.43d, the reciter enunciated the punctuation. *Prāpno/ty abhīpsitam* P 17.21d.

36 *Ṣaṭsāhasrasaṃhitā* 3.1–37. Śiva describes an extravagant ritual, which, as SCHOTERMAN (1982) remarks, can only have been detrimental to the scribe's concentration. Even worse, the preceptor, we are told (3.29cd: *tato maṅgalanirghoṣaiḥ pustakaṃ vācayet tataḥ*): 'Should read out the text accompanied by auspicious exclamations.'

censions of Śaiva Tantras often differ substantially from Nepalese recensions surviving in much earlier palmleaf MSS.[37] The kind of variation seen is exactly the kind a reworking by learned scholars would have produced: substitutions for *aiśa* readings, elimination of non-Pāṇinian *sandhi* by adding meaningless conjunctive particles etc. Emendation and horizontal[38] transmission must be admitted even in the regionally restricted transmission of the *Mālinīvijayottara*. Will therefore, as Maas[39] predicts, any attempt at establishing the *stemma codicum* fail?

The result of contamination need not be a complete obscuration of the relationships between the MSS but can also simply be a falsification of these.[40] To simplify, this distortion can be traced to the difficulty in distinguishing vertical from horizontal transmission. The resulting damage to stemmatic judgement has two main manifestations: A false differentiation of single MS-families,[41] and the false unification of different MS-families by convergences. A simple situation can in this way appear falsely complex, and a complex situation can similarly appear simpler than it really is and the

37 *Cf.* the *Svacchandatantra*, portions of the *Tantrasadbhāva* quoted by Kṣemarāja and the citations of the *Siddhayogeśvarīmata* by Abhinavagupta and Jayaratha. See Sanderson 1992c.

38 In the case of B the transmission has even been retrograde: the MS has been corrected from the *editio princeps*.

39 Maas (1954): '*... bei vielgelesenen Texten dagegen pflegt Kontamination einzutreten, und im Bereich einer Kontamination versagt die strenge Stemmatik.*' It is of course by no means clear that the *Mālinīvijayottara* is a "much read text"; rather the opposite is indicated by the paucity of the surviving manuscript material, but undoubtedly its transmission is contaminated.

40 Timpanaro (1971:134).

41 As Timpanaro (1971:134) explains, if A, B and C are independent copies of α, but A has been copied by a scribe who has genuinely improved the text by conjecturally correcting obvious errors, then it is tempting for any editor to assume a bipartite stemma grouping B and C together against A.

deceived editor weights variants incorrectly.[42] Various remedies have been proposed in response to this problem. Above all, great care must be taken to distinguish types of readings. There are basically three types of readings: good readings, competing readings of equal merit, and scribal blunders. Evidently, it is only this third type of complete errors (or more precisely "nonoriginal features") that may be considered as conjunctive errors ("*Bindefehler*"), evidence that two witnesses share a hyparchetype.[43] Horizontal transmission of obvious scribal blunders is unlikely because a scribe would prefer a variant reading only if he believed it to be an improvement. Problems arise when readings of the second type are used as evidence that two MSS share a common ancestor. Applying this to the textual criticism of the *Mālinīvijayottara* is fraught with dangers: The capacity or willingness of Kashmirian scribes to produce conjectures and emendations is difficult to anticipate and will naturally vary from case to case. How, for instance, would a semi-literate scribe such as the author of P be able to distinguish good from wrong readings? What would be his criteria for accepting external material?

Kashmirian MSS often show several generations of annotation, and the critical editor's dilemma lies in trying to anticipate how the individual scribes of his MSS would have dealt with such additional material.

In extreme cases, a learned scribe, conjecturing on the basis of several MSS might even produce a textual passage which cannot be lineally derived from any one MS: a text which is stemmatically worthless, but at the same time of inestimable value to the

42 Taking up the situation introduced in the previous footnote: The editor, wrongly grouping B and C together against A is misled to believe that the situation is 'one against one' whereas in fact it is 'two (B and C) against one (A)'.

43 See GRIER (1988:272), who argues against accepting only two categories of readings: authentic and non-authentic.

constitution of the original (many of the MSS he used may no longer survive).

The textual critic is still faced with the classical *itaretarāśrayadoṣa*: to identify "*Bindefehler*" one needs to know the text, to determine the text one needs to know the "*Bindefehler*".

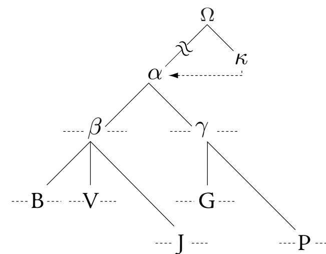


Figure 6: *Pragmatic stemma*

Is then the stemmatic method a useful reconstructive tool in the case of the *Mālinīvijayottara*?

During the initial stages of the collation a bipartite stemma appeared to underlie the observed groupings of readings. By following the common-error method mechanically it is easy to arrive at the stemma shown in fig. 6. This stemma, however, demands further discussion. The problem of the unnatural prevalence of stemmatic bipartism was first raised by Bédier.[44] He noted that a disproportionally large number of critically edited medieval French texts showed a bipartite stemma. Bédier argued that this points to errors underlying the stemmatic method and he thus turned away from Lachmann's principles and abstained from any attempt at *recensio*, restricting himself instead to a single, best MS—the *codex optimus* which requires the least emendation.

Bédier's astute observation must give any critical editor cause to rethink the method by which a proposed stemma was arrived at. But we need not follow Bédier and consequently reject stemmatics as inherently flawed.

Pasquali (1930) severely attacked what he called Bédier's

44 Bédier (1928): '*Dans la flore philologique il n' y a d'arbres que d'une seule essence: toujours le tronc se divise en deux branches maîtresses, et en deux seulement… Un arbre bifide n'a rien d'étrange, mais un bosquet d'arbres bifides, un bois, une forêt ? Silva portentosa.*'

"intellectual dadaism".[45] MAAS tried unsuccessfully to show that bipartism was statistically inevitable,[46] and PASQUALI goes as far as denying the prevalence of bipartism in Latin and Greek texts.[47] Although much progress has been made the issue is far from settled.[48]

What kind of groupings can be observed in the *Mālinīvijayottara?* The following *lacunæ*, shared by all of the witnesses, show that all surviving MSS originate in α: 1.26, 1.36a, 1.37ab, 2.26d, 4.27c, 7.7d–8b.

Evidence that G and P derive from γ are the following conjunctive errors: 2.30b *śaktiśambhu* for *śaktiśambhū*, 2.48 *'dhvanā* for *'dhunā*, 4.19d *yāvat trīṇi tu pārthive* (in the margin of both G and P) for *pañcaikārṇadvayaṃ dvaye* (the correct reading is also in P!), 12.31b *pātālādipatir* for *pātālādhipatir*, 12.36b *dvitīyaṃ* (unmetrical) for *dvitayaṃ*, 13.2b *suvartalaṃ* for *suvartulaṃ*, 13.12d *svasthiratāṃ* for *susthiratāṃ*, 13.17d *tuṣyatiḥ* for *tu cyutiḥ*, 13.20a *ityeyaṃ* for *itīyaṃ*, 13.23a *asyat* for *anyat*, 13.39d *jana°* for *'ñjana°*, 14.15c *jīvevā* for *jīved ā°*, 15.29c *nayanadṛtijaṃ* for *nayanāvṛtijaṃ*, 17.19c *prevan* for *prerya* etc.

BVJ derive from β. They share the following *lacunæ* against γ:[49] 1.50d, 4.38c (B has a conjecture), 7.20a. Furthermore, they share conjunctive errors at 2.46a *yaṃ jñeyaṃ* for *saṃjñeyaṃ*, 2.53a

45 The absurdity of BÉDIER's demands is often pointed out, *cf.* TIMPANARO (1971:117), but the type of text BÉDIER was dealing with often is indeed preserved in MSS showing such enormous differences in quality that editing the best codex must have seemed very attractive.

46 KLEINLOGL (1968:63ff.) has shown that the premises for MAAS's statistics are wrong.

47 TIMPANARO (1971:118) footnote 268.

48 See TIMPANARO's (1986) continuing objections and REEVE's (1986:57–69) defence of stemmatics.

49 This alone is of course inconclusive evidence. An old and brittle birchbark manuscript might be copied many times over, each new reader damaging it a little more. Such cumulative deterioration may be inferred if several MSS

°*viṃśatyapādīni* for °*viṃśatyabādīni*, 2.53b *tadvadvādyakṣarāṇi* for *tadvaddhādyakṣarāṇi*, 4.21b *dvyarṇaṃ* for *tryarṇaṃ* etc.

This tripartite descent is here not reduced further. Grier (1988) has argued that editors should not permit any tripartite descent to remain in a stemma.[50] This is because of the inherent limitations of Lachmann's method. Agreement between any two mss in a tripartite descent means the reading of the third must be eliminated, because two scribes are unlikely to have made the same error. Likeliness is however no certainty, and Grier therefore thinks it better falsely to produce a bipartite stemma so no potentially true readings are eliminated.

Now, the pervasive contamination evident in the *Mālinīvijayottara*'s transmission has devalued stemmatics to the point that no editor could justify the elimination of readings on supposed stemmatic grounds alone. Furthermore, not all surviving witnesses have been used as of yet (a fully positive apparatus is provided). And since the limitations of Lachmann's method have been borne in mind, all cases, whether doubtful or not, have been tried on their individual merits anyway. Therefore the tripartite descent has not been reduced any further.

show gradually enlarging *lacunæ* at the same places, just as is the case with the *Mālinīvijayottara*.

50 Grier (1988:275) demands that the editor should deliberately produce a bipartite stemma even where he knows it to be false. He concludes: 'If, then, any multipartite descent is likely anywhere within the tradition, the editor must not accept a multipartite stemma, which has the potential to eliminate true readings, but instead retain all unique readings from the pertinent witnesses for the editorial stage of *examinatio*. In the same way, witnesses that are suspected of being *descripti* must not be eliminated, but arranged in a bipartite division. This type of stemma does not depict the genealogical relationships of witnesses; rather it shows in a schematic way, the historical descent of the text.'

Statistically V and J share a larger number of agreements than either MS does with B. But none of these qualify as true conjunctive errors because it seems that the scribe of B (and to a lesser degree also the scribe of V[51]) was capable of emending obvious errors and/or had access to other MSS. For instance at 1.18c V and J show a lacuna: *si⁻kṣur*. It requires no great ingenuity to correct this to *sisṛkṣur* and it would therefore be wrong to use this as evidence that V and J should be grouped together against B. Similarly, there are no conclusive conjunctive errors grouping B and V against J. For instance, at 2.55a B and V read *utpūcityā* for the correct *utpūyinyā*, but J here reads *tatpracitryā* which can easily be explained as a misreading (or an attempted correction) of a Śāradā *utpūcityā* in β. These relationships lead to the establishment of the stemma shown in figure 6. Of course, pervasive contamination means that it cannot be relied upon mechanically to eliminate readings.

The critical apparatus retains both variants which the present editor has judged negligible, and the type of crass, impossible errors produced by scribes unfamiliar with the Sanskrit language (prominent in P). This is because circumstances beyond the present editor's control have made it impossible to collate the (four?) MSS in the Śrīnagara library. Under these circumstances the editorial stage of *examinatio* is not yet complete, and a reduction of the apparatus (whether it be the traditional method of *eliminatio codicum descriptorum* or the more recently proposed *eliminatio lectionum singularium*[52]) would be premature.

To sum up we may observe, preliminarily, that all of the MSS used go back to a single, lacunose, Kashmirian manuscript α. The strongest grounds for confidence in the bipartite transmission

51 See for instance V's correct *vyāptaṃ* at 4.24a for β's presumed *jātaṃ* preserved in B and J.

52 See REEVE (1989).

provisionally established in the pragmatic stemma are the shared *lacuna*s which distinguish γ from β. But evidently, further work on the three (or four) hitherto inaccessible mss in Śrīnagara is required to gain a clearer picture of the transmission of the *Mālinīvijayottara*'s manuscripts.

The logical structure of the text has also influenced the approach to its edition and translation.

Much of the *Mālinīvijayottara* discussed in this work deals with lists. More specifically it deals with the homologisation of lists. Essentially the *Mālinīvijayottara* in these cases attempts to demonstrate the equivalence of various levels of originally unrelated hierarchies. But it is usually taken for granted that the audience will be familiar with what these levels themselves actually are. Where anything about them is said, this is specifically intended to teach some new, more esoteric truth unknown in other scriptures.

Definitions, where they do occur, are phrased in what aspires to be the condensed *kārikā*-style of scientific treatises. Therefore a full understanding of the text must often remain elusive without access to other, more elaborate authorities. In view of this, translations proposed for ambiguous passages are whenever possible justified by adducing relevant parallels. It is likely that the compiler(s) of the *Mālinīvijayottara* even abbreviated the text intentionally, knowing that their audience would be able to supply detail from related scriptures. Identification and study of such related texts can often be of greater value for textual constitution and interpretation even than direct exegesis of the principal text.

However, in the absence of access to all of the Śaiva Tantras affiliated to the *Mālinīvijayottara* (many simply have not come down to us) it is extremely difficult to provide an always adequate reading for such a closely interdependent canon of scriptures.

Antecedents

SCRIPTURAL antecedents of the *Mālinīvijayottara* may be distinguished into two types. Firstly, it must be noted that the *Mālinīvijayottara* claims no originality for itself. Like many other early Śaiva Tantras, it displays a degree of self-awareness about its own textual history *(śāstrāvataraṇa)*. Establishing its pedigree in the first chapter,[53] it identifies itself as an abbreviated version of the **Mālinītantra* and then explicitly locates itself in the scriptural tradition of the *Siddhayogeśvarīmata*. This reflects the fact that the *Mālinīvijayottara* is a Tantra of the Trika, and derives its mantra-system more or less completely from that of the *Siddhayogeśvarīmata*. The Trika's three Goddesses Parā, Parāparā and Aparā with their consorts Navātmabhairava, Bhairavasadbhāva and Ratiśekharabhairava are the high deities in the centre of the *Mālinīvijayottara*'s maṇḍala, surrounded by the alphabet deities Mālinī and Śabdarāśibhairava. Given that it is the Goddess Mālinī who lends her name to the work, it is perhaps slightly surprising that its *maṇḍala* does not reverse the relative positions of the three Goddesses and the alphabet deities, as does the Trika's *Tantrasadbhāva*.[54]

Secondly, the *Mālinīvijayottara* has absorbed material from at least two other major streams of Śaivism: the Siddhānta and the Kula. On the one hand most of the ontology of the six paths *(ṣaḍ-*

53 *Mālinīvijayottara* 1.7–14ab, exposition in *Tantrāloka* 36.

54 See *Tantrasadbhāva* 4.

adhvan),[55] the notion that there exists a hierarchy of perceivers,[56] and the yoga of six ancillaries *(ṣaḍaṅgayoga)* has been adapted from the Śaivasiddhānta. More specifically, the source of this borrowing may be located in the scriptural stream of the *Svāyambhuvasūtrasaṅgraha* and its precursors and/or derivatives.[57] Of great importance is also its early commentary by Sadyojyotis, who appears to have been familiar also with the *Mālinīvijayottara*.[58] Comparative study has shown that the correspondences between the *Svāyambhuvasūtrasaṅgraha* and the *Mālinīvijayottara* occur rarely at the level of text, but take the form of what are perhaps best termed close doctrinal harmonies. There is of course no question of a complete overlap of terminology or topics taught, but the two works often define important categories in very similar terms and teach topics in more or less the same order, and, it may be surmised, with the same intention and understanding. Because of this comparatively close textual and doctrinal relation,[59] the *Svāyambhuvasūtrasaṃgraha*'s

55 Excepting of course the mantra-path and the *pada*-path, which are taken over from the *Siddhayogeśvarīmata*.

56 But not the details of this hierarchy.

57 A *Svāyambhuva* is classified as one of the eighteen Rudrabheda of Śaiva revelation (see Goodall (1998:appendix 3)). Of this line of the Siddhānta's revelation only the *Svāyambhuvasūtrasaṅgraha* and the *Sūkṣmasvāyambhuva* (surviving only in a few citations) are demonstrably early works. It remains at present unclear how the *Svāyambhuvasūtrasaṅgraha* relates to the *Svāyambhuva* of the Siddhānta's lists, or, if it is even identical to that work. See Goodall (1998:xlvii–li) for a preliminary evaluation of the evidence.

58 On Sadyojyotis' familiarity with the *Mālinīvijayottara*, see Goodall (1998:lxxv footnote 177).

59 Since the *Svāyambhuvasūtrasaṃgraha* has not yet been critically edited it is not yet possible to state with conviction that the *Mālinīvijayottara* has adapted material from the *Svāyambhuvasūtrasaṃgraha* directly and not via a third source. Compare, for instance, how similar yet different are *Mālinīvijayottara* 1.47 and *Svāyambhuvasūtrasaṃgraha* 1.19; the definition of Māyā at

understanding has influenced both the edition and translation of the *Mālinīvijayottara*.

The case of the Kula, on the other hand, is quite different. The materials used by the redactors of the *Mālinīvijayottara* are much more difficult to attribute to a given source. Only very few early Kula scriptures are presently known to exist.[60] Important and influential works such as the *Kularatnamālā* are inaccessible except for a few stray citations. Similarly, the *Devyāyāmala*, a presumed source for the Kaula form of the Trika, has not come down to us. In the face of such severe losses of primary texts, it is necessary to look to later scriptures which have assimilated Kula doctrine.

A critical examination of the materials absorbed into the *Mālinīvijayottara* shows that the central enterprise of its redactor(s) was to create a synthesis of Saiddhāntika and Kaula teachings which could be assimilated to Trika doctrine. The *Mālinīvijayottara* has chosen to retain the designation "yoga" for this new, in origin selectively syncretic system of interwoven soteriologies. In the first instance, the *Mālinīvijayottara* reclassifies this yoga according to the three types of possession (*āṇava*, *śākta*, and *śāmbhavāveśa*) supposed to underly it.[61] The subsequent homologisations are then attempts to justify the unification of unrelated Śaiva soteriologies into the role of subsystems of the Trika. To achieve this, the diverse phenomenological catalogues of yogic states and processes are described as epiphenomena of an apperceptive hierarchy with seven distinct levels of linked perceivers. This standard, by which all other gradations are measured, is itself a composite made up of elements taught in the Siddhānta and various schools of Sāṅkhya and Yoga. The *Mālinīvijayottara* does not attempt to estab-

Mālinīvijayottara 1.26 and *Svāyambhuvasūtrasaṃgraha* 2.8 and the chapters on Ṣaḍaṅgayoga.

60 Notably the *Kulasāra* and the *Kulapañcāśikā*.

61 *Mālinīvijayottara* 2.20–23.

lish a new set-up of ontological courses, it accepts the six-fold course unreservedly. Rather, it amplifies these with a host of interconnecting, phenomenological hierarchies. Despite the persuasive presentation of both the *Mālinīvijayottara* and Abhinavagupta, it is clear that the only point of contact between these systems is found at their zenith, Śiva in one of his various manifestations, especially as one of the six "goals" *(lakṣya)*. The amount of effort expended in setting up these correspondences shows that this must have been a serious undertaking indeed. Perhaps the early success of the Trika depended largely on how other Śaiva soteriological systems were accommodated. Maybe the redactors of the *Mālinīvijayottara* were spurred into action by the growing popularity of newly sophisticated formulations of yoga in Kaula and Siddhānta scriptures. Considering that the root-scripture from which the *Mālinīvijayottara* derives, the *Siddhayogeśvarīmata*, was innocent of such teachings,[62] a remarkable transformation of the system took place. Far from being a composite patchwork of irreconcilable subsets,[63] the synthesis of yoga achieved in the *Mālinīvijayottara* is harmonious. As will become evident, its understanding of yoga is complex but coherent. It seems therefore natural to assume that the *Mālinīvijayottara* was produced in comparatively learned circles. An important, if perhaps obvious, additional point of note: Although comparative study of the *Mālinīvijayottara*'s content betrays that its redactor(s) have followed a syncretistic method, they have not produced a syncretistic soteriology.

The structure of the *Mālinīvijayottara* is quadripartite, although its four sections only roughly correspond to the four pādas recog-

62 This is, however, not certain. The Nepalese version of the *Siddhayogeśvarīmata* does not contain all of the quotations attributed to it in early Kashmirian exegesis. See TŐRZSÖK 1999.

63 Such as may be observed, for instance, in much later systematisations in the scriptures of the Kubjikā cult.

nised in some Śaiva Tantras.[64] The four-fold structure of its contents may be summarised as follows: [1.] Chapters 1–7 deal with the fundamental definitions and categories of the system (≈*Jñānapāda*), [2.] chapters 8–11 discuss ritual and the rites of initiation (≈*Kriyāpāda*), [3.] chapters 12–18 teach yoga (≈*Yogapāda*) and [4.] chapters 19–23 deal with higher Kaula observances and subitist teachings (≈*Caryāpāda*). By adopting this four-fold division the *Mālinīvijayottara* is presumably deliberately modelling itself on what the mature form of the Śaivasiddhānta believes to be characteristic of a Śaiva scripture.

64 On the four-fold classification see Brunner (1992a); Goodall (1998:lviii–lxv).

Title

THE TITLE of the *Mālinīvijayottara* may be interpreted in various ways. One of the most simple renderings would be: "The Higher Scripture *(uttaratantra)* [teaching the] Exaltation of the Garlanded Goddess." Considering the *Mālinīvijayottara*'s interest in phonematic mysticism, the garland referred to might quite naturally be taken as the garland of phonemes *(varṇamālā)*. However, the Goddess Mālinī is never actually described as bearing a garland. The *śiromālā* referred to in *Mālinīvijayottara* 3.37ab is in fact a chaplet of skulls, so that, based purely on her iconography, the translation "Crowned Goddess" is more appropriate. The name of a Goddess need of course not be merely descriptive of her appearance. Explanatory etymologies proposed in the tradition itself explain the Goddess Mālinī as both the agent and object of $\sqrt{mal}$.

Introducing the *Tantrāloka*, Abhinavagupta affirms that it is the *Mālinīvijayottara* which is the central scripture in his conception of Śaiva revelation.[65] Commenting on this assertion, Jayaratha analyses the title of the *Mālinīvijayottara* appropriately:

> [The title] *Mālinīvijayottara* [is analysed as follows: That teaching which] descends *(uttarati)*, i.e. flows forth from all streams *TaĀlViv 1.17–18*

65 TaĀl$_K$ 1.17–18: "There is nothing here (in the TaĀl$_K$) which is not explicitly or indicatively taught by the God of gods in the *[Doctrine] Beyond the Triumph of Mālinī*. The Trika doctrine is the essence of the teachings of the expansive Lord *(vibhoḥ)* divided in ten, eighteen and eight times eight, the teaching/interpretation *(matam)* of Mālinī is the essence of that (Trika)."

[of scripture], by the victory, i.e. all-transcendence *(vijayena)*[66] of Mālinī who is [the phonematic sequence] beginning with NA and ending with PHA *(nādiphāntāyā)*[67] because it is the essence of all scriptures.

To clarify, Jayaratha here identifies Mālinī not as the Goddess wearing a garland of phonemes, but as the Goddess who comes into being as the succession of phonemes. The succession intended, moreover is not the common alphabetical order taught by the grammarians but the so-called Nādiphānta-order, a reordering of the Sanskrit syllabary in which vowels and consonants are intermingled. In the *Mālinīvijayottara* this is the defining characteristic of the Goddess Mālinī.

Most of the explanatory etymologies *(nirvacana)* of the name of the Goddess Mālinī found in the Tantras of the Trika, its derivatives and its exegesis understand $\sqrt{mal}$ in the sense of "support, hold, possess". On the one hand the Goddess Mālinī supports the universe and on the other she is "held/possessed" by the Rudras, embodiments of the phonemes which make up her body. Or, she is said to hold the phonemes in her womb[68] An ætiological myth in the *Kubjikāmatatantra* emphasises that this does not in any way

66 *Sarvotkarṣa* :: In the Trika this interpretation of $\sqrt{ji}$ as denoting utter superiority goes back at least to Utpaladeva. Abhinavagupta presents Utpaladeva's view as conclusively accepted doctrine after demolishing a number of alternative positions at *Īśvarapratyabhijñāvivṛtivimarśinī* 1.1.1 p. 8[10]: *asmatpakṣe tu manasā vācā kāyena svātmānaṃ prahvīkurvan [nyagbhāvayan] bhagavantam utkarṣayatīti namasyater artha iti sarvam upapannam / yad vakṣyati* ***jayanamaskārādyabhidhānenāpīśvarasyotkarṣaḥ khyāpanīyaḥ svātmanaś ca tatpraṇatā***. Similarly also Kṣemarāja's gloss on *parameśvaro jayati* at *Stavacintāmaṇivivṛti* 1: *paramaś cidātmarūpa īśvaro jayati svadharāntāśeṣaviśvotkarṣeṇa vartate. . . .*

67 See *Mālinīvijayottara* 3.6c–12.

68 *Cf.* Ramyadeva Bhaṭṭa's Vivaraṇa to *Bhāvopahāra* of Cakrapāṇinātha 3: *mantrā varṇarūpā garbhe yasyāḥ sā mālinī*.

lessen Mālinī's power or independence. Even Bhairava is forced to placate her with hymns of praise:[69]

> Thus, following proper procedure, the self-born one created Rudra's energy in the form of the Nādiphānta[-sequence] using the phonemes generated from his own body. The Goddess, comprising all phonemes, provided with all [auspicious] marks, being born, blazing with great splendour, stood before Bhairava. Mālinī said: *KubMaTa 1.71–80*
>
> "Who are you?"
>
> "I am God. "
>
> "Why have you come?"
>
> "How can you not know me, O Goddess? Who created you? You have been brought forth by me, my dear, for the sake of incarnation in the sport which is creation."
>
> "Who has created you? Tell me, Bhairava!"
>
> "I am the array of phonemes, O lucky one, [I am] self-born, the Lord of the world. I created you with the seed[-syllables]

69 *Kubjikāmatatantra* 1.71–80 (included in MSS ABEFG but put only into the footnotes by the editors): *evaṃ samyagvidhānena rudraśaktiḥ svayambhunā / nirmitā svāṅgajair varṇair nādiphāntasvarūpiṇī // sarvākṣaramayī devī sarvalakṣaṇalakṣitā / utpannā sumahātejā bhairavābhimukhe sthitā // vadate Mālinī kas tvaṃ devo 'haṃ kim upāgataḥ / māṃ tvaṃ kathaṃ na jānāsi devi tvaṃ kena nirmitā // sṛṣṭikrīḍāvatārārthe mayā · utpāditā priye / tvam evotpāditaḥ kena brūhi vākyaṃ tu bhairava // varṇarāśir ahaṃ bhadre svayambhūr jagataḥ patiḥ / mamāṅgasambhavair bījais tvam evotpāditā mayā // vīrāvalīti tena tvaṃ rudraśaktiḥ praśasyase / vadati mālinī kruddhā tvatsvakīyaiḥ śarīrajaiḥ // varṇair utpāditāhaṃ te gṛhṇa varṇān svakān iha / prasārya varṇamālāṃ tu tattvākāraṃ svarūpiṇam // pūrvabījatanur bhūtvā prasuptāmṛtakūṇḍalī / kutaḥ sarve gatā varṇā bhrāntacittaḥ sureśvaraḥ // paraṃ vismayaṃ āpannaḥ kṣaṇam ekaṃ vitarkitaḥ / lolībhūtās tu te sarve jīvatattve layaṃ gatāḥ // aho devyāḥ prabhāvas tu · iti cintā jagatpateḥ / stunoti vividhaiḥ stotrair devo bhuvanamālinīm //.*

produced from my limbs. Therefore you are lauded "She who has a sequence of heroes" *(vīrāvalī)*, the power of Rudra."

Mālinī, furious,[70] said:

"Have I been produced by the phonemes originating from your own body? Take your phonemes, here!"

Throwing out the garland of phonemes she assumed her elemental own-nature, a body preceding seed[-syllables], the sleeping deathless coiled one *(amṛtakuṇḍalī)*[71].

"Where have all the phonemes gone?"

The Lord of the Gods was puzzled. Utterly astonished, he reasoned for a moment. The Lord of the universe reflected:

"Becoming unstable,[72] they have all dissolved into the principle of soul. Lo! the power of the Goddess!"

The God praised the world-supporting Goddess *(bhuvanamālinī)* with various hymns.'

A perhaps more simple and obvious connection of Mālinī with *mala* meaning "impurity" is also made in the *Kubjikāmata*:[73] 'Victory to you, O Mālinī, stainless Goddess, destroyer of [the three] *mala*[s]'. In the *Tantrasadbhāva* the Goddess is portrayed as the

70 Bodily secretions are considered the most impure of substances.

71 See *Bhairavamaṅgala* 1.34ab.

72 As a technical term *lolībhāva* denotes a state of indistinctness or instability that various entities assume when they merge together (*laya*, *saṃghaṭṭa*, *yāmala*); see *Tantrasadbhāva* 1.20cd–21ab: *punar eva tu te sarva ekabhāvagatā prabho lolībhūtā yathā santi tathā tvaṃ kathayasva mām*, and 1.473ab: *lolībhūtam idaṃ sarvaṃ śaktisthāne layaṃ gataḥ*; TaĀl$_K$ 1.108c; *Parātrīśikāvivaraṇa* p. 50[17–18] : *viśvatra vācye viśvātmani vācakam api yadi viśvātmaiva tad evaṃ paraṃparācchādanalolībhāvātmā nirvahed adhyāsaḥ, na tv anyathā na hi tricaturaṅgulanyūnatāmātre 'pi paṭaḥ paṭāntarācchādakaḥ syāt*.

73 *Kubjikāmata* 2.1ab: *jaya tvaṃ Mālinī devī nirmale* ***malanāśinī***.

plenum who "encompasses" or "holds" within her the entire universe, and as the "support" of the universe,[74] the mother of all existing things:[75]

> Mālinī, granter of all desires, is the sole ultimate source of the seven hundred million Vidyās and Mantras of immeasurable power. She is known as Mālinī because she encompasses (*mālayitvā*) those who have come into existence, and those who will come into existence, who are countless. She is said to be the mother, as it were,[76] of the Rudras and Yoginīs, O fair-faced one.

TaSadTa 3.129–131b Mālinī

A quite different understanding of Mālinī is put forward in a frequently cited half-verse from the now lost *Trikasāra*, which iden-

74 This, at least, is the most likely interpretation of $\sqrt{mal}$ in the *Tantrasadbhāva*. *Cf. paṭala 7, fol.*ʳ77 (= *Kubjikāmata*$_{G}$ 6.84): *aṅgāvayavasaṃpūrṇā mālayitvā jagat sthitā / nādiphāntasvarūpeṇa tena sā mālinī smṛtā*, "She is called Mālinī because, holding/supporting the universe by assuming the form of the Nādiphānta sequence, she remains in the state of a plenum [endowed with all] of her major and minor limbs".

75 *Tantrasadbhāva* 3.129–131b:
sapta koṭyas tu vidyānāṃ mantrāṇām amitaujasām /
teṣām ekā parā yonir mālinī sarvakāmadā //129//
mālayitvā sthitā yena teneyaṃ mālinī smṛtā /
ye jātā ye bhaviṣyanti aprameyā varānane //130//
rudrāṇāṃ yoginīnāṃ ca sā māteva nigadyate /
N=NGMPP A 44/1; *Q*=NGMPP A 44/2; *D*=NGMPP A 188/22
129b *mantrāṇām*] *QD; mantrāṇaṃ N* **129b** *amitaujasām*] *QD; mame/ taujasām N* **129c** *yonir*] *em.; yoni NQD* **130b** *smṛtā*] *em.; smṛtāḥ NQD* **131a** *rudrāṇāṃ*] *QD; rudrāṇā N*

76 The *Kiraṇatantra* 11.6a uses a very similar expression: *māteva mātṛkā*. It is there not clear whether the *iva* was intended as in the *Mālinīvijayottara* as an *utprekṣādyotakaḥ* ('the mother, as it were') or as an *upamādyotakaḥ* ('like a mother'). See below.

tifies Mālinī as the essence *(sāra)* of the universe.[77] Abhinavagupta explains that this "essence" is a plenum, or a predominance, and therefore in fact the power of representation *(vimarśaśakti)*.[78] In this way, the alphabet-deities Śabdarāśi and Mālinī can be interpreted as the two fundamental powers of consciousness important to the exegetes: the power to manifest *(prakāśa)*, and the power to represent *(vimarśa)*.

To see the most sophisticated surviving[79] interpretation of these doctrinally significant etymologies we must turn to the *Tantrāloka* of Abhinavagupta. In the *sāmānyanyāsabheda* section he provides the following *nirvacana*-explanations of Mātṛkā and Mālinī:

TaĀl 15.130c–133b She who is intrinsic[80] to Śabdarāśibhairava[81] is said to be like a mother without swelling up, because [her motherhood is] yet to take place. Therefore she is called the matrix (Mātṛ-

77 *Trikasāra* cited *ad Īśvarapratyabhijñāvimarśinī* 1.5.14:*f*: *Śrīsāraśāstre 'pi nirūpitam—yat sāram asya jagataḥ sā śaktir mālinī parā*, "The *Śrīsāraśāstra* also describes it thus: 'The essence of the universe is the supreme power Mālinī'."

78 *Īśvarapratyabhijñāvimarśinī* 1.5.14: ***sāram*** *iti yad atucchaṃ rūpaṃ tad iyam eva vimarśaśaktiḥ*.

79 Bhāskararāya, the late commentator on Tripurā literature analyses the name Mālinī in his *Saubhāgyabhāskarabhāṣya* commentary on the *Lalitāsahasranāma* 146c, adducing nothing but Puranic passages and lexicography. If nothing else, his comments show how little access Bhāskararāya really had to the doctrinally significant etymologies current in earlier Tantras and their discussion in Kashmirian exegesis.

80 Jayaratha explains that Mātṛkā is an energy of Bhairava who has attained identity with the perceiver because she is disinterested in the exterior: *bahiraunmukhyābhāvād āntarī pramātraikātmyam āpannā śaktiḥ*.

81 Jayaratha: *pūrṇaprakāśātmanaḥ śabdarāśeḥ*, '[Internal] to Śabdarāśi who is full manifestation.'

kā).[82] Mālinī is possessed/held[83] by [the fifty] Rudras,[84] the supporter of both accomplishment and liberation. She is worshipful[85] because she blossoms into fruition/rewards.[86] She is the bee whose humming is resorption.[87] She possesses the powers of giving and taking back etc. this resorption[88] since the syllables *ra* and *la* are considered interchangeable.[89] This has been taught by Śambhunātha.

82 Etymologizing *mātṛkā* from *mātṛ* with the suffix *ka* in the sense of resemblance (so Jayaratha).
83 $\sqrt{mal}$:: *malate, malayati, -e*, "to hold, to possess"; Jayaratha: *mālyate dhāryate rudrair ātmatayā svīkriyate, malate bhuktimuktisvarūpe dhatte iti karmaṇi kartari ca "mala malla dhāraṇe" iti*, "*Mālyate* [means she] is held/possessed by the Rudras, i.e. accepted as their self; *malate* [means she] grants both enjoyment and liberation. In this way [Mālinī] is derived as both the object and agent [of $\sqrt{mal}$] according to '*mala* and *malla* mean holding' (*Dhātupāṭha* 1.522–523)."
84 This dependence on the Rudras must not be seen as a lowering of the Goddess' status. Rather the opposite is the case—the Rudras are depicted as her ornament. The *Tantrasadbhāva* (2.13) makes this quite plain: *parā mālinī rudramālārcite*, "O supreme Mālinī, worshipped by the garland of the Rudras".
85 Jayaratha: *anayaiva vyutpattyā pūjopakaraṇabhūtā mālā vidyate yasyāḥ sā pujyeti*, "By the same analysis, she who has a garland which is an accessory to worship, is [herself] worshipful."
86 Mālinī > *puṣpiṇī*, the "flowered one", or the "flower-bearing one". Jayaratha explains this shift of meaning in two steps. First, the word "garland" *(mālā)* is a shortened conventional metaphor *(rūḍha)* for "flower-garland" *(puṣpamālā-)*. Second, "garland" *(mālā)* can shift its sense to "flower" *(puṣpa)* because a collection may metaphorically refer to one of its constituent members. There is also a secondary allusion to the Goddess' auspicious condition of menstruation *(puṣpiṇī)*, indicating that she is capable of giving birth to the universe of effects.
87 Analysing Mālinī as the "bee of negation" or *mā* + *alinī*.
88 Jayaratha: *saṃhāraṃ rāti lāti vā*.
89 Jayaratha: *rā dāne lā ādāne*, '$\sqrt{rā}$ means giving, $\sqrt{lā}$ means taking.'

Another analysis of Mātṛkā taught by the exegetes of the Trika is the "unknown mother".[90] A frequently encountered alternative title of the *Mālinīvijayottara* is *Śrīpūrvaśāstra*. PADOUX (1990:65) renders this literally as the "primal teaching". In his preface to the *Mālinīvijayavārttika* ŚĀSTRĪ (1921:i) has interpreted the title *Śrīpūrvaśāstra* as indicative of the *Mālinīvijayottara*'s association with the *Pūrvāmnāya*, the eastern transmission of Kaula scriptures. However, this in origin exclusively Kaula classification[91] into six transmissions is really inapplicable to a Trika work such as the *Mālinīvijayottara*. ŚĀSTRĪ's assertion evidences the conflation of classificatory terminology which has taken place in Kashmir at a later date. It

90 This is also wholly dependent upon the multiple meanings possible for the suffix *ka*. Kṣemarāja analyses as follows (*Śivasūtravimarśinī*$_S$ ad 1.4): *ādikṣāntarūpā ajñātā mātā mātṛkā viśvajananī*, '*Mātṛkā* is the unknown mother, the generatrix of the universe, whose form is [a sequence of phonemes] beginning with A ending with KṢA.' Following Pāṇini 5.3.73: *ajñāte*, the affixes *ka* and *aka* are added to nouns (and also verbs) conveying the sense of unknownness: *aśvakaḥ* "whose horse?" or "what horse?", *jalpataki* "who prattles?" or "what does he prattle?" (Often, but not always, derision *(kutsana)* is intendend). Application of this rule permits Kṣemarāja to explain *mātṛkā* as the substrate of all discursive knowledge (*vividhaṃ jñānaṃ*), which takes the form of obscurations (*vāsanātmakaṃ*) such as [1.] considering oneself incomplete (*apūrṇaṃmanyatā*), [2.] the manifestation of differentiated objects (*bhinnavedyaprathā*) and [3.] positive and negative (*śubhāśubha*). These three obscurations are of course none other than the three *malas*: *āṇava*, *māyīya* and *kārmamala*. In many circumstances it is however better to translate *mātṛkā* differently. The affix *ka* in the word Mātṛkā may denote not unknownness as noted above, but rather, following Pāṇini 5.3.76: *anukampāyāṃ*, it may have the sense of a diminutive or convey affection, eg. "little mother, dear mother". Or, following Pāṇini 5.3.77: *nītau ca tadyuktāt*, the *ka* may denote the object by which compassion is shown, eg. "compassionate mother". This possible polysemy of Mātṛkā should be borne in mind.

91 See DYCZKOWSKI (1988:66) but note also ibid. p. 79 on the identification of Trika with Pūrvāmnāya in the *Ciñcinīmatasārasamuccaya*.

is unlikely that Abhinavagupta and Kṣemarāja can have held this view. But, in the later Kashmirian *Agnikāryapaddhati*[92] the Goddess Mālinī does indeed bear the epithet Pūrvāmnāyeśvarī.

Prof. SANDERSON has pointed out to me that the commonly encountered form of this alternative title is *Śrīpūrvaśāstra*, occasionally even *Śrīśrīpūrvaśāstra*, and that this might in some cases have been intended quite literally as the 'scripture preceded by [the honorific] "illustrious" *(śrī)*'. Such a panegyric accords well with Abhinavagupta's high opinion of the *Mālinīvijayottara*. Prof. SANDERSON has supplied me with the following parallel for the practice of preceding a Tantra's name with an honorific:[93]

> 'He should refer to its name only with the [honorific] *śrī* before it. He may not refer to it as the *Śiraścheda*. The permitted names, O Amśikā, are *Jayadratha* and *Tantrarāja*. When he is worshipping [the text] and only then, should he use the name *Śiraścheda*.' *JaRaYām 4.66–69b*

92 Prof. SANDERSON has supplied me with the following references: Göttingen MS $F^{v}39^{5-7}$, Paris MS $F^{v}77^{13-16}$.

93 *Jayadrathayāmala* 4, Pustakādhikārapaṭala 66–69b (NAK 1.1468, fol. 211^{r}): *śrīpūrvaṃ nāma vai grāhyaṃ śiraśchedeti noccaret / jayadrathendro vaktavyaṃ tantrarājānam amśikā / yāgakāle śiraśchedam iti vaktavyam eva hi.*

II
THE TEXT OF MĀLINĪVIJAYOTTARA
1–4, 7, 12–17

I

जयन्ति जगदानन्दविपक्षक्षपणक्षमाः ।
परमेशमुखोद्भूतज्ञानचन्द्रमरीचयः ॥१॥
जगदर्णवमग्नानां तारकं तारकान्तकम् ।
सनत्कुमारसनकसनातनसनन्दनाः ॥२॥
नारदागस्त्यसंवर्तवसिष्ठाद्या महर्षयः ।
जिज्ञासवः परं तत्त्वं शिवशक्त्युन्मुखीकृताः ॥३॥
समभ्यर्च्य विधानेन ते तमूचुः प्रहर्षिताः ।
भगवन्योगसंसिद्धिकाङ्क्षिणो वयमागताः ॥४॥
[ऋषय ऊचुः]
सा च योगं विना यस्मान्न भवेत्तमतो वद ।

Adhikāra 1.1 = MāViVār$_{H}$ 1.14, *cf.* also 1.15–20ab; *cf.* SvāSūSaṃ$_{VE}$ 1.2–3ab; *cf.* KāViBhā 1.1 **1a** **जगदानन्द°** :: *cf.* TaĀl$_{KSTS}$ 5.50cd–53ab, *cf.* MāViVār$_{K}$ 2.39cd–42ab **1c** ∆ RauSūSaṃ$_{BH}$ 3.5ab: परमेशमुखोद्गीर्णमुत्तमं मतम्; ∆ SvāSūSaṃ$_{VE}$ 1.3b: शिववक्त्राम्बुजोद्भवम् **2a** *cf.* AkVīTa 3a: संसारार्णवमग्नानां; *cf.* JaĀkhSaṃ$_{GOS}$ 1.1d: विषयार्णवमग्नानां **3a** *cf.* TaĀl$_{KSTS}$ 13.347cd–348 **4c** **भगवन्योग°** :: *cf.* MāViVār$_{H}$ 1.110d, 1.111a: भगवद्योग°

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

Adhikāra 1.1 *added hemistich:* चिदचित्तत्त्वसन्तानज्ञानशक्तिपरंपरम् V **3a** **°संवर्त°**] $K_{ED}\beta$G; °संवर्त्म° P **3b** **°वसिष्ठाद्या**] K_{ED}GVJ; °वसिष्टाद्याः BP **3c** **जिज्ञासवः**] $K_{ED}\beta$G; जिज्ञासवं P **4c** **°योग°**] K_{ED}GVB; °योगि° JP

Incipit 1 अथ मालिनीविजयोत्तरे तन्त्रे प्रथमोऽधिकारः K_{ED}; ॐ श्रीविघ्नहर्त्रे परभैरवाय नमः श्रीगुरुर्जयति ॐ B; ॐ श्रीगुरवे नमः ॐ नमः शिवाय ॐ G; ॐ श्रीगुरवे नमः ॐ श्रीपरादेव्यै नमः V; ॐ श्रीगणेशाय नमः ॐ श्रीगुरुभ्यो नमः ॐ नमः शिवाय ॐ J; ॐ तत्सत्श्रीगणाधिपतये नमः ॐ P.

ऋषिभिर्योगमिच्छद्भिः स तैरेवमुदाहृतः ॥५॥
प्रत्युवाच प्रहृष्टात्मा नमस्कृत्य महेश्वरम् ।
[स्कन्द उवाच]
शृणुध्वं संप्रवक्ष्यामि सर्वसिद्धिफलप्रदम् ॥६॥
मालिनीविजयं तन्त्रं परमेशमुखोद्गतम् ।
भुक्तिमुक्तिप्रदातारमुमेशममरार्चितम् ॥७॥
स्वस्थानस्थमुमा देवी प्रणिपत्येदमब्रवीत् ।
[देव्युवाच]
सिद्धयोगेश्वरीतन्त्रं नवकोटिप्रविस्तरम् ॥८॥
[शास्त्रावतरणं]
यत्त्वया कथितं पूर्वं भेदत्रयविसर्पितम् ।
मालिनीविजये तन्त्रे कोटित्रितयलक्षिते ॥९॥
योगमार्गस्त्वया प्रोक्तः सुविस्तीर्णो महेश्वर ।
भूयस्तस्योपसंहारः प्रोक्तो द्वादशभिस्तथा ॥१०॥
सहस्रैः सोऽपि विस्तीर्णो गृह्यते नाल्पबुद्धिभिः ।
अतस्तमुपसंहृत्य समासादल्पधीहितम् ॥११॥
सर्वसिद्धिकरं ब्रूहि प्रसादात्परमेश्वर ।

7–14ab on the शास्त्रावतरणं *cf.* TaĀl$_{KSTS}$ 36.1–10; NeTaUd$_{KSTS}$ 16.70d: **परमेशमुखोद्भवा** परमेशमुखं पराशक्तिः

Codd: K_1 K_2 K_3 K_4 $\simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

8c **सिद्धयोगेश्वरी॰**] β; सिद्धयोगीश्वरी॰ K_{ED}G, सिद्धियोगेश्वरं P **8d** **नव॰**] $K_{ED}\alpha$; शत॰ *TaĀl$_M$* **9c** **तन्त्रे**] $K_{ED}\beta$GP^{pc}; तन्त्रं P^{ac} **9d** **॰लक्षिते**] $K_{ED}\beta$GP^{pc}; ॰लक्षितं P^{ac} **10b** **सुविस्तीर्णो**] $K_{ED}\gamma$BV; ⟨सुवि⟩स्तीर्णो J ♦ **महेश्वर**] $K_{ED}\gamma B^{pc}$V; महेश्वरः B^{ac}J **10d** **तथा**] $K_{ED}\alpha$; तया V^{vl}, त्वतः *TaĀl$_M$* **12a** **॰सिद्धिकरं ब्रूहि**] $K_{ED}\gamma$; ॰सिद्धिप्रदं ब्रूहि B, ॰सिद्धि⟨⏑ ⏑ ⏑ ⏑⟩ V, ॰सिद्धि⟨करं ब्रूहि⟩ J

एवमुक्तस्तदा देव्या प्रहस्योवाच विश्वराट् ॥१२॥
शृणु देवि प्रवक्ष्यामि सिद्धयोगेश्वरीमतम् ।

[परमेश्वर उवाच]

यन्न कस्य चिदाख्यातं मालिनीविजयोत्तरम् ॥१३॥
मयाप्येतत्पुरा प्राप्तमघोरात्परमात्मनः ।
उपादेयं च हेयं च विज्ञेयं परमार्थतः ॥१४॥

[हेयमुपादेयषट्कं च]

शिवः शक्तिः सविद्येशा मन्त्रा मन्त्रेश्वराणवः ।
उपादेयमिति प्रोक्तमेतत्षट्कं फलार्थिनाम् ॥१५॥
मलः कर्म च माया च मायीयमखिलं जगत् ।
सर्वं हेयमिति प्रोक्तं विज्ञेयं वस्तु निश्चितम् ॥१६॥
एतज्ज्ञात्वा परित्यज्य सर्वसिद्धिफलं लभेत् ।

12d ~ MatPār$_{BH}$ VP 1.21d **14cd** *cf.* SvāSūSaṃ$_{VE}$ 10.1 describes the आचार्यः as हेयोपादेयतत्त्वज्ञः शिवशासनतत्परः **15ab** *cf.* TaĀl$_{KSTS}$ 9.53cd–60 **16** *cit.* TaĀl$_{KSTS}$ 1.28–30:*b*: मलं कर्म च मायीयमाणवमखिलं च यत। सर्वं हेयमिति प्रोक्तम्

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

12c **तदा**] $K_{ED}\gamma$VJ; तया B, ततो *TaĀl$_M$* **12d** **प्रहस्योवाच विश्वराट्**] $K_{ED}\gamma$; प्रसन्नमुखपङ्कजः B, *omitted* V, प्रहस्योवाच ⟨विश्वराट्⟩ J **13b** **°योगेश्वरी°**] VJP; °योगीश्वरी° K_{ED}BG **14cd** **उपादेयं → °र्थतः**] $K_{ED}\beta$G; ⟨उपादेयं → °र्थतः⟩ P^{mg} **15c** **उपादेयम्**] $K_{ED}\beta$G; उपदेयम् P **16c** **सर्वं हेयम्**] $K_{ED}\beta$G; सर्वे ह्येयम् P

[ईशलक्षणम्]

तत्रेशः सर्वकृच्छान्तः सर्वज्ञः सर्वकृत्प्रभुः ॥१७॥
सकलो निष्कलोऽनन्तः शक्तिरप्यस्य तद्विधा ।

[महासृष्टिः]

स सिसृक्षुर्जगत्सृष्टेरादावेव निजेच्छया ॥१८॥
विज्ञानकेवलानष्टौ बोधयामास पुद्गलान् ।

17cd–18ab *cf.* PaĀkhTa$_{G}$ 2.95–98ab; *cf.* SaJñāUtt 1.2ab: भगवन्सर्वलोकेश सर्वज्ञ सर्वकृत्प्रभो, SaJñāUtt YoPra 32ab: सर्वकृत्सर्वज्ञः सूक्ष्मः सर्वेशः सर्वकृद्भवेत्; ∆ KirTa$_{G}$ 3.13: प्रोक्तः स निष्कलः स्थूलस्तथा सकलनिष्कलः। ईशः सदाशिवः शान्तः कृत्यभेदाद्विभिद्यते; *cf.* HaṃPā *cit.* NeTaUd$_{KSTS}$ 18.117d:*b*: निष्कलः सकलः शान्तः; *cf.* anonymous *cit.* at KirTaVṛ$_{G}$ 3.13:*a*: शक्तोद्युक्तः प्रवृत्तश्च कर्ता त्रिविध इष्यते; *cf.* KirTa$_{G}$ 3. 24cd–25ab, 3.26cd (*cit.* at TaĀlViv$_{KSTS}$ 9.61:*c*) **17d–18a** = MoKā$_{DVI}$ 1bc **18cd–19ab** ≈ TaĀl$_{KSTS}$ 10.139cd–140ab, *cit.* TaĀlViv$_{KSTS}$ 9.92cd–93ab:*a*, also 10.139cd–140ab:*a*; *cit.* SvaTaUd$_{KSTS}$ 10.1152:*b*; *cit.* MatPārVṛ$_{BH}$ VP 5.6ab:*a*; *cit.* ŚiJñāBoSaṃBhā 1.5.1:*a* **18cd–22ab** ∆ SvāSūSaṃ$_{VE}$ 3.2–5; loosely paraphrased at MoKā$_{DVI}$ 72cd–77ab **19a** *cit.* KirTaVṛ$_{G}$ 1.22cd–23ab:*c* as part of a composite verse containing MoKā$_{DVI}$ 72d & 78ab **19ab** = KubMaTa$_{G}$ 15.4cd; *cit.* PaTriVi$_{S}$ p. 41[5]

Codd: K_1 K_2 K_3 K_4 ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

17c **तन्त्रेशः**] K$_{ED}$$\beta$G; तंत्रेशः P **18c** **सिसृक्षुर्**] K$_{ED}$Bγ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$ *SvaTaUd*$_{KSTS}$ *MatPāVṛ*$_{BH}$ *ŚiJñāBhoSaṃBhā* ; सि⟨सृ⟩क्षुर् V-J ♦ **जगत्सृष्टेर्**] K$_{ED}$BγJ *TaĀlViv*$_{KSTS}$ *SvaTaUd*$_{KSTS}$ *MatPāVṛ*$_{BH}$ *ŚiJñāBhoSaṃBhā*; *omitted* V **19a** **°केवलान्**] K$_{ED}$$\alpha$ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$ *SvaTaUd*$_{KSTS}$ *PaTrīViv*$_{KSTS}$ *ŚiJñāBhoSaṃBhā*; °केवलान्य् *KubMaTa*$_{G}$ ♦ **अष्टौ**] K$_{ED}$$\beta$G *KirTaVṛ*$_{G}$ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$ *SvaTaUd*$_{KSTS}$ *PaTrīViv*$_{KSTS}$ *ŚiJñāBhoSaṃBhā*; अष्टो P

अघोरः परमो घोरो घोररूपस्तदाननः ॥१९॥
भीमश्च भीषणश्चैव वमनः पिवनस्तथा ।
एतानष्टौ स्थितिध्वंसरक्षानुग्रहकारिणः ॥२०॥
मन्त्रमन्त्रेश्वरे शुद्धे संनियोज्य ततः पुनः ।
मन्त्राणामसृजत्तद्वत्सप्तकोटीः समण्डलाः ॥२१॥
सर्वेऽप्येते महात्मानो मन्त्राः सर्वफलप्रदाः ।

[आत्माचतुष्टयम्]

आत्मा चतुर्विधो ज्ञेयस्तत्र विज्ञानकेवलः ॥२२॥
मलैकयुक्तस्तत्कर्मयुक्तः प्रलयकेवलः ।

20cd स्थिति° :: = **सृष्टि°** RauSūSaṃ$_{\text{BH}}$ 1.15cd, 18cd; PaĀkhTa$_{\text{G}}$ 2.96cd: स्थित्युत्पत्तिविनाशानां हेतुर्योऽनुग्रहस्य च; रक्षा° = तिरोभाव° VimVa$_{\text{NAK}}$ 1.1a: यो जन्तोर्जननं स्थितिं सनिलयां संरक्षणानुग्रहौ **21** *cit.* PaTriVi$_{\text{S}}$ p. 41$^{7–8}$ **21cd** *cit.* SvaTaUd$_{\text{KSTS}}$ 10.1152:*c*; **सप्तकोटी**:: This is the commonly given number of Mantras created by Śiva, *cf.* SiYoMa$_{\text{T}}$ 1.11, TaSaBhāTa$_{\text{NAK}}$ 1.23ab, 206ab, MatPār$_{\text{BH}}$ VP 7.3ab, MṛgTa VP 1.24cd, KubMaTa$_{\text{G}}$ 4.2cd, PaĀkhTa$_{\text{G}}$ 3.00: ईश्वरेच्छावशा व्यक्ता विद्यायां सप्तकोटयः *cf.* RauSūSaṃ$_{\text{BH}}$ 3.18ab: सप्तकोट्यस्तु मन्त्राणां शिववक्त्राद्विनिःसृताः **22ab** *cf.* MatPārVṛ$_{\text{BH}}$ VP p. 245^{6}: शब्दव्यतिरिक्ता आत्मविशेषा एव मन्त्राः स्युः **22c** *cit.* TaĀlViv$_{\text{KSTS}}$ 1.187cd–188ab:*a* **22cd** *cf.* TaĀl$_{\text{KSTS}}$ 9.90cd–96 **22cd–23ab** Δ SvāSūSaṃ$_{\text{VE}}$ 1.5 **22d–23a** **तत्र → मलैकयुक्तः** :: *cit.* PaTriVi$_{\text{S}}$ p. 41^{1}, *cit.* SvaTaUd$_{\text{KSTS}}$ 11.87cd–88ab:*a*

Codd: K_1 K_2 K_3 K_4 ≃ K$_{\text{ED}}$; B V J G P = α; B V J = β; G P = γ

20a भीमश्च] K$_{\text{ED}}$BγJ; ⟨¯ ¯⟩श्च V **21a मन्त्रमन्त्रेश्वरे शुद्धे**] α; मन्त्रमन्त्रेश्वरेशत्वे K$_{\text{ED}}$, मन्त्रमहेश्वरेशत्वे *PaTriViv*$_{\text{S}}$ **22a एते**] K$_{\text{ED}}$B^{ac}GV; एतन् B^{pc}J, एतत् P **22c ज्ञेयस्**] K$_{\text{ED}}$$\alpha$; ह्येषः *TaĀlViv*$_{\text{KSTS}}$ **22d °केवलः**] K$_{\text{ED}}$BGJ *SvaTaUd*$_{\text{KSTS}}$; °केवलाः VP, °केवलो *PaTriViv*$_{\text{S}}$

[मलम्]

मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम् ॥२३॥

[कर्म]

धर्माधर्मात्मकं कर्म सुखदुःखादिलक्षणम्ए ।

[संसाराविर्भावः]

ईश्वरेच्छावशादस्य भोगेच्छा संप्रजायते ॥२४॥
भोगसाधनसंसिद्ध्यै भोगेच्छोरस्य मन्त्रराट् ।
जगदुत्पादयामास मायामाविश्य शक्तिभिः ॥२५॥

23c *cf.* MoKā$_{DVI}$ 49a: मलश्चाज्ञानहेतुः स्याद्; on मल° *cf.* TaĀl$_{KSTS}$ 9.60–86, and 13.41cd–116ab on अज्ञान° as मल° **23cd** = TaĀl$_{KSTS}$ 1.23ab; *cit.* PaTriVi$_{S}$ p. 38[7], *cit.* ŚiSūVim$_{S}$ 1.2:*a*, *cit.* TaĀlViv$_{KSTS}$ 9.99cd–100ab introduction; Δ SvāSūSaṃ$_{VE}$ 1.17c: मलं संसारकारणम्, 2.1; *cf.* TaĀl$_{KSTS}$ 1.37ab, 9.84cd–86 **23cd–24ab** = TaĀl$_{KSTS}$ 9.120cd–121ab **24ab** *cit.* ŚiSūVim$_{S}$ 1.3:*c*; Δ SvāSūSaṃ$_{VE}$ 1.12ab, 2.17ab **24cd–25** ≈ TaĀl$_{KSTS}$ 9.148–149ab; *cit.* TaĀlViv$_{KSTS}$ 9.61b:*b*, 9.148–149ab:*a*; *cf.* TaĀl$_{KSTS}$ 9.61; Δ SvāSūSaṃ$_{VE}$ 1.13–15; Δ RauSūSaṃ$_{BH}$ 1.6 **25** *cit.* NeTaUd$_{K2}$ p. 273[9] **25a** Δ SvāSūSaṃ$_{VE}$ 1.13; *cf.* BhoKā 118b **25bcd** ≈ MoKā$_{DVI}$ 2bcd **25cd** Δ SvāSūSaṃ$_{VE}$ 2.11cd–12ab **25d** *cit.* TaĀlViv$_{KSTS}$ 9.40cd–41ab:*c*; *cf.* ĪPraKāVṛ$_{T}$ आदिसर्गे वा व्यवहारे ऽपि वा महेश्वरो मायाशक्त्या देहादिमात्मत्वेनाभिनिविश्य प्रमातारं कुर्वन्नन्तःस्थितं विभान्तमेव तं तमर्थं क्रमेण बहीरूपं कर्तृशक्त्या भासयति

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

24b **सुख°**] K_{ED}BγV *TaĀl*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$; मुख° J **24c** **ईश्वरेच्छावशादस्य**] K_{ED} *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; ईश्वरेच्छावशात्तस्य K_1BγJ, ⟨¯ ¯ ¯⟩च्छावशात्तस्य V **25a** **°संसिद्ध्यै**] $K_{ED}$$\beta$G *NeTaUd*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; °संसिद्धौ P **25d** **आविश्य**] K_{ED}BGJ *TaĀlViv*$_{KSTS}$; आवेश्य VP, विक्षोभ्य *TaĀl*$_{KSTS}$ 9.149a *NeTaUd*$_{KSTS}$, °क्षुब्ध° *TaĀl*$_{KSTS}$ 9.61a

[मायालक्षणम्]

सा चैका व्यापिनी सूक्ष्मा निष्कला जगतो निधिः ।
अनाद्यन्ताशिवेशानी व्ययहीना च कथ्यते ॥२६॥

[पञ्चकञ्चुकाः]

असूत सा कलातत्त्वं यद्योगादभवत्पुमान् ।
जातकर्तृत्वसामर्थ्यो विद्यारागौ ततोऽसृजत् ॥२७॥

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26 *cit.* TaĀlViv$_{KSTS}$ 9.150cd–151ab:*a*; Sanderson (1990:300), Gnoli (1972:785); ∆ SvāSūSaṃ$_{VE}$ 2.8: मायातत्त्वं जगद्बीजमविनाश्यशिवात्मकम् । विभ्वेकमकलं सूक्ष्ममनाद्यव्ययमीश्वरम्; *cf.* MāViVār$_{H}$ 1.174ab; *cf.* TaĀl$_{KSTS}$ 9.151cd–152; *cf.* TaPra 38bcd (3.1bcd); *cf.* ŚaRatSaṃ$_{ŚĀ}$ 26; ∆ MṛgTa vp 9 **26a** **व्यापिनी सूक्ष्मा** :: ∆ KulRatUd$_{NAK}$ 5.45a: त्वं तथा व्यापिनी सूक्ष्मा; ∆ ŚrīMaUttTa$_{NAK}$ 6.20a **27a** *cit.* TaĀlViv$_{KSTS}$ 9.40cd–41ab:*d*; *cf.* TaĀl$_{KSTS}$ 9.174c; *cf.* MatPār$_{BH}$ VP 9.17; *cf.* fragmentary KulSā$_{NAK}$ 4r: कला कलयते सा तु कालसंग्रहकारक... **27–30ab** *cit.* TaĀlViv$_{KSTS}$ 1.37–38ab:*d*; ∆ SvāSūSaṃ$_{VE}$ 1.8cd–11; *cf.* TaĀl$_{KSTS}$ 9.201cd–204 **27–32** ∆ SvāSūSaṃ$_{VE}$ 2.9–11ab; ∆ MṛgTa vp 10.1–30 **27abc** *cit.* TaĀlViv$_{KSTS}$ 9.174:*a* **27bc** *cit.* TaĀlViv$_{KSTS}$ 9.190cd–191ab:*b*:*intro* **27d** *cit.* TaĀlViv$_{KSTS}$ 9.203abc:*a*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

26a **व्यापिनी सूक्ष्मा**] *TaĀlViv$_{KSTS}$* Sanderson Gnoli; व्यापिनीरूपा K_{ED}BGJ, वापिनीरूपा VP **26b** **निष्कला जगतो निधिः**] K_4 *TaĀlViv$_{KSTS}$*; निष्कला ⟨जगतो निधिः⟩ B, निष्कलस्य स्वभावजा K_1, निष्कल⟨स्य स्वभावजा⟩ G, निष्कलस्य शिवात्मने K_2, निष्कलस्य ⟨¯ ¯ ¯⟩ V, निष्कलस्य ⟨प्रकीर्तिता⟩ J, निष्कलस्य ⟨सुखप्रदा⟩ P **26cd** **अनाद्य → कथ्यते**] K_4 *TaĀlViv$_{KSTS}$*; ⟨अनाद्यन्ताशिवे⟩शानी ⟨व्ययहीना च कथ्यते⟩ B, *omitted* $K_1K_2\gamma$VJ **27a** **सा**] K_{ED}BGJ *TaĀlViv$_{KSTS}$*; स VP **27b** **यद्**] α *TaĀlViv$_{KSTS}$* 1.37–38ab:*d*, 9.174:*a*; tad *TaĀlViv$_{KSTS}$* 9.190cd–191ab:*b* **27c** **जातकर्तृत्वसामर्थ्यो**] $K_{ED}B^{pc}$V *TaĀlViv$_{KSTS}$*; ज्ञातृकर्तृत्वसामर्थ्यै $B^{ac}\gamma$J **27d** **°रागौ**] βP *TaĀlViv$_{KSTS}$*; °रागो G

विद्या विवेचयत्यस्य कर्म तत्कार्यकारणे ।
रागोऽनुरञ्जयत्येनं स्वभोगेष्वशुचिष्वपि ॥२८॥
नियतिर्योजयत्येनं स्वके कर्मणि पुद्गलम् ।
कालोऽपि कलयत्येनं तुट्यादिभिरवस्थितः ॥२९॥

[तत्त्वप्रपञ्चः]

तत एव कलातत्त्वादव्यक्तमसृजत्ततः ।
गुणानष्टगुणां तेभ्यो धियं धीतोऽप्यहङ्कृतिम् ॥३०॥

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28 Δ RauSūSaṃ$_{\mathrm{BH}}$ 1.8–9ab **28ab** *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 9.192cd–193:*a*; *cf.* SvāSūSaṃ$_{\mathrm{VE}}$ 1.10cd, RauSūSaṃ$_{\mathrm{BH}}$ 1.9cd, 2.15, KirTa$_{\mathrm{G}}$ 1.17a, MatPār$_{\mathrm{BH}}$ 11.1–2, KubMaTa$_{\mathrm{G}}$ 13.3ab **29ab** *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 9.202cd:*a*; *cf.* TaĀl$_{\mathrm{KSTS}}$ 9.202cd **29cd** *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 9.201cd–202ab:*a*; *cf.* TaĀl$_{\mathrm{KSTS}}$ 9.201cd; *cf.* MṛgTa VP 10.4; *cf.* PaĀkhTa$_{\mathrm{G}}$ 4.46d: कालः कलयिता यतः **30ab** *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 9.40cd–41ab:*e*; ≈ TaĀl$_{\mathrm{KSTS}}$ 9.41ab ♦ **तत → असृजत्** :: *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 9.214:*a* **30bc** **ततो गुणान्** :: *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 9.223–224ab:*c* **30c** on the eight बुद्धिधर्म° *cf.* SāṅKā 23, TaĀl$_{\mathrm{KSTS}}$ 15.301b with TaĀlViv$_{\mathrm{KSTS}}$ **30cd** **अष्ट° → धियं** :: *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 9.227:*a* **30d** *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 9.230:*a*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

28a **विद्या**] $K_{\mathrm{ED}}\beta$G *TaĀlViv*$_{\mathrm{KSTS}}$; विद्यां P **28c** **ऽनुरञ्जयत्य्**] $K_1\alpha$; ऽपि रञ्जयत्य् $K_{\mathrm{ED}}K_2K_3$ *TaĀlViv*$_{\mathrm{KSTS}}$ **28d** **स्वभोगेष्व्**] K_{ED}BJP *TaĀlViv*$_{\mathrm{KSTS}}$; स्वभागेष्व् GV **29a** **नियतिर्**] $K_{\mathrm{ED}}\beta$G *TaĀlViv*$_{\mathrm{KSTS}}$; नियति P **29c** **कालोऽपि**] K_{ED}BγJ *TaĀlViv*$_{\mathrm{KSTS}}$; कालोन V **30a** **कलातत्त्वाद्**] K_{ED}B^{mg}VP *TaĀl*$_{\mathrm{KSTS}}$ *TaĀlViv*$_{\mathrm{KSTS}}$; कलातत्त्वम् K_1K_2B, कलातत्त्वाम् GJ **30c** **अष्टगुणां**] K_{ED}B$^{mg}\gamma$V *TaĀlViv*$_{\mathrm{KSTS}}$; अष्टगुणांस् BJ **30d** **अहङ्कृतिम्**] $K_1K_2K_3$BV; अहङ्कृतम् $K_{\mathrm{ED}}\gamma$J *TaĀlViv*$_{\mathrm{KSTS}}$

[सकलाः]

तत्त्रिधा तैजसात्तस्मान्मनोऽक्षेशमजायत ।
वैकारिकात्ततोऽक्षाणि तन्मात्राणि तृतीयकात् ॥३१॥
श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं बुद्धीन्द्रियाणि तु ।
कर्मेन्द्रियाणि वाक्पाणिपायूपस्थाङ्घ्रयः क्रमात् ॥३२॥
कलादिक्षितिपर्यन्तमेतत्संसारमण्डलम् ।
समुद्राढ्यं जगत्कृत्स्नं परिवर्तयतीच्छया ॥३३॥
भेदः परः कलादीनां भुवनत्वेन यः स्थितः ।

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31 *cit.* TaĀlViv$_{\text{KSTS}}$ 9.272cd–273ab:*a*; *cf.* TaĀl$_{\text{KSTS}}$ 9.276cd–277ab; *cf.* TaPra 54–55 **31abc** **तैजसात्** → **ऽक्षाणि** :: *cit.* SvaTaUd$_{\text{KSTS}}$ 11.81cd:*a*; VāmMaViv$_{\text{KSTS}}$ 1.1:*0* **33** *cf.* RauSūSaṃ$_{\text{BH}}$ 1.11

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

31a **त्रिधा**] K_{ED}BγJ *TaĀlViv*$_{\text{KSTS}}$; क्रिया V ◆ **तस्मान्**] α *TaĀlViv*$_{\text{KSTS}}$ *SvaTaUd*$_{\text{KSTS}}$; तस्मात् K_{ED} **31b** **ऽक्षेशमजायत**] K_{ED}BγJ *TaĀlViv*$_{\text{KSTS}}$ *SvaTaUd*$_{\text{KSTS}}$; अक्षे समजायत V **33c** **°ढ्यं जगत्कृत्स्नं**] *conj.*; °ादि K_{ED}Bγ^{pc}, °ाद्यं K_2K_3, °ाद्य° γ^{ac}VJ **34a** **परः**] K_{ED}BγJ; *omitted* V ◆ **कलादीनां**] $K_{ED}\gamma$VJ; कला∗नाम् B **34b** **भुवनत्वेन**] K_{ED}BGV; भुवतत्वेन JP

32.1–3 Three additional verses: 32.1&3 in V; 32.1–3 in P; 32.1&2 unattrib. *cit.* in TaĀlViv$_{\text{KSTS}}$ 9.271cd–272ab:*a*; the first two verses = MṛgTa$_{\text{BH}}$ VP 12.5–6: **शब्दः स्पर्शश्** (V *TaĀlViv*$_{\text{KSTS}}$; शब्दस्पर्श P) च रूपं च रसो गन्धश्च पञ्चमः। **गुण**विशिष्टास् (VP; गुणा *TaĀlViv*$_{\text{KSTS}}$) तन्मात्रास्तन्मात्रपदयोजिताः । प्रकाशकर्मकृद्वर्ग**वैलक्षण्यात्तमोभवाः** (*TaĀlViv*$_{\text{KSTS}}$; °वैलक्षण्योत्तमोभवः P)। **प्रकाशत्वाच्** (*TaĀlViv*$_{\text{KSTS}}$; प्रकाश्यवाश् P) च भूतादिरहंकारोऽत्र तामसः।तन्मात्रपञ्चकादस्मात्संभूतं भूतपंचकं।एक**द्वि**(V; द्विस् P)त्रि**चतुः**(P; चतु V)पञ्च**गुणं** (V; °गुणा P) व्योमादितः क्रमात।

[सकलाः]

असृजत्तमसावेव भोगिनां भोगसिद्धये ॥३४॥
इत्यनेन कलाद्येन धरान्तेन समन्विताः ।
पुमांसः सकला ज्ञेयास्तदवस्थाजिघांसुभिः ॥३५॥

[अष्टादशोत्तररुद्राः]

अवस्थात्रितयेऽप्यस्मिंस्तिरोभावनशीलया ।
शिवशक्त्या समाक्रान्ताः प्रकुर्वन्ति विचेष्टितम् ॥३६॥
एवं जगति सर्वत्र रुद्राणां योग्यतावशात् ।
अङ्गुष्ठमात्रपूर्वाणां शतमष्टादशोत्तरम् ॥३७॥

[मन्त्रेशाः]

अनुगृह्य शिवः साक्षान्मन्त्रेशत्वे नियुक्तवान् ।

35abc ≈ TaĀl$_{KSTS}$ 10.98c–99a; *cit.* TaĀlViv$_{KSTS}$ 10.97cd–98ab:*a* **35** ∆ SvāSūSaṃ$_{VE}$ 1.8–9, 2.1–2 **36** *cit.* TaĀlViv$_{KSTS}$ 13.206cd–207ab:*a* **36–37** ∆ SvāSūSaṃ$_{VE}$ 3.6; *cf.* MatPār$_{BH}$ VP 5.14–18 **37–39ab** *cf.* MoKā$_{DVI}$ 77cd–86 **37d–38ab** *cit.* StaCiViv$_{KSTS}$ 46:*d*

Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

35a इत्यनेन] K$_{ED}$BγJ *TaĀlViv$_{KSTS}$*; इ⟨⏓⟩ne⟨⏓⟩ V **35b समन्विताः**] *TaĀl$_{KSTS}$* *TaĀlViv$_{KSTS}$*; समास्थिताः K$_{ED}$B^{mg}J, समस्थिताः Bγ, समस्थितः V **36a अवस्थात्रितये**] K$^{pc}_{ED}$ *TaĀlViv$_{KSTS}$* Gnoli; अकलतृतये K$^{ac}_{ED}$B^{mg} *unmetrical*, अ⟨⏓⏓⟩त्रितये BG, ⟨⏓⏓⏓⟩त्रितये V, अ⟨वस्था⟩त्रितये J, अ⟨शक्ति⟩त्रितये P **36b तिरोभावनशीलया**] K$_{ED}$$\beta$P *TaĀlViv$_{KSTS}$*; तिरोभाव।नशीलया G **36c °शक्त्या समाक्रान्ताः**] *TaĀlViv$_{KSTS}$* Gnoli; °शक्त्योभयाक्रान्ताः K$_{ED}$, °शक्त्युभयाक्रान्तः K$_2$, °शक्त्युभयक्रान्ताः BγJ, °श⟨⏓⏑⏓⟩क्रान्ताः V **37ab जगति → °वशात्**] K$_{ED}$; जगति ⟨सर्वत्र रुद्राणां कर्तृता⟩वशात् K$_2$B, जगति ⟨--⏓⏓⏓⏓⏓⏑--⟩वशात् GV, जगति ⟨सर्वत्र देवि लोका⟩⟨⏑--⟩वशात् J, जगति ⟨संभूतमवशं प्रकृतेर⟩ वशात् P **38a अनुगृह्य**] K$_{ED}$$\beta$G *StaCiViv$_{KSTS}$*; अनुगृह्यं P **38b मन्त्रेशत्वे**] K$_{ED}$BV *StaCiViv$_{KSTS}$*; मन्त्रीशत्वे γJ

ते स्वगोचरमासाद्य भुक्तिमुक्तिफलार्थिनाम् ॥३८॥
ब्रह्मादीनां प्रयच्छन्ति स्वबलेन समं फलम् ।
ऋषिभ्यस्तेऽपि ते चानु मन्वन्तेभ्यो महाधिपाः ॥३९॥
हेयोपादेयविज्ञानं कथयन्ति शिवोदितम् ।
ब्रह्मादिस्तम्बपर्यन्ते जातमात्रे जगत्यलम् ॥४०॥

[मन्त्राणामावसेयत्वम्]

मन्त्राणां कोटयस्तिस्रः सार्धाः शिवनियोजिताः ।
अनुगृह्याणुसंघातं याताः पदमनामयम् ॥४१॥

40c ≈ SāṅKā 54d, anonymous *cit.* in SāṅVṛ 51; *cf.* RauSūSaṃ$_{BH}$ 1.3cd–4a: ब्रह्मादिसुरमानुष्यपशुपषिसरीसृपं स्थावरान्तं; *cf.* KirTaVṛ$_{G}$ ad 4.24 **40cd–41** *cit.* PaTriVi$_{S}$ p. 55[4]; *cit.* TaĀlViv$_{KSTS}$ 8.344:*a*; *cf.* TaĀl$_{KSTS}$ 8.344; *cf.* MoKā$_{DVI}$ 88–94 **40d** *cit.* SvaTaUd$_{KSTS}$ 10.1153:*a* **40d–41** *cit.* NeTaUd$_{KI}$ 2.22:*a* **41cd** *cit.* SpaNi$_{KSTS}$ 2.1–2:*a*

Codd: K$_{1}$ K$_{2}$ K$_{3}$ K$_{4}$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

38c **आसाद्य**] K$_{ED}$$\beta$G; आस्वाद्य P **39a** **प्रयच्छन्ति**] K$_{ED}$BγV; प्रयश्चन्ति J **39c** **चानु**] K$_{ED}$B^{mg}γVJ; चातु B **39d** **मन्वन्तेभ्यो**] K$_{ED}$BGJ; मनुजेभ्यो V, °मनुः तेभ्यो P ♦ **महाधिपाः**] K$_{ED}$$\beta$G; महाधिपः P **40a** **हेयोपादेयविज्ञानं**] K$_{ED}$BGV; हेयोपादेयविज्ञातं J, हेयोषादेयविज्ञानं P **40b** **शिवोदितम्**] K$_{ED}$BVγ; शिवादितम् J **40c** **°स्तम्बपर्यन्ते**] K$_{ED}$B^{mg} *TaĀlViv*$_{KSTS}$ *PaTriViv*$_{S}$; °स्तम्भपर्यन्ते B, °स्तंभपर्यंते GJ, °स्तम*पर्यंते V, °स्तंभपर्यंतं P **40d** **अलम्**] K$_{ED}$$\alpha$ *PaTriViv*$_{S}$ *TaĀlViv*$_{KSTS}$; अथ *NeTaUd*$_{KSTS}$, अपि *SvaTaUd*$_{KSTS}$ **41a** **तिस्रः**] K$_{ED}$$\beta$G *PaTriViv*$_{S}$ *NeTaUd*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; त्रिस्रः P **41d** **याताः**] K$_{ED}$BJ *PaTriViv*$_{S}$ *NeTaUd*$_{KSTS}$ *SpaNi*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; याता GV, यातः P

40d **जगत्** :: जग।त्य् G, remnant of a *sandhi* error due to dictation.

[अनुग्रहशक्तिव्यापारः]

एवमस्यात्मनः काले कस्मिंश्चिद्योग्यतावशात् ।
शैवी संबध्यते शक्तिः शान्ता मुक्तिफलप्रदा ॥४२॥
तत्संबन्धात्ततः कश्चित्तत्क्षणादपवृज्यते ।
अज्ञानेन सहैकत्वं कस्य चिद्विनिवर्तते ॥४३॥

[निर्वाणदीक्षा—परोक्षदीक्षा]

रुद्रशक्तिसमाविष्टः स यियासुः शिवेच्छया ।
भुक्तिमुक्तिप्रसिद्ध्यर्थं नीयते सद्गुरुं प्रति ॥४४॥
तमाराध्य ततस्तुष्टाद्दीक्षामासाद्य शाङ्करीम् ।

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42 Δ SvāSūSaṃ$_{VE}$ 1.16 **42–45** = TaĀl$_{KSTS}$ 13.199cd–200, 13.201cd–203; *cf.* TaĀl$_{KSTS}$ 13.204–246, second interpretation: 13.246cd–253 **42ab** *cit.* JaMaVi$_{K}$ p. 19[12f4] **43–45** *cf.* TaĀl$_{KSTS}$ 21.2–5 **43ab** = TaĀl$_{KSTS}$ 21.4ab; *cit.* TaĀlViv$_{KSTS}$ 1.43:*e* **44** ≈ TaĀl$_{KSTS}$ 13.218; *cit.* TaĀlViv$_{KSTS}$ 21.1:*a*, 13.248cd–249ab:*a* **44–45** Δ SvāSūSaṃ 1.17–18 **44a** = TaĀl$_{KSTS}$ 13.249c **44bcd** = TaĀl$_{KSTS}$ 4.35bcd **44cd** = TaĀl$_{KSTS}$ 21.2ab; *cit.* TaĀlViv$_{KSTS}$ 2.21:*a* **45a** **तमाराध्य** :: = TaĀl$_{KSTS}$ 21.3c, 13.253c **45ab** *cit.* TaĀlViv$_{KSTS}$ 4.70cd–72ab:*a*, 21.2–3ab:*a*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

42a **एवम्**] K_{ED}G *TaĀl$_{KSTS}$ JaMaViv$_{KSTS}$*; एनम् BJP, एव⟨म्⟩ V ♦ **काले**] $K_{ED}$$\beta$G *TaĀl$_{KSTS}$ JaMaViv$_{KSTS}$*; कालो P **42c** **शैवी → शक्तिः**] K_{ED}G *TaĀl$_{KSTS}$*; शक्तिः → शैवी βP **43a** **कश्चित्**] $K_{ED}$$\beta$G *TaĀl$_{KSTS}$ TaĀlViv$_{KSTS}$*; कच्चित् P **44a** **°शक्तिसमाविष्टः**] $K_{ED}$$\beta$G *TaĀl$_{KSTS}$* 13.202a *TaĀlViv$_{KSTS}$*; °शक्तिः समाविष्टः P, °शक्तिसमाविष्टो *TaĀl$_{KSTS}$*13.249c **44b** **यियासुः**] $K_{ED}$$\beta$P *TaĀl$_{KSTS}$*4.35b 13.202b 13.246c *TaĀlViv$_{KSTS}$*21.1:*a*; ⟨ि⟩ययासुः G, *omitted TaĀlViv$_{KSTS}$* 13.248cd–249ab:*a* **45a** **तुष्टाद्**] K_{ED}BGV *TaĀl$_{KSTS}$* 13.203a *TaĀlViv$_{KSTS}$*; तुष्टा J, तुष्टाः P

तत्क्षणाद्वोपभोगाद्वा देहपाते शिवं व्रजेत् ॥४५॥
योगदीक्षां समासाद्य ज्ञात्वा योगं समभ्यसेत् ।
योगसिद्धिमवाप्नोति तदन्ते शाश्वतं पदम् ॥४६॥
अनेन क्रमयोगेन संप्राप्तः परमं पदम् ।
न भूयः पशुतामेति शुद्धे स्वात्मनि तिष्ठति ॥४७॥

[आचार्यः, साधकः, पुत्रकः, समयी]

आत्मा चतुर्विधो ह्येष पुनरेष चतुर्विधः ।
आचार्यत्वादिभेदेन शुद्धात्मा परिपठ्यते ॥४८॥
नित्यादित्रितयं कुर्याद्गुरुः साधक एव च ।
नित्यमेव द्वयं चान्यो यावज्जीवं शिवाज्ञया ॥४९॥
उपादेयं च हेयं च तदेतत्परिकीर्तितम् ।

45cd *cf.* $KirTa_{G}$ 6.20: देहपाते विमोक्षः स्यात्सद्योनिर्वाणदापि वा। कार्याणुभिः सदा सिद्धैस्तेन ते शिवयोजकाः, $ŚaRatSaṃ_{ŚĀ}$ 98 (90) **45cd** = $TaĀl_{KSTS}$ 19.1cd; *cit.* $JaMaVi_{K}$ p. 19[14] **45d** *cit.* $TaĀlViv_{KSTS}$ 1.43:*c*; **46–47** *cf.* $SvāSūSaṃ_{VE}$ 2.24; **47** = $TaĀl_{KSTS}$ 22.6cd–7ab; ∆ SvāSūSaṃ 1.19 **48–49** ∆ $SvāSūSaṃ_{VE}$ 10.1–13

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

45c °क्षणाद्] K_{ED} βG *$TaĀl_{KSTS}$* 13.203c *$JaMaViv_{KSTS}$*; °क्षाणात् P, °क्षणाच् *$TaĀl_{KSTS}$* 19.1c ♦ **वोपभोगाद्**] K_{ED} α *$JaMaViv_{KSTS}$*; वोपयोगाद् K_2^{vl}घ^{vl}, चोपभोगाद् *$TaĀl_{KSTS}$* 19.1c **45d देहपाते शिवं**] K_1BγV *$TaĀl_{KSTS}$* 19.1d *$TaĀlViv_{KSTS}$* 1.43c *$JaMaViv_{KSTS}$*; देहपाताच्छिवं K_{ED} *$TaĀl_{KSTS}$* 13.203d, देहधाते शिवं J **47a °योगेन**] K_{ED}^{pc} α *$TaĀl_{KSTS}$*; °योगन K_{ED}^{ac} **47c न**] K_{ED} B^{mg}G *$TaĀl_{KSTS}$*; स βP **48b एष**] K_{ED}BγV; एव J **49c चान्यो**] K_{ED}^{pc}; चान्यद् K_{ED}^{ac} α **49d यावज्जीवं**] K_{ED}BγV; यावं जीवं J

ज्ञात्वैतज्ज्ञेयसर्वस्वं सर्वसिद्धरहो भवेत् ॥५०॥

इति श्रीमालिनीविजयोत्तरे तन्त्रे
प्रथमोऽधिकारः
समाप्तः

50d ≈ NeTa$_{KSTS}$ 19.226d

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

50c **ज्ञात्वैतज्ज्ञेयसर्वस्वं**] K_{ED}BGV; ज्ञात्वेतज्ज्ञेयसर्वस्वं J, ज्ञात्वेतत्ज्ञेयं सर्वस्वं P 50d **सर्वसिद्धरहो भवेत्**] K_{ED} *(aiśa-form)*; सर्वसिद्ध⟨रहो भ⟩वेत् B, सर्वसिद्धिफलं लभेत् $K_1K_2\gamma$, सर्वसिद्ध⟨⁻ ⁻ ⁻⟩वत् V, सर्वसिद्ध-⟨ईश्वरो भ⟩वेत् J

Explicit 1 इति श्रीमालिनीविजयोत्तरे प्रथमोऽधिकारः। १।K_{ED}G; इति श्रीमालिनीविजयोत्तरे प्रथमोऽधिकारः १ B; इति मालिनीविज⟨यो⟩त्तरे प्रथमोऽधिकारः।V; इति श्रीमालिनीविजयोत्तरे प्रथमोऽधिकारः।JP

2

अथैषामेव तत्त्वानां धरादीनामनुक्रमात् ।
प्रपञ्चः कथ्यते लेशाद्योगिनां योगसिद्धये ॥१॥

[तत्त्वानां पञ्चदशभेदनम्]

शक्तिमच्छक्तिभेदेन धरातत्त्वं विभिद्यते ।
स्वरूपसहितं तच्च विज्ञेयं दशपञ्चधा ॥२॥
शिवादिसकलात्मान्ताः शक्तिमन्तः प्रकीर्तिताः ।
तच्छक्तयश्च विज्ञेयास्तद्वदेव विचक्षणैः ॥३॥
एवं जलादिमूलान्तं तत्त्वव्रातमिदं महत् ।

Adhikāra 2.1–7a Paraphrase and introductory remarks in TaĀl$_{KSTS}$ 10.1–7ab, 7cd–18; establishing वेद्यता as a वस्तुधर्मः of the वेद्यः TaĀl$_{KSTS}$ 10.19–97ab; प्रमातृभेद° TaĀl$_{KSTS}$ 10.97cd–187ab; *cf.* also TaSā$_{KSTS}$ 9 **1a–c** *cit.* TaĀlViv$_{KSTS}$ 10.2:*a* **2** ≈ TaĀl$_{KSTS}$ 10.3; *cit.* TaĀlViv$_{KSTS}$ 1.196:*a*, 10.3–5:*e*; *cit.* JaMaVi$_{K}$ p. 5$^{9-10}$ **2–4c** *cit.* MṛgTaVṛ$_{KSTS}$ YP 1.51cd–53ab:*a* **3** *cf.* TaĀl$_{KSTS}$ 10.6; *cit.* TaĀlViv$_{KSTS}$ 10.6–7ab:*a* **3ab** *cit.* SāmPañ$_{KS}$ 9:*b* **4–7ab** *cit.* TaĀlViv$_{KSTS}$ 10.3–5:*f*

Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

Adhikāra 2.2d **दशपञ्चधा**] K$_{ED}$$\alpha$ *TaĀlViv*$_{KSTS}$ *JaMaViv*$_{KSTS}$; दशपञ्च च *MṛgTaVṛ*$_{KSTS}$ **3a** **°सकलात्मान्ताः**] K$_{ED}$GV *TaĀlViv*$_{KSTS}$; °सकलात्मान्तः BJP *SāmPañ*$_{KS}$, °सकलात्मानः *MṛgTaVṛ*$_{KSTS}$ **3b** **शक्तिमन्तः**] K$_{ED}$$\beta$P *MṛgTaVṛ*$_{KSTS}$ *SāmPañ*$_{KS}$; शक्ति[[ः]]मन्तः G

Incipit 2 All witnesses indicate the beginning of a new chapter; अथ द्वितीयोऽधिकारः K$_{ED}$; श्रीगुरुभ्यो नमः ॐ J.

पृथग्भेदैरिमैर्भिन्नं विज्ञेयं तत्फलेप्सुभिः ॥४॥
अनेनैव विधानेन पुंस्तत्त्वात्तु कलान्तिकम् ।
त्रयोदशविधं ज्ञेयं रुद्रवत्प्रलयाकलः ॥५॥
तद्वन्मायापि विज्ञेया नवधा ज्ञानकेवलः ।
मन्त्राः सप्तविधास्तद्वत्पञ्चधा मन्त्रनायकाः ॥६॥
त्रिधा मन्त्रेश्वरेशानाः शिवः साक्षान्न भिद्यते ।
भेदः प्रकथितो लेशादनन्तो विस्तरादयम् ॥७॥
एवं भुवनमालापि भिन्ना भेदैरिमैः स्फुटम् ।

5–7ab ≈ TaĀl$_{KSTS}$ 10.4–5; *cit.* JaMaVi$_{K}$ p. 5^{11-15}; *cf.* TaĀl$_{KSTS}$ 10.122cd–132ab on the experients **5d–6** *cit.* TaĀlViv$_{KSTS}$ 10.124cd–127ab:*a* **7b** = TaĀl$_{KSTS}$ 10.121d; *cit.* TaĀlViv$_{KSTS}$ 1.196:*b*, 10.2:*b*, 10.188cd–190ab:*a*; exegesis of साक्षात् at TaĀl$_{KSTS}$ 10.117cd–122ab **7cd–8ab** paraphrase TaĀl$_{KSTS}$ 10.150–151; *cit.* TaĀlViv$_{KSTS}$ 10.151cd:*a*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

4c इमैर्] K_{ED}BγV *MṛgTaVṛ*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; इनैर J ◆ **भिन्नं**] $K_{ED}\beta$G *MṛgTaVṛ*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; ⟨भिन्नं⟩ मन्त्रं P **5b तु कलान्तिकम्**] $K_{ED}\alpha$ *JaMaViv*$_{KSTS}$; तत्कलान्तकम् *TaĀlViv*$_{KSTS}$ **5d प्रलयाकलः**] α *TaĀl*$_{KSTS}$ 10.4ब *TaĀlViv*$_{KSTS}$, *JaMaViv*$_{KSTS}$; प्रलयाकलाः K_{ED} **6a मायापि**] K_{ED}BγV *TaĀlViv*$_{KSTS}$ *JaMaViv*$_{KSTS}$; मयापि J **6b °केवलः**] β *JaMaViv*$_{KSTS}$; °केवलाः $K_{ED}\gamma$ *TaĀlViv*$_{KSTS}$ **7c भेदः**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; भेदाः P ◆ **लेशाद्**] $K_{ED}\beta$; लेशान् G, क्लेशाद् P **7d अनन्तो**] $K_{ED}\beta$P *TaĀlViv*$_{KSTS}$; आनन्तो G ◆ **विस्तरादयम्**] K_{ED}-$B^{pc}\gamma$ *TaĀlViv*$_{KSTS}$; विस्तरादयः B^{ac}VJ **8b भेदैर्**] K_{ED}BγJ *TaĀlViv*$_{KSTS}$; भेदेर् V

4c इमैः :: An *aiśa* variant of एभिः (excluded *metri causa*); *cf.* VīTa$_{G}$ 194c. **5d, 6b प्रलयाकलः, ज्ञानकेवलः** :: The collective singulars of β have been preferred to the two plurals of K_{ED}, only one of which is attested.

विज्ञेया योगसिद्ध्यर्थं योगिभिर्योगपूजिता ॥८॥
एतेषामेव तत्त्वानां भुवनानां च शाङ्करि ।
य एकमपि जानाति सोऽपि योगफलं लभेत् ॥९॥

[गुरुलक्षणम्]

यः पुनः सर्वतत्त्वानि वेत्त्येतानि यथार्थतः ।
स गुरुर्मत्समः प्रोक्तो मन्त्रवीर्यप्रकाशकः ॥१०॥
दृष्टाः संभाषितास्तेन स्पृष्टाश्च प्रीतचेतसा ।
नराः पापैः प्रमुच्यन्ते सप्तजन्मकृतैरपि ॥११॥
ये पुनर्दीक्षितास्तेन प्राणिनः शिवचोदिताः ।

10–11ab *cit.* JaMaVi$_{K}$ p. 5$^{16-11}$ **10–12** = TaĀl$_{KSTS}$ 13.219cd–222ab; *cit.* TaĀlViv$_{KSTS}$ 23.11–12ab:*a* **10a** **यः → वेत्ति** :: = TaĀl$_{KSTS}$ 23.12ab; *cit.* TaĀlViv$_{KSTS}$ 23.77:*a* **10cd** = SiYoMa$_{T}$ 2.11cd; *cit.* ŚiSūVim$_{KSTS}$ 2.6:*a* **11a** *cf.* TriSā *cit.* at TaĀl$_{KSTS}$ 15.546ab **11ab** = TaĀl$_{KSTS}$ 13.220cd; Δ JaRaYām$_{S}$ Ṣaṭka 4 Paṭala 4.87–89; *cf.* NiśTaSaṃ$_{NAK}$ Mūlasūtra Paṭala 9 (fol. 22v³): यं यं स्पृशति हस्तेन यं यं पश्यति चक्षुषा । ध्यात्वा तत्त्वं तु मेधावी दीक्षितं तं विनिर्दिशेत्; *cf.* anonymous citation at ŚiSūVim$_{KSTS}$ 3.28:*a*; *cf.* Cintyāgama IFI TS 13, 13.40: चाक्षुषी स्पर्शदीक्षा च वाचिकी मानसी तथा। शास्त्री च योगदीक्षा च हौत्रीत्यादिरनेकधा **12** *cf.* SiYoMa$_{T}$ 2.1–3

Codd: K$_{1}$ K$_{2}$ K$_{3}$ K$_{4}$ $\simeq$ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

9a **एव**] K$_{ED}\gamma$; इह β **9c** **अपि**] K$_{ED}$BγJ; ⟨अपि⟩ V **10b** **वेत्त्य्**] K$_{ED}$BGV *TaĀl$_{KSTS}$ JaMaViv$_{KSTS}$*; वेत्य् J, वे⟨त्त्य्⟩ P **10d** **°प्रकाशकः**] K$_{ED}\beta$G *TaĀl$_{KSTS}$ ŚiSūVim$_{KSTS}$ JaMaViv$_{KSTS}$*; °पराक्रमः P **11a** **दृष्टाः**] *TaĀl$_{KSTS}$ JaMaViv$_{KSTS}$*; स्पृष्टाः K$_{ED}\beta$G; सृष्टा ⟨दृष्ट्वा⟩ P ♦ **संभाषितास्**] K$_{ED}\beta$G *TaĀlViv$_{KSTS}$ (supported by the JaRaYām$_{S}$) JaMaViv$_{KSTS}$*; संभावितास् K$_{2}$ *TaĀl$_{KSTS}$* Gnoli; , संभा⟨वि⟩तास् P **11b** **स्पृष्टाश्**] *TaĀl$_{KSTS}$ JaMaViv$_{KSTS}$*; दृष्टाश् K$_{ED}\beta$G, ⟨स्प⟩स्टाच् P **11d** **°जन्मकृतैर्**] K$_{ED}\beta$P *TaĀl$_{KSTS}$ JaMaViv$_{KSTS}$*; °जन⟦मै⟧मकृतैर् G **12b** **प्राणिनः**] K$_{ED}\beta$G *TaĀl$_{KSTS}$*; प्राणिनाः P

ते यथेष्टं फलं प्राप्य गच्छन्ति परमं पदम् ॥१२॥
रुद्रशक्तिसमावेशस्तत्र नित्यं प्रतिष्ठितः ।

[आवेशचिह्नपञ्चकम्]

सति तस्मिंश्च चिह्नानि तस्यैतानि विलक्षयेत् ॥१३॥
तत्रैतत्प्रथमं चिह्नं रुद्रे भक्तिः सुनिश्चला ।
द्वितीयं मन्त्रसिद्धिः स्यात्सद्यःप्रत्ययकारिका ॥१४॥
सर्वसत्त्ववशित्वं च तृतीयं लक्षणं स्मृतम् ।
प्रारब्धकार्यनिष्पत्तिश्चिह्नमाहुश्चतुर्थकम् ॥१५॥
कवित्वं पञ्चमं प्रोक्तं सालंकारं मनोहरम् ।
सर्वशास्त्रार्थवेत्तृत्वमकस्माच्चास्य जायते ॥१६॥

13–16 ∆ SiYoMa$_{T}$ 2.3–8, paraphrase TaĀl$_{KSTS}$ 13.214–216; *cit.* TaĀlViv$_{KSTS}$ 13.214–216:*a*; (*cf.* also MVUT 1.43–45); *cf.* KulSā$_{NAK}$ fol. 23v **13cd** *cf.* SiYoMa$_{T}$ 2.4 **14ab** *cit.* TaĀlViv$_{KSTS}$ 13.117cd–120ab:*a*, 3.291cd–292; ≈ SiYoMa$_{T}$ 2.6ab: प्रथमं लक्षणं प्रोक्तं रुद्रे भक्तिः सुनिश्चला **14cd** ≈ SiYoMa$_{T}$ 2.6cd **15ab** *cf.* SiYoMa$_{T}$ 2.7ab: तृतीयं सर्वसत्त्वानां किंकुर्वाणविधेयता **15cd** ≈ SiYoMa$_{T}$ 2.7cd: …चतुर्थं लक्षणं स्मृतम् **16ab** = SiYoMa$_{T}$ 2.8ab **16cd** = TaĀl$_{KSTS}$ 13.215cd, 4.45cd, 15.15cd

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

12c **यथेष्टं फलं**] $K_{ED}\gamma$ *TaĀl*$_{KSTS}$; यथेष्टफलं β **12d** **गच्छन्ति परमं पदम्**] $K_2\beta$P; पदं गच्छन्त्यनामयम् K_{ED} *TaĀl*$_{KSTS}$, पदं गच्छन्ति नामयम् G, प्रयान्ति परमं पदम् *TaĀlViv*$_{KSTS}$ **13b** **प्रतिष्ठितः**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; प्रतिष्टितः P **14c** **मन्त्र°**] K_{ED}Bγ *TaĀlViv*$_{KSTS}$; मन्त्रसं° V *(hypermetrical)*, मत्र° J **15a** **°सत्त्ववशित्वं**] K_{ED}GV; °तत्त्ववशित्वं BJ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$, °सत्त्वावशित्वं P **15c** **°कार्यनिष्पत्तिश्**] K_{ED}GV *TaĀlViv*$_{KSTS}$; °भोगनिष्पत्तिश् B, °⟨कर्म⟩निष्पत्तिश् J, °कार्यनिः-पत्तिश् P **16a** **प्रोक्तं**] α; ज्ञेयं K_{ED} *TaĀlViv*$_{KSTS}$ **16b** **मनोहरम्**] $K_{ED}\gamma$J *TaĀlViv*$_{KSTS}$; मनोरमम् BV **16c** **°वेत्तृत्वम्**] $K_{ED}\alpha$ *TaĀl*$_{KSTS}$ 4.45c, 15.15c *TaĀlViv*$_{KSTS}$; °बोद्धृत्वम् *TaĀl*$_{KSTS}$ 13.215c

[आवेशस्य पञ्चाशद्भेदाः]

रुद्रशक्तिसमावेशः पञ्चधा परिपठ्यते ।
भूततत्त्वात्ममन्त्रेशशक्तिभेदाद्वरानने ॥१७॥
पञ्चधा भूतसंज्ञस्तु तथा त्रिंशतिधा परः ।
आत्माख्यस्त्रिविधः प्रोक्तो दशधा मन्त्रसंज्ञकः ॥१८॥
द्विविधः शक्तिसंज्ञोऽपि ज्ञातव्यः परमार्थतः ।
पञ्चाशद्भेदभिन्नोऽयं समावेशः प्रकीर्तितः ॥१९॥

[आणवः शाक्तः शाम्भवश्चेत्युपायत्रयम्]

आणवोऽयं समाख्यातः शाक्तोऽप्येवंविधः स्मृतः ।
एवं शाम्भवमप्येभिर्भेदैरभिन्नं विलक्षयेत् ॥२०॥
उच्चारकरणध्यानवर्णस्थानप्रकल्पनैः ।

17–19 paraphrase TaĀl$_{KSTS}$ 1.186cd–187ab; *cit.* TaĀlViv$_{KSTS}$ 1.186cd–187ab:*a* **17–23** *cf.* ŪrKauĀr$_{NAK}$ fol. 19^{v}–20^{r}; *cf.* KubMaTa$_{G}$ 10.65–97; *cf.* PaTriVi$_{S}$ p. 8$^{20–22}$; *cf.* ParMoNirKā 13b; *cf.* ŚiDṛ$_{KSTS}$ 1; *cf.* ĪPraKā$_{T}$ 3.2.12d; *cf.* MatPārVṛ$_{BH}$ 8.10cd–12ab, and ŚaiPa 5 § 32 attribute the doctrine of achieving शिवसाम्य° by means of समावेश° to the Kāpālikas **17ab** = TaĀl$_{KSTS}$ 1.192ab **17c** **भूत°** :: *cf.* TaĀl$_{KSTS}$ 1.190–191; *cf.* MVUT 13.54–61 **21a** **°करण°** :: *cf.* MatPār$_{BH}$ YP 2.22cd–29; *cf.* SvaTa$_{KSTS}$ 4.365cd–367ab; *cf.* TaĀl$_{KSTS}$ 5.128ab–131ab; *cf.* ŚārTil 25.45–47ab; *cf.* MatsySaṃ$_{W}$ 1.382; *cf.* JaĀkhSaṃ$_{GOS}$ 33.18cd–22

Codd: K$_{1}$ K$_{2}$ K$_{3}$ K$_{4}$ $\simeq$ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

17b परिपठ्यते] K$_{ED}$$\alpha$; ननु चर्च्यते *TaĀl*$_{KSTS}$*TaĀlViv*$_{KSTS}$ **18ab °संज्ञस्तु तथा त्रिंशतिधा परः**] K$_{ED}$$\alpha$; °संज्ञोऽत्र त्रिंसद्धा तु तथापरः *TaĀlViv*$_{KSTS}$ **19a द्विविधः**] K$_{ED}$$\beta$G *TaĀlViv*$_{KSTS}$; द्विविधा P **21b प्रकल्पनैः**] K$_{ED}$$\gamma$VJ *TaĀl*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *SāmPañ*$_{KS}$; विकल्पनैः K$_{3}$B

योे भवेत्स समावेशः सम्यगाणव उच्यते ॥२१॥
उच्चाररहितं वस्तु चेतसैव विचिन्तयन् ।
यमावेशमवाप्नोति शाक्तः सोऽत्राभिधीयते ॥२२॥
अकिंचिच्चिन्तकस्यैव गुरुणा प्रतिबोधतः ।
जायते यः समावेशः शाम्भवोऽसावुदीरितः ॥२३॥
सार्धमेतच्छतं प्रोक्तं भेदानामनुपूर्वशः ।
संक्षेपाद्विस्तरादस्य परिसंख्या न विद्यते ॥२४॥
संवित्तिफलभेदोऽत्र न प्रकल्प्यो मनीषिभिः ।
[पञ्चदशादिभेदेषु जाग्रदाद्यवस्थाः]
भेदोऽपरोऽपि संक्षेपात्कथ्यमानोऽवधार्यताम् ॥२५॥

21 *cit.* ŚiSūVim$_{\text{KSTS}}$ 3.4:*c* **21–23** = TaĀl$_{\text{KSTS}}$ 1.168–170 transposition: 23, 22, 21; followed by exposition TaĀl$_{\text{KSTS}}$ 1.171ff.; *cit.* ViBhaiViv$_{\text{KSTS}}$ 24:*b* in the same order as in the TaĀl$_{\text{KSTS}}$ **22** *cit.* ŚiSūVim$_{\text{KSTS}}$ 1.6:*c*, 2.10:*f* **23** *cit.* ŚiSūVim$_{\text{KSTS}}$ 1.5:*a*; StaCiViv$_{\text{KSTS}}$ 1:*a* **25ab** paraphrase TaĀl$_{\text{KSTS}}$ 1.227ab; *cit.* TaĀlViv$_{\text{KSTS}}$ 1.227:*a*, 5.154cd–155ab:*a*, 13.1:*a* intro, 34.3:*a*; *cit.* StaCiViv$_{\text{KSTS}}$ 34:*a* **25cd–48ab** exegesis: TaĀl$_{\text{KSTS}}$ 10.227cd–309; *cf.* ViBhai$_{\text{KSTS}}$ 86

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

22b **चेतसैव**] K_{ED}BγV *TaĀl$_{\text{KSTS}}$ ŚiSūVim$_{\text{KSTS}}$ SāmPañ$_{\text{KS}}$* ; चैतसैव J **22c** **यमावेशमवाप्नोति**] BγV; यं समावेशमाप्नोति K_{ED}J *TaĀl$_{\text{KSTS}}$ ŚiSūVim$_{\text{KSTS}}$ SāmPañ$_{\text{KS}}$* **23b** **प्रतिबोधतः**] $K_{ED}\beta$G *TaĀl$_{\text{KSTS}}$ ŚiSūVim$_{\text{KSTS}}$ StaCiViv$_{\text{KSTS}}$ SāmPañ$_{\text{KS}}$* ; प्रतिबोधितः P **23c** **जायते यः समावेशः**] $K_{ED}\alpha$ *ŚiSūVim$_{\text{KSTS}}$* ; उत्पद्यते य आवेशः *TaĀl$_{\text{KSTS}}$ StaCiViv$_{\text{KSTS}}$ SāmPañ$_{\text{KS}}$* **23d** **उदीरितः**] K_3B$^{vl}\gamma$VJ *TaĀl$_{\text{KSTS}}$ ŚiSūVim$_{\text{KSTS}}$ StaCiViv$_{\text{KSTS}}$*; उदाहृतः K_{ED}B *SāmPañ$_{\text{KS}}$* **24c** **संक्षेपाद्**] K_{ED}BγJ; संक्षीपाद् V **25a** **संवित्तिफलभेदो**] $K_{ED}\beta$G *TaĀl$_{\text{KSTS}}$* 1.227a *TaĀlViv$_{\text{KSTS}}$* 1.227:*a StaCiViv$_{\text{KSTS}}$*; संविदि फलभेदो *TaĀlViv$_{\text{KSTS}}$* 13.1:*a unmetrical*; संवित्तिफलभोदे P **25c** **संक्षेपात्**] K_{ED}BγJ; संक्षीपात् V **25d** **कथ्यमानो**] K_{ED}BGV; कथ्यमाने JP

जाग्रत्स्वप्नादिभेदेन सर्वाविशक्रमो बुधैः ।
पञ्चभिन्नः परिज्ञेयः स्वव्यापारात्पृथक्पृथक् ॥२६॥
तत्र स्वरूपं शक्तिश्च सकलश्चेति तत्त्रयम् ।
इति जाग्रदवस्थेयं भेदे पञ्चदशात्मके ॥२७॥
अकलौ द्वौ परिज्ञेयौ सम्यक्स्वप्नसुषुप्तयोः ।
मन्त्रादितत्पतीशानवर्गस्तुर्य इति स्मृतः ॥२८॥
शक्तिशंभू परिज्ञेयौ तुर्यातीते वरानने ।
त्रयोदशात्मके भेदे स्वरूपमकलावुभौ ॥२९॥
मन्त्रमन्त्रेश्वरेशानाः शक्तिशंभू च कीर्तितौ ।
प्रलयाकलभेदेऽपि स्वं विज्ञानकलावुभौ ॥३०॥

26cd *cf.* PaTriVi$_{S}$ p. 8^{23}: जाग्रदादिष्वपि स्वात्मन्येव चतुरादिभेदतयोत्तरोत्तरत्वम्; *cf.* ŚiSūVim$_{KSTS}$ 1.8–10: त्रिष्वपि जागरादिदशासु त्रैरूप्यमस्तीति; *cf.* TaĀl$_{KSTS}$ 10.238ab **26d** *cf.* TaĀl$_{KSTS}$ 10.178b **27–35ab** paraphrase TaĀl$_{KSTS}$ 10.302–309; *cit.* TaĀlViv$_{KSTS}$ 10.309:*a*

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

26b सर्वाविशक्रमो] $K_{ED}B^{pc}$GV; सर्वाविशः क्रमो B^{ac}JP **26c पञ्चभिन्नः**] *conj.*; पञ्चभिस्तु $K_{ED}\alpha$ ♦ **परिज्ञेयः**] K_{ED}; परि** B^{ac}V, परि⟨ज्ञेयो⟩ B^{pc}, परिज्ञेयं GP, परि⟨ज्ञेयो⟩ *completed secunda manu* J **26d स्वव्यापारात्**] K_{ED}; भेदैश्चान्यैः K_2 Gnoli; ⟨स्वव्यापारात⟩ भ, स्वव्या⟨पा⟩ʔरात्ʔ G, **** V, ⟨विस्तरात्तु⟩ J, *** P **27a तत्र स्वरूपं**] $K_{ED}\alpha$ *TaĀl*$_{KSTS}$; स्वरूपं तत्र *TaĀlViv*$_{KSTS}$ **28b स्वप्नसुषुप्तयोः**] K_{ED}BGV *TaĀlViv*$_{KSTS}$; स्वप्नसुप्तयोः J *unmetrical*, स्वप्नस्वषुप्तयोः P **29a शक्तिशंभू**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; शक्तिशंभु P **29d स्वरूपमकलाव्**] $K_{ED}^{pc}K_3B\gamma$; स्वरूपसकलाव् $K_{ED}^{ac}B^{vl}$VJ *TaĀlViv*$_{KSTS}$ **30a °मन्त्रेश्वरेशानाः**] K_{ED}GVJ *TaĀlViv*$_{KSTS}$; °मन्त्रेश्वर⟦ा⟧⟨ए⟩*नाः भ, °मन्त्रेश्वरेशाना P **30b शक्तिशंभू च कीर्तितौ**] $K_{ED}\beta$ *TaĀlViv*$_{KSTS}^{vl}$; शक्तिशंभु च कीर्तितौ γ, शक्तिशावपि पूर्ववत् *TaĀlViv*$_{KSTS}$

27a तत्र स्वरूपं :: A correct *[ra]ma-vipulā* --⏑--,---⏑. The TaĀlViv$_{KSTS}$ produces a *pathyā-* form.

मन्त्रमन्त्रेश्वरेशानाः शक्तीशावपि पूर्ववत् ।
नवधा कीर्तिते भेदे स्वं मन्त्रा मन्त्रनायकाः ॥३१॥
तदीशाः शक्तिशंभू च पञ्चावस्थाः प्रकीर्तिताः ।
पूर्ववत्सप्तभेदेऽपि स्वं मन्त्रेशेशशक्तयः ॥३२॥
शिवश्चेति परिज्ञेयाः पञ्चैव वरवर्णिनि ।
स्वं शक्तिः सनिजेशाना शक्तिशंभू च पञ्चके ॥३३॥
त्रिके स्वशक्तिशक्तीच्छाशिवपदं विलक्षयेत् ।

[शिवस्य पञ्चात्मता]

स्वव्यापाराधिपत्वेन तद्धीनप्रेरकत्वतः ॥३४॥
इच्छानिवृत्तेः स्वस्थत्वादभिन्नमपि पञ्चधा ।

32c *cf.* TaĀl$_{KSTS}$ 10.306a: सप्तभेदे तु मन्त्राख्ये **34c** = TaĀl$_{KSTS}$ 10.185c **34cd–35a** = MāViVār$_{H}$ 1.51abc **34cd–35ab** *cit.* TaĀlViv$_{KSTS}$ 10.185–186ab:*a*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

31a मन्त्रमन्त्रेश्वरेशानाः] K_{ED} *TaĀlViv*$_{KSTS}$; मन्त्रा मन्त्रेश्वराश्चेति BG, मन्त्रा मन्त्रेश्वराश्चैव V, मन्त्रा मन्त्रेश्वरश्चेति J, मन्त्रमन्त्रेश्वराश्चेति P **31c नवधा**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; नवदा P ♦ **कीर्तिते भेदे**] K_{ED}B^{mg}GJ *TaĀlViv*$_{KSTS}$; कीर्तिभेदेन BV, कीर्ति⟨ते⟩ *unmetrical*P **31d स्वं मन्त्रा**] γJ *TaĀlViv*$_{KSTS}$; स्वं मन्त्राः K_{ED}, ⟦∗त⟧स्वमन्त्रा B, स्वमन्त्रा V **32a तदीशाः**] $K_{ED}\gamma$VJ *TaĀlViv*$_{KSTS}$; तदीशः B ♦ **शक्तिशंभू**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; शक्तिशंभु P **32c सप्तभेदे**] BγV *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; सप्तभेदो K_{ED}J **32d मन्त्रेशेशशक्तयः**] K_{ED}B$^{pc}\gamma$ *TaĀlViv*$_{KSTS}$; मन्त्रेशेषशक्तयः β **33a परिज्ञेयाः**] K_{ED}B^{mg} *TaĀlViv*$_{KSTS}$; परिज्ञेयः BγV, प्रतिज्ञेयः J **33c सनिजेशाना**] K_{ED}^{pc}; स्वा निजेशानाः K_{ED}^{ac}J *TaĀlViv*$_{KSTS}$ Gnoli, स्वनिजेशानाः K_1BγV **34ab स्वशक्तिशक्तीच्छाशिवपदं**] β; स्वं शक्तिशक्तीच्छाशिवभेदं K_{ED}B$^{mg}\gamma$ *TaĀlViv*$_{KSTS}$ **34c स्वव्यापाराधिपत्वेन**] BV; सव्यापाराधिपत्वेन K_{ED}J *MāViVār*$_{H}$ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$, स्वव्यापारादिभेदेन G, स्वव्यापारादिपत्येन P^{ac}, स्वव्यापाराद्यत्येन P^{pc} **35a स्वस्थत्वाद्**] $K_{ED}\beta$ *TaĀlViv*$_{KSTS}$ *MāViVār*$_{H}$; स्वस्थत्वाम् G, स्व∗त्वाम् P **35b अपि**] $K_{ED}\alpha$ *TaĀlViv*$_{KSTS}$ 10.185–186ab:*a*; चेति *TaĀlViv*$_{KSTS}$ 10.309:*a*

इति पञ्चात्मके भेदे विज्ञेयं वस्तु कीर्तितम् ॥३५॥
[पञ्चावस्थानां भेदाः]
भूयोऽप्यासामवस्थानां संज्ञाभेदः प्रकाश्यते ।
पिण्डस्थः सर्वतोभद्रो जाग्रन्नामद्वयं मतम् ॥३६॥
द्विसंज्ञं स्वप्नमिच्छन्ति पदस्थं व्याप्तिरित्यपि ।
रूपस्थं तु महाव्याप्तिः सुषुप्तस्यापि तद्द्वयम् ॥३७॥
प्रचयं रूपातीतं च सम्यक्तुर्यमुदाहृतम् ।
महाप्रचयमिच्छन्ति तुर्यातीतं विचक्षणाः ॥३८॥
पृथक्तत्त्वप्रभेदेन भेदोऽयं समुदाहृतः ।
[पञ्चावस्थास्तत्त्वेषु]
सर्वाणि एव तत्त्वानि पञ्चैतानि यथा शृणु ॥३९॥

35cd–46ab paraphrase and exegesis following Śambhunātha: TaĀl$_{\text{KSTS}}$ 10.228cd–286 **36–39ab** *cf.* MVUT 19.30–48 (कुलचक्रव्याप्तिः), 20.1–26ab; *cf.* KulSā$_{\text{NAK}}$ 4[–7?]; *cf.* KulPañ$_{\text{NAK}}$ 1–4; *cf.* KauJñāNir$_{\text{BA}}$ 3: four कुललक्ष°: स्थान° = पिण्ड°, ध्यान° = पद°, वर्ण° = रूप°, लक्ष° = रूपातीत° (*cf.* YoViṃ 2: ठाण°, उन्न°, अत्थ°, आलंबण°, आलंबणरहिअ°); *cf.* KubMaTa$_{\text{G}}$ 17–19 *passim*, 11.6–7; *cf.* AkVīTa A 69–70; *cf.* ŚiDṛ$_{\text{KSTS}}$ 7.26–34; *cf.* ŚārTil 25.62ff.; *cf.* YoŚā 7–10 **36cd** *cit.* TaĀlViv$_{\text{KSTS}}$ 10.242:*a* **37ab** *cit.* TaĀlViv$_{\text{KSTS}}$ 10.252cd–253ab:*a* **37cd** *cit.* TaĀlViv$_{\text{KSTS}}$ 10.261–262:*a* **38ab** *cit.* TaĀlViv$_{\text{KSTS}}$ 10.273cd–275ab:*a* **38cd** *cit.* TaĀlViv$_{\text{KSTS}}$ 10.280cd–281ab:*a*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

35c पञ्चात्मके भेदे] K_{ED}Bγ; पञ्चात्मभेदेन K_1VJ **36b संज्ञाभेदः**] $K_{\text{ED}}\beta$G; संज्ञाभेदाः P ◆ **प्रकाश्यते**] K_{ED}B^{pc}G; प्रकश्यते B^{ac}V, प्रकाशते JP **37a स्वप्नम्**] $K_{\text{ED}}\gamma$ *TaĀl*$_{\text{KSTS}}$; सुप्तम् β **37d सुषुप्तस्यापि**] $K_{\text{ED}}\beta$G *TaĀlViv*$_{\text{KSTS}}$; स्वषुप्तस्यापि P **38a प्रचयं**] $K_{\text{ED}}\alpha$; प्रचयो *TaĀlViv*$_{\text{KSTS}}$ **38d विचक्षणाः**] $K_{\text{ED}}\beta$G *TaĀlViv*$_{\text{KSTS}}$; विचक्षणः P **39c सर्वाणि एव**] *conj. (aiśa-hiatus)*; सर्वाण्येव हि $K_{\text{ED}}\gamma$J, सर्वाण्येव ⟨हि⟩ BV

39c **सर्वाणि एव** :: aiśa-hiatus restored.

भूततत्त्वाभिधानानां योंऽशोऽधिष्ठेय इष्यते ।
पिण्डस्थमिति तं प्राहुः पदस्थमपरं विदुः ॥४०॥
मन्त्रास्तत्पतयः सेशा रूपस्थमिति कीर्त्यते ।
रूपातीतं परा शक्तिः सव्यापाराप्यनामया ॥४१॥
निष्प्रपञ्चो निराभासः शुद्धः स्वात्मन्यवस्थितः ।
सर्वातीतः शिवो ज्ञेयो यं विदित्वा विमुच्यते ॥४२॥

[पिण्डादीनां भेदाः]

चतुर्विधं तु पिण्डस्थमबुद्धं बुद्धमेव च ।
प्रबुद्धं सुप्रबुद्धं च पदस्थं च चतुर्विधम् ॥४३॥
गतागतं सुविक्षिप्तं सङ्गतं सुसमाहितम् ।

40a *cf.* SvaTa$_{KSTS}$ 11.87cd, 11.91c; *cf.* MatPār$_{BH}$ VP 2.16ff; *cf.* MVUT 2.17cd **40abc** = TaĀl$_{KSTS}$ 10.241 **40d–42** = TaĀl$_{KSTS}$ 10.284d–286 **41cd** *cf.* TaĀl$_{KSTS}$ 10.271cd–272ab **43abc** ≈ TaĀl$_{KSTS}$ 10.239cd–240ab; *cit.* TaĀlViv$_{KSTS}$ 10.239cd–240ab:*a*; *cf.* SvaTa$_{KSTS}$ 11.83cd–84ab, 11.91–126; *cf.* MahBhāp 12.291–292 **43bc** *cit.* ŚiSūVim$_{KSTS}$ 1.8–10:*a* **43d–44ab** *cit.* TaĀlViv$_{KSTS}$ 10.252cd–253ab:*b*

Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

40b **योऽंशो**] *TaĀl*$_{KSTS}$; योगो K$_{ED}$$\alpha$ ♦ **इष्यते**] K$_{ED}$$\beta$ *TaĀl*$^{vl}_{KSTS}$; उच्यते K$_3$ *TaĀl*$_{KSTS}$, दृश्यते γ **41c** **रूपातीतं**] K$_{ED}$$\gamma$J *TaĀl*$_{KSTS}$; रूपातीता B, रूपातीत V **41d** **सव्यापाराप्य्**] K$_{ED}$$\beta$G *TaĀl*$_{KSTS}$; साव्याराप्य् P*unmetrical* **42b** **स्वात्मन्यवस्थितः**] K$_{ED}$$\gamma$ *TaĀl*$_{KSTS}$; स्वात्मव्यवस्थितः β **43a** **तु**] K$_{ED}$Bγ *TaĀlViv*$_{KSTS}$; च VJ **43c** **सुप्रबुद्धं**] K$_{ED}$$\beta$GVJ *TaĀlViv*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$; स्वप्रबुद्धं P **43d** **चतुर्विधम्**] K$_{ED}$$\beta$P *TaĀlViv*$_{KSTS}$; चतुर्विधं दण्ड G **44a** **सुविक्षिप्तं**] K$_{ED}$$\beta$G *TaĀlViv*$_{KSTS}$; स्वविक्षिप्तं P **44b** **सुसमाहितम्**] K$_{ED}$$\beta$G *TaĀlViv*$_{KSTS}$; स्वसमाहितम् P

43d **चतुर्विधम्।**:: In place of the appropriate punctuation G spells out the word दण्ड° at the end of the verse (an indication of dictation).

चतुर्धा रूपसंस्थं तु ज्ञातव्यं योगचिन्तकैः ॥४४॥
उदितं विपुलं शान्तं सुप्रसन्नमथापरम् ।
मनोन्मनमनन्तं च सर्वार्थं सततोदितम् ॥४५॥
प्रचये तत्र संज्ञेयमेकं तन्महति स्थितम् ।
इत्येवं पञ्चधाध्वानं त्रिधेदानीं निगद्यते ॥४६॥

[तत्त्वानां त्रैविध्यम्]

विज्ञानाकलपर्यन्तमात्मतत्त्वमुदाहृतम् ।
ईश्वरान्तं च विद्याह्वं शेषं शिवपदं विदुः ॥४७॥
एवं भेदैरिमैर्भिन्नस्तत्राध्वा परिकीर्तितः ।
युगपत्सर्वमार्गाणां प्रभेदः प्रोच्यतेऽधुना ॥४८॥

[षडध्वा]

पार्थिवं प्राकृतं चैव मायीयं शाक्तमेव च ।

44cd–45ab *cit.* TaĀlViv$_{KSTS}$ 10.263–264ab:*a* **45cd–46ab** *cit.* TaĀlViv$_{KSTS}$ 10.281cd–282ab:*a* **47** paraphrase TaĀl$_{KSTS}$ 11.35; *cit.* TaĀlViv$_{KSTS}$ 11.34cd–35

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P[−48] = α; B V J = β; G P[−48] = γ

44c °संस्थं] βP *TaĀlViv*$_{KSTS}$; °संज्ञं K_{ED}G *TaĀlViv*$^{vl}_{KSTS}$ **45b सुप्रसन्नम्**] K_{ED}BGV *TaĀlViv*$_{KSTS}$; सुप्र⟨स⟩न्नम् *completed secunda manu* J, स्वप्रसन्नम् P **45d सततोदितम्**] K_{ED}B^{vl} *TaĀlViv*$_{KSTS}$; सर्वतोदितम् α **46a प्रचये तत्र**] K_{ED}B^{mg}γV *TaĀlViv*$_{KSTS}$; प्रचयेत्तन्त्र° B, प्रचये तन्त्र° J ♦ **संज्ञेयम्**] $K_{ED}$$\gamma$ *TaĀlViv*$_{KSTS}$; यं ज्ञेयम् β **46b तन्महति**] $K^{pc}_{ED}$$K_1$$\beta$; तन्महसि K^{ac}_{ED}B^{mg}γ *TaĀlViv*$_{KSTS}$ **47c ईश्वरान्तं**] $K_{ED}$$\beta$G *TaĀlViv*$_{KSTS}$; ईश्वरान्त्यं P **47d शिवपदं**] K_{ED}GV *TaĀlViv*$_{KSTS}$; शिव⟦ं⟧⟨पदं⟩ B, ⟨यत्तत⟩ शिवं J^{mg}, शिवमतं P^{ac} **48d ऽधुना**] $K_{ED}$$\beta$; ऽध्वना γ **49b एव च**] K_{ED}G *TaĀlViv*$_{KSTS}$; उच्यते β

48d The testimony of P is interrupted for MVUT 2.48d–3.60a. The lacuna is not marked and there is no colophon for *Adhikāra* 2.

इति सङ्क्षेपतः प्रोक्तमेतदण्डचतुष्टयम् ॥४९॥
पृथग्द्वयमसङ्ख्यातमेकमेकं पृथक्पृथक् ।

[धारिकाकला]

आद्यं धारिकया व्याप्तं तत्रैकं तत्त्वमिष्यते ॥५०॥
एकमेकं पृथक्क्षार्णं पदार्णमनुषु स्मरेत् ।
कालाग्निभुवनाद्यावद्वीरभद्रपुरोत्तमम् ॥५१॥
पुरषोडशकं ज्ञेयं षड्विधोऽध्वा प्रकीर्तितः ।

[आप्यायिनीकला]

आप्यायिन्या द्वितीयं च तत्र तत्त्वानि लक्षयेत् ॥५२॥
त्रयोविंशत्यबादीनि तद्वद्वाद्यक्षराणि च ।
पदानि पञ्च मन्त्राश्च षट्पञ्चाशत्पुराणि च ॥५३॥

[बोधिनीकला]

तत्त्वानि सप्त बोधिन्या तच्चतुर्धा पुराणि च ।

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49 *cf.* TaĀl$_{\text{KSTS}}$ 11.8; *cit.* TaĀlViv$_{\text{KSTS}}$ 11.8:*a* **50a** *cit.* SvaTaUd$_{\text{KSTS}}$ 10.3b–5:*a* **50ab** paraphrase TaĀl$_{\text{KSTS}}$ 8.325; *cit.* TaĀlViv$_{\text{KSTS}}$ 8.325:*a*; *cit.* SvaTaUd$_{\text{KSTS}}$ 11.30ab:*a* **50cd–51ab** *cit.* PaTriViv$_{\text{KSTS}}$ 5–8ab:*s* **50cd–57** paraphrase TaĀl$_{\text{KSTS}}$ 11.51–53; *cit.* TaĀlViv$_{\text{KSTS}}$ 11.51cd–53:*d*; on पदाध्वन् *cf.* TaĀl$_{\text{KSTS}}$ 16.132–135ab; *cf.* SvaTa$_{\text{KSTS}}$ 4.243–244

Codd: K$_1$ K$_2$ K$_3$ K$_4$ $\simeq$ K$_{\text{ED}}$; B V J G P = α; B V J = β; G P = γ

49c प्रोक्तम्] K$_{\text{ED}}$BGV *TaĀlViv*$_{\text{KSTS}}$; प्रोक्तः J **49d एतद्**] K$_{\text{ED}}$-BGV *TaĀlViv*$_{\text{KSTS}}$; प्रेतद् J **50b पृथक्पृथक्**] K$_{\text{ED}}$$\alpha$; पृथग द्वयम् *SvaTaUd*$_{\text{KSTS}}$ *TaĀlViv*$_{\text{KSTS}}$ **50c आद्यं**] K$_{\text{ED}}$$\alpha$ *TaĀlViv*$_{\text{KSTS}}$; आद्य° *PaTrīViv*$_{\text{KSTS}}$ **50d तत्रैकं**] K$_{\text{ED}}$BGV *PaTrīViv*$_{\text{KSTS}}$ *TaĀlViv*$_{\text{KSTS}}$; तंत्रैकं J **51a पृथक्क्षार्णं**] K$_{\text{ED}}$B^{mg}GV *PaTrīViv*$_{\text{KSTS}}$ *TaĀlViv*$_{\text{KSTS}}$; पृथक्पार्णं B, पृथक्यार्णं J **51d °पुरोत्तमम्**] K$_{\text{ED}}$BGJ *TaĀlViv*$_{\text{KSTS}}$; °पुरोत्त⟨म⟩म् V **53a °विंशत्यबादीनि**] K$_{\text{ED}}$B^{mg}G *TaĀlViv*$_{\text{KSTS}}$; °विंशत्यपादीनि β **53b तद्वद्वाद्य°**] G; तद्वट्टाद्य° K$_{\text{ED}}$B^{mg}, तद्वद्वाद्य° β, तद्वट्टाद्य° *TaĀlViv*$_{\text{KSTS}}$ **54a बोधिन्या**] K$_{\text{ED}}$$\beta$ *TaĀlViv*$_{\text{KSTS}}$; बोधिन्यां G

तृतीये सप्त वर्णाः स्युः पदमन्त्रद्वयं द्वयम् ॥५४॥

[उत्पूयिनीकला]

उत्पूयिन्या चतुर्थं तु तत्र तत्त्वत्रयं विदुः ।
वर्णत्रयं मन्त्रमेकं पदमेकं च लक्षयेत् ॥५५॥
अष्टादश विजानीयाद्भुवनानि समासतः ।

[अवकाशदाकला]

शिवतत्त्वं परं शान्तं कला तत्रावकाशदा ॥५६॥
स्वरषोडशकं मन्त्रं पदं चैकं विलक्षयेत् ।
इत्येवं षडिवधोऽप्यध्वा समासात्परिकीर्तितः ॥५७॥
शुद्धाशुद्धं जगत्सर्वं ब्रह्माण्डप्रभवं यतः ।
तस्माच्छुद्धमिमैः शुद्धैर्ब्रह्माण्डैः सर्वमिष्यते ॥५८॥
ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्चेति सुव्रते ।
पृथगेतेषु बोद्धव्यं शान्तं पतिचतुष्टयम् ॥५९॥

Codd: $K_1\, K_2\, K_3\, K_4 \simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

54c **तृतीये**] K_{ED}BGV *TaĀlViv*$_{KSTS}$; तृतीयं J 54d **°मन्त्र°**] K_{ED}-B^{mg}GVJ *TaĀlViv*$_{KSTS}$; °वर्ण° B ♦ **°द्वयं द्वयम्**] $K_{ED}\alpha$; °द्वयद्वयम् *TaĀlViv*$_{KSTS}$ 55a **उत्पूयिन्या**] K_{ED}G *TaĀlViv*$_{KSTS}$; उत्पूचित्या B-V, तत्प्रचित्यां J ♦ **तु**] K_{ED}G *TaĀlViv*$_{KSTS}$; च β 55c **मन्त्रम्**] K_{ED}BGV *TaĀlViv*$_{KSTS}$; मत्रम् J 55d **लक्षयेत्**] K_{ED}BGV *TaĀlViv*$_{KSTS}$; लक्षयत् J 57b **पदं चैकं**] K_{ED}G *TaĀlViv*$_{KSTS}$; पदादेकं β 58b **ब्रह्माण्डप्रभवं**] K_{ED}BJ; ब्रह्माण्डं प्रभवं B^{mg}GV 59c **बोद्धव्यं**] K_{ED}GJ; *omitted* V 59d **पति°**] $K_{ED}\beta$; परि° G

55c A correct *[ga]ra-vipulā* form (-‐-⏑-⏑-‐-). 58c *Cf.* note to 2.4c.
59b **च ईश्वरश्** :: Absence of *sandhi metri causa*.

योहि यस्माद्गुणोत्कृष्टः स तस्मादूर्ध्व उच्यते ।
एतत्ते कथितं सर्वं किमन्यत्परिपृच्छसि ॥६०॥

इति श्रीमालिनीविजयोत्तरे तन्त्रे
व्याप्त्यधिकारो द्वितीयः
समाप्तः

60ab *cit.* SvāSūSaṃVṛ VP 3.11; = $TaĀl_{KSTS}$ 9.310ab; ≈ $MāViVār_{H}$ 213ab; *cit.* $TaĀlViv_{KSTS}$ 2.1:*a*, 5.156cd–157:*a*, 8.23cd–24ab:*intro*; *cit.* $SāmPañ_{KS}$ 9:*a*; *cit.* $MatPārVṛ_{BH}$ VP 5.8:*a*; *cf.* $KirTa_{G}$ 7.25ab: गुणाधिक्यात्परः प्रोक्तः विभुत्वेऽप्युपचर्यते

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

60b **उच्यते**] K_{ED}BGV $TaĀl_{KSTS}$ $TaĀlViv_{KSTS}$ 2.1:*a*; तच्यते J, इष्यते $SāmPañ_{KS}$ $TaĀlViv_{KSTS}$ 5.156cd–157:*a*, 8.23cd–24ab:*intro*

Explicit 2 । इति श्रीमालिनीविजये व्याप्त्यधिकारो नाम द्वितीयाधिकारः २ B; इति श्रीमालिनीविजयोत्तरे व्याप्त्यधिकारो द्वितीयः थइन्स्पचे २। G; । इति श्रीमालिनीविजये व्याप्त्यधिकारो द्वितीयः थइन्स्पचे २। V; इति श्रीमालिनीविजये व्याप्त्यधिकारो द्वितीयोऽध्यायः J.

3

एवमुक्ता महादेवी जगदानन्दकारिणा ।
प्रणिपत्य पुनर्वाक्यमिदमाह जगत्पतिम् ॥१॥
[देव्युवाच]
एवमेतन्महादेव नान्यथा समुदाहृतम् ।
यथाख्यातं तथा ज्ञातमादितः समनुक्रमात् ॥२॥
शिवादिवस्तुरूपाणां वाचकान्परमेश्वर ।
सांप्रतं श्रोतुमिच्छामि प्रसादाद्वक्तुमर्हसि ॥३॥
इत्युक्तः स महेशान्या जगदार्तिहरो हरः ।
वाचकानवदन्मन्त्रान्पारम्पर्यक्रमागतान् ॥४॥
[भैरव उवाच – इच्छा°, ज्ञान°, क्रियाशक्तयः]
या सा शक्तिर्जगद्धातुः कथिता समवायिनी ।

Adhikāra 3 *cit.* NeTaUd$_{\text{KSTS}}$ 1.22cd–31ab:*f* **5–6ab** *cit.* TaĀlViv$_{\text{KSTS}}$ 1.68cd:*a* **5–10ab** *cit.* ViBhaiKau$_{\text{KSTS}}$ 132:*a* **5–15** *cit.* ŚiSūVim$_{\text{S}}$ 3.19:*a*, *cit.* SpaNi$_{\text{KSTS}}$ 3.13:*b* **5a** *cit.* ŚiSūVim$_{\text{KSTS}}$ 1.22:*a* **5ab** *cit.* TaĀlViv$_{\text{KSTS}}$ 1.2:*a*, 11.72–73ab:*a*; *cit.* VāmMaViv$_{\text{KSTS}}$ 1.1:*b* ∆ SvāSūSaṃ$_{\text{VE}}$ 5.4ab: सा शक्तिर्देवदेवस्य तया व्याप्तम् इदं जगद्

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G = α; B V J = β; G = γ

Adhikāra 3.1a **उक्ता**] K_{ED}BGV; उक्ता J **1b** **°कारिणा**] K_{ED}BGJ; °कारिणी V **1d** **इदम्**] K_{ED}BGV; इहम् J **2c** **ज्ञातम्**] K_{ED}B-J; ज्ञानम् G, ज्ञातंम् V **3b** **वाचकान्**] K_{ED}GB^{pc}; वाचकात् B^{ac}VJ **3d** **प्रसादाद्**] $K_{ED}^{pc}$$\beta$G; प्रसदाद् K_{ED}^{ac} **4a** **स महेशान्या**] K_{ED}BVG; समदेशात्या J **4b** **हरः**] K_{ED}BGJ; ह⟦रि⟧रः V **4d** **°क्रमागतान्**] $K_{ED}$$\beta$; °क्रमागताम् G

Incipit 3 With the exception of P (lacking up to 3.60) all witnesses indicate the beginning of a new chapter अथ तृतीयोऽधिकरः K_{ED}; श्रीगुरुभ्यो नमः J. **1b** **°कारिणा** :: *Cf.* 12.1d.

इच्छात्वं तस्य सा देवि सिसृक्षोः प्रतिपद्यते ॥५॥
सैकापि सत्यनेकत्वं यथा गच्छति तच्छृणु ।
एवमेतदिति ज्ञेयं नान्यथेति सुनिश्चितम् ॥६॥
ज्ञापयन्ती जगत्यत्र ज्ञानशक्तिर्निगद्यते ।
एवंभूतमिदं वस्तु भवत्विति यदा पुनः ॥७॥
जाता तदैव तत्तद्वत्कुर्वत्यत्र क्रियोच्यते ।
एवमेषा द्विरूपापि पुनर्भेदैरनन्तताम् ॥८॥
अर्थोपाधिवशाद्याति चिन्तामणिरिवेश्वरी ।

6ab *cit.* MāViVār$_{K}$ 94cd: सैवैका सत्यनेकत्वं... **6cd–7ab** *cit.* NeTaUd$_{KSTS}$ 1.22cd–31ab:*g* **6cd–8ab** *cit.* ĪPraVivVim$_{KSTS}$ 3.1.1:*n* **7cd–8ab** *cit.* SvaTaUd$_{KSTS}$ 11.58–59:*a*; NeTaUd$_{KSTS}$ 1.22cd–31ab:*h* **8cd–9ab** *cit.* TaĀlViv$_{KSTS}$ 1.68cd:*b* **9ab** ≈ BhaiMaṅ$_{NAK}$ 1.56; *cf.* SvāSūSaṃ$_{VE}$ 5.5cd; *cf.* SarSroSaṃSā (*cit.* MṛgTaVṛ$_{KSTS}$ 3.41–42)

Codd: K$_{1}$ K$_{2}$ K$_{3}$ K$_{4}$ ≃ K$_{ED}$; B V J G = α; B V J = β; G = γ

5c देवि] K$_{ED}$$\alpha$ *ŚiSūVim*$_{KSTS}$ *SpaNi*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; देवी *NeTaUd*$_{KSTS}$ *SpaNi*$_{KSTS}$ **7cd वस्तु भवत्विति**] α *ĪPraVivVim*$_{KSTS}$ *SvaTaUd*$_{KSTS}$ *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$; सर्वमिति कार्योन्मुखी *SpaNi*$_{KSTS}$ *SpaPra*$_{KSTS}$ *ViBhaiKau*$_{KSTS}$ **8a तत्तद्वत्**] K$_{ED}$G *ĪPraVivVim*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *SvaTaUd*$_{KSTS}$ *NeTaUd*$_{KSTS}$ *ViBhaiKau*$_{KSTS}$; त⟨त्⟩कर्तुं B, तत्रत्त V, त⁅क्र⁆ तु J, तद्वस्तु *SpaNi*$_{KSTS}$ **8b कुर्वत्य्**] K$_{ED}$ *ĪPraVivVim*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *SpaNi*$_{KSTS}$ *SvaTaUd*$_{KSTS}$ *NeTaUd*$_{KSTS}$; कुर्चत्य् G, कुर्वन्त्य् β ♦ क्रियोच्यते] K$_{ED}$BGJ *ĪPraVivVim*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *SpaNi*$_{KSTS}$ *SvaTaUd*$_{KSTS}$ *NeTaUd*$_{KSTS}$; ⁅क्र⁆योच्यते V, क्रिया मता *ViBhaiKau*$_{KSTS}$ **8c एवमेषा द्विरूपापि**] K$_{1}$B *SpaNi*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; एवं सैषा द्विरूपापि K$_{ED}$ *ŚiSūVim*$_{KSTS}$, एवं सेषा द्विरूपापि G, एव सेषा द्विरूपापि V, एवमैषा द्विरूपापि J, एवं यथा द्विरूपैव *ViBhaiKau*$_{KSTS}$ **8d अनन्तताम्**] K$_{1}$$\beta$G *ŚiSūVim*$_{S}$ *SpaNi*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; अनेकताम् K$_{ED}$, अनेकधा *ViBhaiKau*$_{KSTS}$ **9a याति**] α *SpaNi*$_{KSTS}$ *TaĀlViv*$_{KSTS}$ *ViBhaiKau*$_{KSTS}$; प्राप्ता *ŚiSūVim*$_{S}$

[मातृभावम्]

तत्र तावत्समापन्ना मातृभावं विभिद्यते ॥९॥
द्विधा च नवधा चैव पञ्चाशद्धा च मालिनी ।
बीजयोन्यात्मकाद्भेदाद्द्विधा बीजं स्वरा मताः ॥१०॥
कादिभिश्च स्मृता योनिर्नवधा वर्गभेदतः ।
पृथग्वर्णविभेदेन शतार्धकिरणोज्ज्वला ॥११॥

[बीजं योनिश्च]

बीजमत्र शिवः शक्तिर्योनिरित्यभिधीयते ।
वाचकत्वेन सर्वापि शंभोः शक्तिश्च शस्यते ॥१२॥

9–11 *cf.* SvāSūSaṃ$_{\text{VE}}$ 5.1–3 **9c–29** *cf.* TaĀl$_{\text{KSTS}}$ 11.72–74ab **9cd** *cit.* TaĀlViv$_{\text{KSTS}}$ 11.72–73ab:*b* **10cd–11a** *cit.* PaTriVi$_{\text{S}}$ p. 50^{2425} **11bcd** *cit.* TaĀlViv$_{\text{KSTS}}$ 3.198–200ab:*a* **11c** *cf.* TaĀl$_{\text{KSTS}}$ 3.199d: पृथग्वर्गस्वरूपिणी **12a** *cit.* TaĀlViv$_{\text{KSTS}}$ 15.125cd–126ab, PaTriVi$_{\text{S}}$ p. 50^{22} **12cd** *cit.* TaĀlViv$_{\text{KSTS}}$ 15.133cd–134ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G = α; B V J = β; G = γ

9c समापन्ना] α *SpaNi*$_{\text{KSTS}}$ *TaĀlViv*$_{\text{KSTS}}$ *ViBhaiKau*$_{\text{KSTS}}$; समापन्न° *ŚiSūVim*$_{\text{S}}$ **9d मातृभावं**] α *SpaNi*$_{\text{KSTS}}$ *TaĀlViv*$_{\text{KSTS}}$ *ViBhaiKau*$_{\text{KSTS}}$; मातृभावा *ŚiSūVim*$_{\text{S}}$ **10a चैव**] α *ŚiSūVim*$_{\text{KSTS}}$ *SpaNi*$_{\text{KSTS}}$; भेदैः *ViBhaiKau*$_{\text{KSTS}}$ **10b पञ्चाशद्धा**] K_{ED}BG^{vl} *SpaNi*$_{\text{KSTS}}$ *ViBhaiKau*$_{\text{KSTS}}$; पञ्चाशद्भिश् β, पञ्चाशद्वा *ŚiSūVim*$_{\text{S}}$ **10d द्विधा**] K^{pc}_{ED}BGJ *PaTriViv*$_{\text{S}}$ *ŚiSūVim*$_{\text{KSTS}}$ *SpaNi*$_{\text{KSTS}}$; विधा K^{ac}_{ED}V ♦ **मताः**] K_{ED}BGJ *PaTriViv*$_{\text{S}}$ *ŚiSūVim*$_{\text{KSTS}}$ *SpaNi*$_{\text{KSTS}}$; मता V **11a कादिभिश्**] α *PaTriViv*$_{\text{S}}$ *ŚiSūVim*$_{\text{KSTS}}$; कादयश् *SpaNi*$_{\text{KSTS}}$ **11c पृथग्वर्णविभेदेन**] βG *ŚiSūVim*$_{\text{S}}$ *SpaNi*$_{\text{KSTS}}$ *TaĀlViv*$_{\text{KSTS}}$; प्रतिवर्णविभेदेन K_{ED} **12a बीजमत्र शिवः**] $K_{\text{ED}}\beta$ *PaTriViv*$_{\text{S}}$ *ŚiSūVim*$_{\text{KSTS}}$ *SpaNi*$_{\text{KSTS}}$ *TaĀlViv*$_{\text{KSTS}}$; बीजमन्त्रशिवः G **12cd** *omitted* *ŚiSūVim*$_{\text{S}}$ *SpaNi*$_{\text{KSTS}}$

[वर्गाष्टकम्]

वर्गाष्टकमिह ज्ञेयमघोराद्यमनुक्रमात् ।
तदेव शक्तिभेदेन माहेश्वर्यादि चाष्टकम् ॥१३॥

[अष्टमातृकाः]

माहेशी ब्राह्मणी चैव कौमारी वैष्णवी तथा ।
ऐन्द्री याम्या च चामुण्डा योगीशी चेति ता मताः ॥१४॥
शतार्धभेदभिन्नानां तत्संख्यानां वरानने ।
रुद्राणां वाचकत्वेन कल्पिताः परमेष्ठिना ॥१५॥
तद्वदेव च शक्तीनां तत्संख्यानामनुक्रमात् ।
सर्वं च कथयिष्यामि तासां भेदं यथा शृणु ॥१६॥

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14 *cf.* TaĀl$_{KSTS}$ 33.3; ∆ BhaiMaṅ$_{NAK}$ 1.11: ब्रह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा। वाराही चैव माहेन्द्री चामुण्डा बहुरूपिणी; ∆ ManBhaiTa$_{NAK}$ 75

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

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13 *reduced to a single hemistich:* वर्गाष्टकविभेदेन माहेश्वर्यादि चाष्टकं *ŚiSūVim$_S$* 13a **वर्गाष्टकम्**] K_{ED}BGJ *SpaNi$_{KSTS}$*; वर्णगर्गाष्टकम् V ♦ **इह**] α; इति *SpaNi$_{KSTS}$* 13b **अघोराद्यम्**] K_{ED}BGJ; अघोराद्य⟨म्⟩ V[mg] ♦ **अनुक्रमात्**] K_{ED}BGJ; ⟨अ⟩नुक्रमात् V 13d **चाष्टकम्**] K_{ED}G; वाष्टकम् β, ⟨छा⟩ष्टकं B[vl] 14 *omitted* *ŚiSūVim$_S$* *SpaNi$_{KSTS}$* 14d **योगीशी**] K_{ED}V; योगेशी BGJ 15a **°भिन्नानां**] α; भिन्ना च *SpaNi$_{KSTS}$* 15ab **शतार्धभेदभिन्नानां तत्संख्यानां वरानने**] $K_{ED}\alpha$; प्रतिवर्णविभेदेन शतार्धकरणोज्ज्वला *ŚiSūVim$_S$* 15cd–16ab *reduced to one hemistich:* रुद्राणां वाचकत्वेन तत्संख्यानां निवेशिता *ŚiSūVim$_S$* 15d **कल्पिताः**] K_{ED}V; कल्पिता BGJ *SpaNi$_{KSTS}$* 16b **°संख्यानाम्**] GVJ; °संख्यानम् K_{ED}-B 16c **सर्वं च कथयिष्यामि**] K_{ED}V; ⟨वाचकान्कथयिष्यामि⟩ B, सर्वं च ⟨कथयिष्या⟩मि G, ⟨७⟩मि V, ⟨तव स्नेहात्प्रवक्ष्या⟩मि J 16d **भेदं**] K_{ED}G; ⟨तासाम्तेषां⟩ B, ⟨२⟩ V, ⟨शक्तीर⟩ J

[षोडश बीजोद्भवरुद्राः]

अमृतोऽमृतपूर्णश्च अमृताभोऽमृतद्रवः ।
अमृतौघोऽमृतोर्मिश्च अमृतस्यन्दनोऽपरः ॥१७॥
अमृताङ्गोऽमृतवपुरमृतोद्गार एव च ।
अमृतास्योऽमृततनुस्तथा चामृतसेचनः ॥१८॥
तन्मूर्तिरमृतेशश्च सर्वामृतधरोऽपरः ।
षोडशैते समाख्याता रुद्रबीजसमुद्भवाः ॥१९॥

[चतुस्त्रिंशद्योनिसमुद्भवरुद्राः]

जयश्च विजयश्चैव जयन्तश्चापराजितः ।
सुजयो जयरुद्रश्च जयकीर्तिर्जयावहः ॥२०॥

17–19 paraphrased at TaĀl$_{KSTS}$ 33.11–12 (read स्त्रीपाठाच् for श्रीपाठाच् at 33.12c); *cit.* TaĀlViv$_{KSTS}$ 33.2–17ab:*g* **20–24ab** paraphrased at TaĀl$_{KSTS}$ 33.14cd–17ab; *cit.* TaĀlViv$_{KSTS}$ 33.2–17ab:*i*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

17b अमृताभो] $K_{ED}\beta$ *TaĀlViv*$_{KSTS}$; अमृतार्णओ G **17d अमृतस्यन्दनो**] K_{ED} *TaĀlViv*$_{KSTS}$, अमृतः स्यन्दनः G; अमृतस्यन्दनः β **18c अमृतास्यो**] α *TaĀlViv*$_{KSTS}$; [अमृत]वक्त्र *TaĀl*$_{KSTS}$ **18d तथा चामृतसेचनः**] $K_{ED}\alpha$; तथानिमृतसेचनः B[pc], तथामृतनिषेचनः *TaĀlViv*$_{KSTS}$ **19a अमृतेशश्**] K_{ED}BG *TaĀlViv*$_{KSTS}$; अमरेशश् VJ **19b सर्वामृतधरोऽपरः**] $K_{ED}\alpha$; सर्वामृतधरस्तथा *TaĀlViv*$_{KSTS}$ **20–22ab** B[mg] **20b चापराजितः**] α *TaĀlViv*$_{KSTS}$; °अजित° *TaĀl*$_{KSTS}$ 33.14c **20c सुजयो**] K_{ED}B[vl] *TaĀlViv*$_{KSTS}$; आजयो G, अजयो β ♦ **जयरुद्रश्**] K_{ED}G *TaĀlViv*$_{KSTS}$; जयभद्रश $K_1\beta$ **20d–23b** marked omission V **20d जयकीर्तिर्जयावहः**] K_{ED}BJ *TaĀlViv*$_{KSTS}$; जयकीर्तिजयावहः G

17ab च अमृताभो :: absence of *sandhi (metri causa)*. **17cd च अमृतस्यन्दनो** :: absence of *sandhi (metri causa)*.

जयमूर्तिर्जयोत्साहो जयदो जयवर्धनः ।
बलश्चातिबलश्चैव बलभद्रो बलप्रदः ॥२१॥
बलावहश्च बलवान्बलदाता बलेश्वरः ।
नन्दनः सर्वतोभद्रो भद्रमूर्तिः शिवप्रदः ॥२२॥
सुमनाः स्पृहणो दुर्गो भद्रकालो मनोनुगः ।

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G = α; B V J = β; G = γ

21–23ab different verse order: 21ab, 21c–22b missing, 23ab, थापराजितः कालतोरण, 22cd G^{mg} **21b जयवर्धनः**] K_{ED} *TaĀlViv*$_{KSTS}$; ⟨जयवर्धना⟩ घ^{mg}, ⟨जयवर्धनः⟩ J **21c–23b** marked omission J **21c चातिबलश्**] α *TaĀlViv*$_{KSTS}$; °सुबल° *TaĀl*$_{KSTS}$ 33.15b **21d बलप्रदः**] α *TaĀlViv*$_{KSTS}$; [बल]द° *TaĀl*$_{KSTS}$ 33.15b **22b बलेश्वरः**] α *TaĀlViv*$_{KSTS}$; बलेश *TaĀl*$_{KSTS}$ 33.15c **22c नन्दनः**] K_{ED}B *TaĀlViv*$_{KSTS}$; ⟨नन्दनः⟩ घ^{mg} ♦ **सर्वतोभद्रो**] K_{ED}B *TaĀlViv*$_{KSTS}$; ⟨सर्वतोभद्रः⟩ घ^{mg}, समभद्र° *TaĀl*$_{KSTS}$ 33.15d **22d भद्रमूर्तिः**] K_{ED}B *TaĀlViv*$_{KSTS}$; ⟨भद्रमूर्तिः⟩ घ^{mg} ♦ **शिवप्रदः**] K_{ED}B *TaĀlViv*$_{KSTS}$; ⟨शिवप्रदः⟩ घ^{mg}, शिवद° *TaĀl*$_{KSTS}$ 33.16a **23a सुमनाः**] K_{ED}B^{mg}; ⟨सुमनः⟩ घ^{mg} ♦ **स्पृहणो**] K_{ED}B^{mg}; ⟨स्पृहणका⟩ घ^{mg} ♦ **दुर्गो**] K_{ED}B^{mg}; ⟨दुर्गो⟩ घ^{mg} **23b भद्रकालो**] K_{ED}B^{mg} *TaĀlViv*$_{KSTS}$; ⟨भद्राख्य⟩ घ^{mg} ♦ **मनोनुगः**] K_{ED}B^{mg}; थापराजितः कालतोरण G *cf.* 20b, चेतोऽनुग° *TaĀl*$_{KSTS}$ 33.16c, मनोऽनुगः *TaĀlViv*$_{KSTS}$

22a A correct *rana-vipulā* form. **22** In the top margin: तन्त्रालोके आ 33[.14cd–17ab] जयविजयजयन्ताजितसुजयजयरुद्रकीर्तिनावहकाः ⟨|⟩ तद्वन्मूर्त्युत्साहादवर्धना⟨श्⟩ च बलसुबलभद्रदावहकाः ⟨|⟩ तद्वान्दाता *eo* नन्दनरसभद्रतन्मूर्तिः ⟨|⟩ शिवदसुमनःस्पृहणका दुर्गो भद्राख्यकालश्च ⟨|⟩**तोरण**कौशिककालविश्वसुशिवास्तथापरो **रोषः** ⟨|⟩ श्रुत्यग्न्यरे स्यु⟨रे⟩ते स्त्रीपाठाच्छक्तयस्त्वेताः ॥ G.

कौशिकः कालविश्वेशौ सुशिवः कोपवर्धनः ॥२३॥
एते योनिसमुद्भूताश्चतुस्त्रिंशत्प्रकीर्तिताः ।
स्त्रीपाठवशमापन्ना एत एवात्र शक्तयः ॥२४॥
बीजयोनिसमुद्भूता रुद्रशक्तिसमाश्रयाः ।
वाचकानामनन्तत्वात्परिसंख्या न विद्यते ॥२५॥

[सर्वशास्त्राणां संभवः]

सर्वशास्त्रार्थगर्भिण्या इत्येवंविधयानया ।
अघोरं बोधयामास स्वेच्छया परमेश्वरः ॥२६॥
स तया संप्रबुद्धः सन्योनिं विक्षोभ्य शक्तिभिः ।
तत्समानश्रुतीन्वर्णांस्तत्संख्यानसृजत्प्रभुः ॥२७॥
ते तैरालिङ्गिताः सन्तः सर्वकामफलप्रदाः ।
भवन्ति साधकेन्द्राणां नान्यथा वीरवन्दिते ॥२८॥
तैरिदं संततं विश्वं सदेवासुरमानुषम् ।

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26 *cit.* PaTriVi$_{\text{S}}$ p. 72^{45} **27** *cit.* PaTriVi$_{\text{S}}$ p. 72^{78} **27–28ab** *cit.* TaĀlViv$_{\text{KSTS}}$ 16.210–216ab:*a* **27–28** *cit.* TaĀlViv$_{\text{KSTS}}$ 11.72–73ab:*c* **28** *cit.* PaTriVi$_{\text{S}}$ p. 72$^{10-11}$ **28a** = TaĀl$_{\text{KSTS}}$ 16.211d

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Codd: K$_1$ K$_2$ K$_3$ K$_4$ $\simeq$ K$_{\text{ED}}$; B V J G = α; B V J = β; G = γ

23c **°विश्वेशौ**] α *TaĀlViv*$_{\text{KSTS}}$; °विश्व° *TaĀl*$_{\text{KSTS}}$ 33.16d 23d **सुशिवः**] K$_{\text{ED}}$GVJB^{pc} *TaĀlViv*$_{\text{KSTS}}$; सुशिखः B^{ac} ♦ **कोपवर्धनः**] α; कोप एव च K$_{\text{ED}}$ *TaĀlViv*$_{\text{KSTS}}$ 24b **प्रकीर्तिताः**] K$_{\text{ED}}$GV *TaĀlViv*$_{\text{KSTS}}$; प्रकीर्तितः J 24c **स्त्रीपाठवशम्**] K$_{\text{ED}}$BGV; स्त्रीपाटं वसम् J 25b **°समाश्रयाः**] K$_{\text{ED}}$BV; °समाश्रया G, °समाश्रया⟨:⟩ J^{mg} 26a **सर्व°**] K$_{\text{ED}}$BGJ *PaTriViv*$_{\text{S}}$; सवो° V 26b **एवंविधयानया**] K$_{\text{ED}}$$\beta$G; एवं विधयानया *PaTriViv*$_{\text{S}}$ 27a **सन्**] K$_{\text{ED}}$BGV *PaTriViv*$_{\text{S}}$ *TaĀlViv*$_{\text{KSTS}}$; सत् J 27b **विक्षोभ्यशक्तिभिः**] K$_{\text{ED}}$$\beta$ *PaTriViv*$_{\text{S}}$ *TaĀlViv*$_{\text{KSTS}}$; विक्षोभिशक्तिभिः G 28a **ते तैर्**] K$_{\text{ED}}$$\beta$ *TaĀl*$_{\text{KSTS}}$ *TaĀlViv*$_{\text{KSTS}}$ 16.211cd–216ab:*a*; तैस्तैर् K$_1$G *PaTriViv*$_{\text{S}}$ *TaĀlViv*$_{\text{KSTS}}$ 11.72–72ab:*c*

तेभ्यः शास्त्राणि वेदाश्च संभवन्ति पुनः पुनः ॥२९॥

[अघोराः, घोराः, घोरतर्यः]

अनन्तस्यापि भेदस्य शिवशक्तेर्महात्मनः ।
कार्यभेदान्महादेवि त्रैविध्यं समुदाहृतम् ॥३०॥
विषयेष्वेव संलीनानधोऽधः पातयन्त्यणून् ।
रुद्राणून्याः समालिङ्ग्य घोरतर्योऽपराः स्मृताः ॥३१॥
मिश्रकर्मफलासक्तिं पूर्ववज्जनयन्ति याः ।
मुक्तिमार्गनिरोधिन्यास्ताःस्युर्घोराः परापराः ॥३२॥
पूर्ववज्जन्तुजातस्य शिवधामफलप्रदाः ।
पराः प्रकथितास्तज्ज्ञैरघोराः शिवशक्तयः ॥३३॥
एताः सर्वाणुसंघातमपि निष्ठा यथा स्थिताः ।
तथा ते कथिताः शंभोः शक्तिरेकैव शाङ्करी ॥३४॥

30–34 ∆ SiYoMa$_{T}$ 2.23–31; *cf.* NeTa$_{KSTS}$ 19.159–160 with Uddyota, PañArPra *cit.* SvaTaUd$_{KSTS}$ 1.41–43:*b* **31** *cit.* TaĀlViv$_{KSTS}$ 3.103cd–104ab:*a* **31–33** *cit.* SvaTaUd$_{KSTS}$ 1.41–43:*a*, SpaNi$_{KSTS}$ 3.13:*b*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G = α; B V J = β; G = γ

29c शास्त्राणि] K_{ED}BGV; शस्त्राणि J **31d घोरतर्योऽपराः**] K_{ED}-*SpaNi*$_{KSTS}$ *SvaTaUd*$_{KSTS}$; घोरतर्यः परास् BGV, घोरतर्यः पराः J ♦ **स्मृताः**] K_{ED}J *SvaTaUd*$_{KSTS}$; तु ताः > स्मृताः घ^{mg}, तु ताः BV *SpaNi*$_{KSTS}$ *TaĀlViv*$_{KSTS}$ **32a °फलासक्तिं**] K_{ED}B^{vl}GV *SpaNi*$_{KSTS}$ *SvaTaUd*$_{KSTS}$; °फलाशक्तिं BJ **32c °निरोधिन्यास्**] K_{ED} *SvaTaUd*$_{KSTS}$; °निरोधिन्यस् βG *SpaNi*$_{KSTS}$ **32d परापराः**] K_{ED}BGV *SpaNi*$_{KSTS}$ *SvaTaUd*$_{KSTS}$; परापरा⟨:⟩ J^{pc} **33c प्रकथितास्**] $K_{ED}$$\beta$G *SpaNi*$_{KSTS}$; प्रकाशितास् *SvaTaUd*$_{KSTS}$ **33d अघोराः**] K_{ED}BG *SvaTaUd*$_{KSTS}$; अघोरा V, अघोरा⟨:⟩ J **34b अपि निष्ठा यथा**] K_{ED}G; in square brackets in main text of K_{ED}: निष्ठा[धिष्ठाय] यथा, अधि∗ष्ठा यथा B, अधितिष्ठा यथा V, अधिष्ठा यथा J

[भिन्नयोनिमालिनी]

अस्या वाचकभेदेन भेदोऽन्यः संप्रचक्ष्यते ।
यथेष्टफलसंसिद्ध्यै मन्त्रतन्त्रानुवर्तिनाम् ॥३५॥
विशेषविधिहीनेषु न्यासकर्मसु मन्त्रवित् ।
न्यसेच्छाक्तशरीरार्थं भिन्नयोनिं तु मालिनीम् ॥३६॥

[नादिफान्तक्रमोद्धारः]

न शिखा **ऋॠऌॡ** च शिरोमाला **थ** मस्तकम् ।
नेत्राणि **चध** वै नासा **ई** समुद्रे **णुणू** श्रुती ॥३७॥
बकवर्गइआ वक्त्रदन्तजिह्वासु वाचि च ।

35cd–36 *cit.* TaĀlViv$_{KSTS}$ 15.135cd–137ab:*a* **36** ≈ TaĀl$_{KSTS}$ 15.135d–136b **36d** *cf.* ŚrīMaUttTa$_{NAK}$ Paṭala 7 39r^{8}– 44r^{2} (= GoSaṃ$_{P}$ 6.117–137) for the ध्यानमूर्तिः of Mālinī **37–41b** ≈ TaĀl$_{KSTS}$ 15.121–125cd; ∆ SiYoMa$_{T}$ 3.7cd–18d; ∆ TriŚiBhai (*cit.* TaĀlViv$_{KSTS}$ 15.121–125cd:*c*); ∆ TaSaBhāTa 3.105–128ab; ∆ KubMaTa$_{G}$ 4.82–106, 17.94–109, 18.94–109, 24.20cd–35; ∆ ṢaSāSaṃ$_{SCH}$ 7.6–38, 38.21cd–37; ∆ PārMat$_{V}$ 27.7–37; ∆ KulRatUd$_{NAK}$ 5.84–99; ∆ ŚrīMaUttTa$_{NAK}$ Paṭala 7 (= GoSaṃ$_{P}$ 7.2–64, also ध्यानमूर्तयः at 7.118–342); ∆ AgnKāPad fol. 39v$^{5-7}$, Paris fol. 77v$^{13-16}$; ∆ AgnPu$_{KSS}$ 145.6–18ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G = α; B V J = β; G = γ

35a **वाचकभेदेन**] K_{ED}GV; वा⊔चभेदेन J **35b** **भेदो**] K_{ED}BGJ; भेदे V ♦ **संप्रचक्ष्यते**] K_{ED}BGV; संप्रचक्षते J **35d** **मन्त्रतन्त्रा॰**] β-*TaĀlViv*$_{KSTS}$; मन्त्रातन्त्रा॰ K_{ED}, मन्त्र⟨त⟩न्त्रा॰ G **36a** **॰विधिहीनेषु**] $K_{ED}$$\beta$ *TaĀlViv*$_{KSTS}$; ॰वि⟦धी⟧हीनेषु G **36c** **न्यसेच्**] K_{ED}BGJ *TaĀlViv*$_{KSTS}$; न्यस्येच् V ♦ **छाक्त॰**] K_{ED}BGJ *TaĀlViv*$_{KSTS}$; छान्त॰ V **37c** **॰ध**] K_{ED}G; ए β ♦ **वै**] K_{ED}G; ऐर् BJ, ऐ V **37d** **ई समुद्रे**] K_{ED}G; ईषमुद्रे β **38a** **बकवर्ग॰**] K_{ED}B^{vl}V; वकवर्ग॰ BGJ

37a **ऋॠऌॡ** :: metrically incorrect *ra-vipulā* (- ˘ -) preceded by a non-permitted *ja-gaṇa* (˘ - ˘).

वभयाः कण्ठदक्षादिस्कन्धयोभुजयोर्**ड्ढौ** ॥३८॥
ठो हस्तयो**र्झञौ** शाखा **ञ्रटौ** शूलकपालके ।
प हृच**छलौ** स्तनौ क्षीरमा, **स** जीवो विसर्गयुक् ॥३९॥
तत्परः कथितः प्राणः **षक्षाव्**उदरनाभिगौ ।
मशंताः कटिगुह्योरु युग्मगा जानुनी तथा ॥४०॥
एऐकारौ तथा जङ्घे तत्परौ चरणौ **दफौ** ।
अतो विद्याश्च मन्त्राश्च समुद्धार्या यथा शृणु ॥४१॥

[परापराया उद्धारः]

सबिन्दुकां दक्षजङ्घां ततो वाचं प्रकल्पयेत् ।
तयैव जङ्घया युक्तं चतुर्थं दशनं ततः ॥४२॥

42–50 Δ SiYoMa$_{T}$ 3.23–39; *cf.* TaĀl$_{KSTS}$ 30.20–26ab

Codd: K_{1} K_{2} K_{3} K_{4} $\simeq$ K_{ED}; B V J G = α; B V J = β; G = γ

38d **स्कन्धयोर्**] K_{ED}GJ; स्कन्दयोर् V ♦ **भुजयोर्ड्ढौ**] K_{ED}BG; भुजयोस्तडौ V, भुजयोस्तढौ J **39a** **ठो**] K_{ED}G; ठौ B, धौ VJ ♦ **हस्तयोर्**] K_{ED}BGJ; हस्तयौर् V ♦ **झञौ**] K_{ED}^{pc}BG; झजौ K_{ED}^{ac}, दडञौ V, दञौ J **39b** **ञ्रटौ**] K_{ED}G; जजौ β, ठण्य V^{vl} ♦ **°कपालके**] K_{ED}BGJ; °कुपालके V **40a** **तत्परः**] K_{ED}BGJ; त⟦त्क⟧त्परः V **40ab** **प्राणः षक्षाव्**] K_{ED}G; प्राणश्चक्षाव् V, प्राणः शक्षाव् J **40b** **ष**] K_{ED}B^{mg}GVJ; श B **40c** **मशंताः**] K_{ED}GV; मशान्ताः B, प्रशंताः J **40cd** **कटिगुह्योरुयुग्मगा**] K_{ED}G; कटिगुह्योर्थचरुजोर् B, कटिगुह्यर्थचरुजोर् V, कटिगुह्योनूचरुजोर् J **41a** **एऐकारौ**] K_{ED}G; एद्वे B, एऐकारो V, ए द्वे कारौ J ♦ **जङ्घे**] K_{ED}BGJ; जङ्गे V **41b** **दफौ**] K_{ED}BGV; दहौ J **42a** **°जङ्घां**] BGJ; °जङां K_{ED}, °जङ्घां V **42c** **तयैव**] BG; तथैव K_{ED}J, ⟦*⟧तयैव V

39a In top margin of fol. 9^{r} G: न ऋ ॠ ऌ ॡ थ च ध ई ण उ ऊ ब क ख ग घ ङ इ अ व भ य ड ढ ठ ⟨र⟩ * झ ञ ज ⟦र⟧ ट प छ ल आ स अः ह ष क्ष म श अं त ए ऐ ओ औ द फ ह्रीं मालिन्यै नमः. **42a** A correct *[ga]ra-vipulā* (⏑ - - ⏑ - - - - -).

दक्षजानुयुतं दण्डं प्राणं दण्डस्थमीर्युतम् ।
पृथग्घृद्दण्डकटिगा द्विजदण्डौ च पूर्ववत् ॥४३॥
उस्थितं बिन्दुयुक्प्राणं पूर्ववद्दशनं ततः ।
दण्डं केवलमुद्धृत्य वाममुद्रान्वितं पुनः ॥४४॥
दक्षजानुयुतं हृच्च प्राणं जीवात्मना युतम् ।
दशनं पुर्ववन्नयस्य दण्डं केवलमेव च ॥४५॥
नितम्बं दक्षमुद्रेतं द्वितीयं जिह्वया द्विजम् ।
सनासं दक्षशिखरं नितम्बं केवलं ततः ॥४६॥
पुनस्तथैव शिखरं जठरं केवलं ततः ।
दक्षजानुयुतं कर्णं कण्ठं केवलमेव च ॥४७॥
नितम्बं केवलं न्यस्य हृदयं जिह्वया युतम् ।
वक्त्रं केवलमुद्धृत्य प्राणमाद्येन जानुना ॥४८॥
शूलदण्डचतुष्कं च तत्राद्यं द्वयमुस्थितम् ।
वामपादं च तस्यान्ते कपालं पतितं न्यसेत् ॥४९॥

Codd: K_1 K_2 K_3 $K_4 \simeq K_{ED}$; B V J G p = α; B V J = β; G = γ

43a °जानुयुतं] K_{ED}; °जानुयुतान् BGJ, °जानुयुतां V **43b दण्डस्थमीर्युतम्**] K^{pc}_{ED}; दण्डस्थमीयुतम् $K^{ac}_{ED}\beta$G **43c घृद्दण्ड°**] K_{ED}; धृद्दण्ड° BJ, घृदण्ड° G, ⟦घृ⟧घृद्दण्ड° V **44a उस्थितं**] K^{pc}_{ED}V; उत्थितं K^{ac}_{ED}BG, तस्थितं J **44c दण्डं**] K_{ED}BGJ; दण्डं ⟦दक्षजानुयुतां⟧ V **45ab** *unmarked omission* BGJ, **हृद्दक्षजानुसंयुक्तं प्राणं** ⟨6⟩ V^{mg} **46a °मुद्रेतं**] K_{ED}V; °मुद्रैतं BGJ **47a पुनस्**] K_{ED}BGJ; पुनः V **47c कर्णं**] K_{ED}BGJ; क⟦ा⟧र्णं V **48c वक्त्रं**] K_{ED}BGJ; वक्त्र° V **49a °चतुष्कं**] K_{ED}BVJ; °चतुष्के G **49b द्वयमुस्थितम्**] K^{pc}_{ED}; द्वयसंस्थितं K^{ac}_{ED}BGVJ

43c A correct *[gaga]na-vipulā*. **46c** A correct *[gaga]na-vipulā*. **47a** A correct *[ra]na-vipulā*. **49b द्वयमुस्थितम्** :: द्वयसंस्थितं emended (?) to उत्थितम् with square brackets, °उत्थि° corrected to °उस्थि° in the शोधपत्रम् K_{ED}.

ततः परमघोरान्तं पाद्यकाद्ये च पूर्ववत् ।
परापरा समाख्याता अपरा च प्रकथ्यते ॥५०॥

[अपराया उद्धारः]

अघोरान्तं न्यसेदादौ प्राणं बिन्दुयुतं पुनः ।
वाममुद्रान्वितं न्यस्य पाद्यं काद्येन पूर्ववत् ॥५१॥
अपरेयं समाख्याता रुद्रशक्तिं परां शृणु ।

[पराया उद्धारः]

मन्त्राः संमुखतां यान्ति ययोच्चारितमात्रया ॥५२॥
कम्पते गात्रयष्टिश्च द्रुतं चोत्पतनं भवेत् ।
मुद्राबन्धं च गेयं च शिवारुदितमेव च ॥५३॥
अतीतानगतार्थस्य कुर्याद्वा कथनादिकम् ।
वामजङ्घान्वितो जीवः पारम्पर्यक्रमागतः ॥५४॥
परेयमनया सिद्धिः सर्वकामफलप्रदा ।

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51 *cit.* TaĀlViv$_{\text{KSTS}}$ 30.14cd–28ab:*e* **51–52ab** *cf.* SiYoMa$_{\text{T}}$ 3.40–43; *cf.* TaĀl$_{\text{KSTS}}$ 30.26cd **53ab** ≈ SiYoMa$_{\text{T}}$ 3.49ab **53cd** *cf.* SiYoMa$_{\text{T}}$ 3.51cd **54ab** ≈ SiYoMa$_{\text{T}}$ 3.52cd **54c** *cit.* TaĀlViv$_{\text{KSTS}}$ 5.133cd–134ab:*b* **54cd** *cit.* PaTriVi$_{\text{S}}$ 9cd–18c:*u*; *cf.* TaĀl$_{\text{KSTS}}$ 30.27; TriŚiBhai *cit.* TaĀl$_{\text{KSTS}}$ 30.28cd–36ab **54cd–55ab** *cf.* SiYoMa$_{\text{T}}$ 3.46cd–47ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G = α; B V J = β; G = γ

50ab **°घोरान्तं पाद्यकाद्ये**] K_{ED}; °घोरान्तमाद्यकाद्ये BGJ, °घोरा-न्त[[̇]]माद्यकाद्ये V **50b** **च**] K_{ED}GJ; *omitted* V **51c** **°मुद्रान्वितं**] $K_{\text{ED}}\beta$ *TaĀlViv*$_{\text{KSTS}}$; °मुद्रानितं G ♦ **न्यस्य**] K_{ED}G *TaĀlViv*$_{\text{KSTS}}$; तस्य β **51d** **पाद्यं काद्येन**] K_{ED}V *TaĀlViv*$_{\text{KSTS}}$; पाद्यकाद्ये च K_3BGJ **52b** **परां**] $K_{\text{ED}}\beta$; परा G **52d** **°मात्रया**] K_{ED}BGJ; °मा⟨त्र⟩यया V^{mg} **53c** **गेयं**] K_{ED}GVJ; योगम् B **54b** **कुर्याद्**] K_{ED}BGJ; कुर्या[[*]]द् V ♦ **°ादिकम्**] K_{ED}GVJ; आदिदिकम् B **54d** **पारम्पर्य°**] K_{ED}-GJ *PaTriViv*$_{\text{S}}$; [[प्र]]पारम्पर्य° V

नाशिष्याय प्रदेयेयं नाभक्ताय कदा चन ॥५५॥
रुद्रश्च रुद्रशक्तिश्च गुरुश्चेति त्रयं समम् ।
भक्त्या प्रपश्यते यस्तु तस्मै देया वरानने ॥५६॥
शिष्येनापि तदा ग्राह्या यदा संतोषितो गुरुः ।
शरीरद्रव्यविज्ञानशुद्धिकर्मगुणादिभिः ॥५७॥
बोधिता तु यदा तेन गुरुणा हृष्टचेतसा ।
तदा सिद्धिप्रदा ज्ञेया नान्यथा वीरवन्दिते ॥५८॥

[परापराया अङ्गमन्त्राः]

परापराङ्गसंभूता योगिन्योऽष्टौ महाबलाः ।
पञ्च षट्पञ्च चत्वारि द्वित्रिद्व्यर्णाः क्रमेण तु ॥५९॥

55cd–56 *cf.* $\mathrm{SiYoMa_T}$ 3.44–45ab **57–58** *cit.* $\mathrm{PaTriVi_S}$ 9cd–18c:*s* **57ab** = $\mathrm{SiYoMa_T}$ 3.45cd **59–60ab** *cit.* $\mathrm{PaTriVi_S}$ p. 57[23–25], $\mathrm{TaĀlViv_{KSTS}}$ 16.216cd–224ab:*c*, $\mathrm{TaĀlViv_{KSTS}}$ 30.14cd–28ab:*c*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G = α; B V J = β; G = γ

55c प्रदेयेयं] K_{ED}BG; प्रदायेयं VJ **55d कदा**] K_{ED}BG; कथं V, कं J **56b त्रयं समम्**] K_{ED}GVJ; समं त्रयम् B **56d तस्मै**] K_{ED}BGV; तस्यै J ◆ **देया**] K_{ED}^{pc}; देयं $K_{ED}^{ac}\beta$G **57b संतोषितो**] K_{ED}GV *Pa-TriViv$_S$*; संतोशितो J **57d °शुद्धि°**] α; °जाति° *PaTriViv$_S$* **59c षट्पञ्च**] K_{ED}BV *TaĀlViv$_{KSTS}$* *PaTriViv$_S$*; षष्ठां च G, षट्टाञ्च J **59d द्वि-त्रिद्व्यर्णाः क्रमेण तु**] B *TaĀlViv$_{KSTS}$* 30.14cd–28ab:*c*; क्रमेण तु द्वित्रिद्व्यर्णाः K_{ED}V *TaĀlViv$_{KSTS}$* *unmetrical*, क्रमेण तु द्वित्रिवर्णाः G, क्रमेण तु द्वित्रिद्वर्णाः J, द्वित्रिवर्णाः क्रमेण तु *PaTriViv$_S$*

ज्ञेयाः सप्तैकादशार्णा एकार्धार्णद्वयान्विता ।

[विद्यात्रयस्य गात्राणि वक्त्राणि च]

जीवो दीर्घस्वरैः षड्भिः पृथग्जातिविभेदितः ॥६०॥
विद्यात्रयस्य गात्राणि ह्रस्वैर्वक्त्राणि पञ्चभिः ।

[विद्याङ्गानि]

ॐकारैः पञ्चभिर्मन्त्रो विद्याङ्गहृदयं भवेत् ॥६१॥
ॐ अमृते तेजोमालिनि स्वाहापदानि भूषितम् ।
एकादशाक्षरं प्रोक्तमेतद्ब्रह्मशिरः प्रिये ॥६२॥
वेदवेदिनि हूंफच्च प्रणवादिसमन्विता ।
रुद्राण्यष्टाक्षरा ज्ञेया शिखा विद्यागणस्य तु ॥६३॥

60cd–61ab ≈ TaĀl$_{\text{KSTS}}$ 30.36cd–37ab; *cit.* TaĀlViv$_{\text{KSTS}}$ 30.29–64ab:*e* **61cd–62** ∆ SiYoMa$_{\text{T}}$ 4.2cd–4; paraphrase TaĀl$_{\text{KSTS}}$ 30.37cd–38 **63** ≈ SiYoMa$_{\text{T}}$ 4.5; paraphrase TaĀl$_{\text{KSTS}}$ 30.39ab

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Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{\text{ED}}$; B V J G P[60–] = α; B V J = β; G P[60–] = γ

60a ज्ञेयाः] K$_{\text{ED}}$B^{vl} *PaTriViv*$_{S}$ *TaĀlViv*$_{\text{KSTS}}$; द्वितीया α **60b एकार्धार्णद्वयान्विता**] K$_{\text{ED}}^{pc}$ *TaĀlViv*$_{\text{KSTS}}$ 30.14cd–28ab:*c*; एकार्धार्णद्वयान्विताः K$_{\text{ED}}^{ac}$ *PaTriViv*$_{S}$ *TaĀlViv*$_{\text{KSTS}}$ 16.216cd–224ab:*c*, चैव द्वयान्विता γBV, एकार्धार्ण° B^{vl}, चै⊔⊔वद्धयान्विता J **60d °विभेदितः**] βP; °समन्वितः K$_{\text{ED}}$ *TaĀlViv*$_{\text{KSTS}}$; °विभेदतः K$_1$K$_2$G **61b ह्रस्वैर्**] K$_{\text{ED}}\beta$G *PaTriViv*$_{S}$; हृस्वैर् P ♦ **वक्त्राणि**] K$_{\text{ED}}$BJP *PaTriViv*$_{S}$; चक्राणि G, व⟦ा⟧क्राणि V **61c मन्त्रो**] K$_{\text{ED}}\beta$P; मन्त्रैर् G **62b °पदानि भूषितम्**] K$_{\text{ED}}$BGJ; °पदविभूषितम् K$_{\text{ED}}^{vl}$J **62d ब्रह्मशिरः**] K$_{\text{ED}}$BGJ; ब्रह्मशिर⟨ः⟩ V **63b प्रणवादिसमन्विता**] K$_{\text{ED}}\beta$; प्रणवादियुता शिखा K$_3$G

60a A correct *[ga]ra-vipulā* (- - - - - - ⏑ - - -). **60** marginal additions: जीवः प्राणस्थ एवात्र प्राणो वा जीवसंयुतः G, जीवः प्राणस्थ एवात्र प्राणो वा जीवसंस्थितः P (= TaĀl$_{\text{KSTS}}$ 30.28cd) in Devanāgarī with Śāradā ओमात्राः. **60d → 61b** marginal gloss स्हौः G. **61b → 61d** marginal gloss हृसौः G. **62b अमृते तेजोमालिनि स्वाहा** :: *unmetrical.*

वज्रिणे वज्रधराय स्वाहान्तं प्रणवादिकम् ।
एकादशाक्षरं वर्म पुरुष्टुतमिति स्मृतम् ॥६४॥
श्लींपदं **पशु**शब्दं च **हूंफड**न्तं भवादिकम् ।
एतत्पाशुपतं प्रोक्तमर्धसप्ताक्षरं परम् ॥६५॥

[दिक्पालमन्त्राः]

लरटक्षवयैर्दीर्घैः **सूमा**युक्तैः सबिन्दुकैः ।
इन्द्रादीन्कल्पयेद्ध्रस्वैस्तदस्त्राणि विचक्षणः ॥६६॥
तद्वन्नासापयोभ्यां तु कल्प्यौ विष्णुप्रजापती ।
स्वरावाद्यतृतीयौ तु वाचकौ पद्मचक्रयोः ॥६७॥

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64 *cf.* SiYoMa$_{T}$ 4.6; *cf.* TaĀl$_{KSTS}$ 30.39cd–40ab **65ab** ≈ SiYoMa$_{T}$ 4.7cd; paraphrase TaĀl$_{KSTS}$ 30.41cd **66–67** paraphrase TaĀl$_{KSTS}$ 30.42–43ab

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Codd: K$_{1}$ K$_{2}$ K$_{3}$ K$_{4}$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

64a वज्रधराय] K$_{ED}$G; वज्रधाराय βP **64d पुरुष्टुतम्**] K$_{ED}$BGV; न्दुरुष्टुतम् J, पुरुष्टतम् P **65a श्लीपदं**] K$_{ED}$GV; श्रीशब्दं BJ, श्लीं B^{vl}, श्लीशब्दं P, श्लशब्दं K$_{3}$ **65b भवादिकम्**] K$_{ED}\alpha$; तारादिकम् *em.*Gnoli *following TaĀl*$_{KSTS}$ 30.41cd **65c प्रोक्तम्**] K$_{ED}\gamma$BJ; प्रोक्त⟦˙⟧म् V **66a दीर्घैः**] α; दीघैः K$_{ED}$ **66b सूमायुक्तैः**] K$^{pc}_{ED}$; सहयुक्तैः K$^{ac}_{ED}$BGJ, स⟨ह⟩युक्तैः V, सहमुक्तैः P, समयुक्तैः *em.* Gnoli, *unaware of* Kaul's *correction in the* शोधपत्रम् **67a नासापयोभ्यां**] K$_{ED}\beta$; नासापयोग्यां γ

64a वज्रधराय :: The variant वज्रधाराय in βP is probably a scribal emendation attempting to restore the *pathyā* form of *anuṣṭubh* since the incorporation of the mantra into the verse violates the meter. **64 → 68** marginal annotation: तारो द्विजिह्वः ꞉खश꞉रस्वरयुज्जीव एव च।नेत्रमेतत्प्रकाशात्मसर्वसाधारणं स्मृतम्। श्लीं पशु ⟨हुं⟩ फट् च तदस्त्रं रसवर्णकम् G(= TaĀl$_{KSTS}$ 30.40cd–41). **65 पाशुपतं** :: तारे द्विजिह्वः खशरस्वरयुग्जीव एव च नेत्रमेतत्प्रकाशत्मसर्वसाधारणं स्मृतम् **श्लीं पशु हुं फड्** च तदस्त्रं रसवर्णकम् P^{mg}.

इति मन्त्रगणः प्रोक्तः सर्वकामफलप्रदः ।
योगिनां योगसिद्ध्यर्थं किमन्यत्परिपृच्छसि ॥६८॥

इति श्रीमालिनीवइजयोत्तरे तन्त्रे
मन्त्रोद्धाराधिकारस्तृतीयः
समाप्तः

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

68a मन्त्रगणः] $K_3\beta$P Gnoli; मातृगणः K_{ED}G **68b °प्रदः**] K_{ED}-γBJ; °प्रद⟦ा⟧ः V

Explicit 3 इति श्रीमालिनीविजयोत्तरे मन्त्रोद्धाराधिकारस्तृतीयः।B; इति श्रीमालिनीविजयोत्तरे मन्त्रोद्धाराधिकारस्तृतीयः॥३ G; इति श्रीमालिनीविजयोत्तरे मन्त्रोद्धाराधिकारस्तृतीयः V; इति श्रीमालिनीविजयोत्तरे मन्त्रोद्धाराधिकारस्तृतीयः सर्गः। J; इति श्रीमालिनीविजयोत्तरे मन्त्रोद्धाराधिकारस्तृतीयः P.

4

अथैतदुपसंश्रुत्य मुनयो मुदितेक्षणाः ।
प्रणम्य क्रौञ्चहन्तारं पुनरूचुरिदं वचः ॥१॥

[ऋषय ऊचुः]

योगमार्गविधिं देव्या पृष्टेन परमेष्ठिना ।
तत्प्रतिज्ञावताप्युक्तं किमर्थं मन्त्रलक्षणम् ॥२॥
एवमुक्तः स तैः सम्यक्कार्तिकेयो महामतिः ।
इदमाह वचस्तेषां संदेहविनिवृत्तये ॥३॥

[कार्तिकेय उवाच– योगलक्षणम्]

योगमेकत्वमिच्छन्ति वस्तुनोऽन्येन वस्तुना ।
यद्वस्तु ज्ञेयमित्युक्तं हेयत्वादिप्रसिद्धये ॥४॥

Adhikāra 4.2 paraphrase TaĀl$_{\text{KSTS}}$ 16.288cd; *cit.* TaĀlViv$_{\text{KSTS}}$ 16.288cd:*a* **4a** *cit.* PaTriViv$_{\text{KSTS}}$ 18:*b*; *cit.* NeTaUd$_{\text{KSTS}}$ 8.3cd–8ab:*a* **4ab** *cit.* TaĀlViv$_{\text{KSTS}}$ 1.152–153:*c*; Δ ŚārTil 25.1cd: ऐक्यं जीवात्मनोराहुर्योगं; ≈ SāmPañ$_{\text{KS}}$ 51:*a*; *cf.* ŚiDṛ$_{\text{KSTS}}$ 7.81–87ab; *cf.* MāViVār$_{\text{K}}$ 1.110cd–112ab; *cf.* MatPār$_{\text{BH YP}}$ 1; *cf.* PaĀkhTa$_{\text{G}}$ 14.97–101ab; *cf.* ŚiJñāBo 10a शिवेनैक्यं गतः सिद्धः; *cf.* YoŚat 2, 4; *cf.* LiṅPu$_{\text{ŚĀ}}$ 1.8.3–7ab **4, 5cd–8** = TaĀl$_{\text{KSTS}}$ 16.289–293ab; *cf.* TaĀl$_{\text{KSTS}}$ 16.293cd–295ab **4** *cf.* SvaTaUd$_{\text{KSTS}}$ 6.45cd: योगं तदैकात्म्यप्राप्तिम्

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

Adhikāra 4.1a **उपसंश्रुत्य**] $K_{\text{ED}}\beta$G; उपसंश्रत्य P **2a** **°विधिं**] K_{ED} *TaĀlViv*$_{\text{KSTS}}$; °विधिर् α **2b** **परमेष्ठिना**] K_{ED}BγV *TaĀlViv*$_{\text{KSTS}}$; परमेष्टिना J **2c** **प्रतिज्ञावताप्य्**] $K_{\text{ED}}\gamma$ *TaĀlViv*$_{\text{KSTS}}$; प्रतिज्ञावता⟦ते-न⟧प्य् V, प्रतिज्ञावता J ♦ **उक्तं**] K_{ED}BγV *TaĀlViv*$_{\text{KSTS}}$; शुक्तं J **3b** **कार्तिकेयो**] K_{ED}BγJ; कार्तिके⟨यो⟩ V **4a** **इच्छन्ति**] K_{ED}BγV *TaĀl*$_{\text{KSTS}}$ *PaTrīViv*$_{\text{KSTS}}$ *NeTaUd*$_{\text{KSTS}}$ *TaĀlViv*$_{\text{KSTS}}$; इच्छंवि J, इच्छति *SāmPañ*$_{\text{KS}}$ *unmetrical* **4c** **यद्**] K_{ED}BGJ; ⟦व⟧यद् V, यत् P, तद् *TaĀl*$_{\text{KSTS}}$

Incipit 4 श्रीगुरुभ्यो नमः J.

द्विरूपमपि तज्ज्ञानं विना ज्ञातुं न शक्यते ।
तत्प्रसिद्ध्यै शिवेनोक्तं ज्ञानं यदुपवर्णितम् ॥५॥
सबीजयोगसंसिद्ध्यै मन्त्रलक्षणमप्यलम् ।
न चाधिकारिता दीक्षां विना योगेऽस्ति शाङ्करे ॥६॥
क्रियाज्ञानविभेदेन सा च द्वेधा निगद्यते ।
द्विविधा सा प्रकर्तव्या तेन चैतदुदाहृतम् ॥७॥
न च योगाधिकारित्वमेकमेवानया भवेत् ।
अपि मन्त्राधिकारित्वं मुक्तिश्च शिवदीक्षया ॥८॥
श्रुत्वा चैतत्पतेर्वाक्यं रोमाञ्चितशरीरिणी ।
इदमाह पुनर्वाक्यमम्बा मुनिवरोत्तमाः ॥९॥

[देव्युवाच]

अभिन्नमालिनीकाये तत्त्वानि भुवनानि च ।
कलाः पदानि मन्त्राश्च यथावदवधारिताः ॥१०॥

6cd = TaĀl$_{KSTS}$ 15.5ab; *cit.* TaĀlViv$_{KSTS}$ 4.42cd–43ab:*a* **8** = TaĀl$_{KSTS}$ 15.5cd–6ab

Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

5ab *omitted TaĀl$_{KSTS}$* **5d उपवर्णितम्**] K$_{ED}$$\beta$G *TaĀl$_{KSTS}$*; उपवणितम् P **6a सबीजयोग॰**] K$_{ED}$$\gamma$J *TaĀl$_{KSTS}$*; सबीजयोनि॰ B, सबीजयोन॰ V **6c चाधिकारिता**] K$_{ED}$$\beta$ *TaĀl$_{KSTS}$ TaĀlViv$_{KSTS}$*; चाधिकारिता[[ ]] G, चादिकारिका P **6d योगे**] K$_{ED}$B^{pc}GV *TaĀl$_{KSTS}$ TaĀlViv$_{KSTS}$*; योगो B^{ac}JP **7a ॰विभेदेन**] K$_{ED}$$\beta$G *TaĀl$_{KSTS}$*; ॰विभोदेन P **7c द्विविधा**] K$_{ED}$G *TaĀl$_{KSTS}$*; द्विधापि β, द्विधावि P **8a योगाधिकारित्वम्**] K$_{ED}$-β *TaĀl$_{KSTS}$*; मन्त्राधिकारित्वम् G, योगाद्विकारित्वम् P **8b एवानया**] K$_{ED}$BγV *TaĀl$_{KSTS}$*; एवानुया J **8bc** *P: added in margin* **8c मन्त्राधिकारित्वं**] K$_{ED}$$\beta$ *TaĀl$_{KSTS}$*; योगाधिकारित्वं γ **9d मुनिवरोत्तमाः**] K$_{ED}$$\gamma$; मुनिवरोत्तमम् *em.* Gnoli, मुनिवरोत्तमा BV, मुनिवरोत्तमः B^{mg}, मुनिवरोत्तम् J **10c कलाः पदानि**] K$_{ED}$$\beta$G; कलापादानि P ♦ **मन्त्राश्च**] K$_{ED}$$\beta$G; मन्नाद्य P **10d अवधारिताः**] K$_{ED}$GV; अवधारिता BJP

भिन्नयोनिस्तु या देव त्वयोक्ता मालिनी मम ।
तस्या अङ्गे यथैतानि संस्थितानि तथा वद ॥११॥

[भैरव उवाच]

एवमुक्तो महादेव्या भैरवो भूरिभोगदः ।
स्फुरद्धिमांशुसंतानप्रकाशितदिगन्तरः ॥१२॥
सुरासुरशिरोमौलिमालालालितशासनः ।
उवाच मधुरां वाचमिमामक्लेशिताशयाम् ॥१३॥

[मालिन्या व्याप्तिः]

या मया कथिता देवि भिन्नयोनिस्तु मालिनी ।
तदङ्गे संप्रवक्ष्यामि सर्वमेतद्यथास्थितम् ॥१४॥
फे धरातत्त्वमुद्दिष्टं **दादिझान्ते**ऽनुपूर्वशः ।
त्रयोविंशत्यबादीनि प्रधानान्तानि लक्षयेत् ॥१५॥
ठादौ च सप्तके सप्त पुरुषादीनि पूर्ववत् ।

Codd: K_1 K_2 K_3 $K_4 \simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

11a **भिन्नयोनिस्**] $K_{ED}\beta$G; भिनयोनिस् P ♦ **तु या**] $K_{ED}\beta$P; त्वया G 11b **मम**] $K_{ED}\beta$P; सम G 11c **तस्या**] K_{ED}J; तस्याप्य् BγV 11d **संस्थितानि**] $K_{ED}\beta$P; सस्थितानि G ♦ **तथा**] $K_{ED}\beta$P; यथा G 12d **प्रकाशितदिगन्तरः**] K_{ED}BGJ; प्रकाशितदिगंतरा V, प्रकाशितद्दिगंतरः P 13a **°शिरोमौलि°**] K_{ED}BγV^{pc}J; °शिरोमौल्य° V^{ac} 13b **°लालितशासनः**] K^{pc}_{ED}GVJ; °ललितशासनः K^{ac}_{ED}B, °ललितशासना P 13d **इमाम्**] K_{ED}BγV; इमा J ♦ **अक्लेशिताशयाम्**] K_{ED}BγV; प्रक्लेशिताशयां J 14b **भिन्नयोनिस्**] $K_{ED}\beta$G; भिनयेनिस् P 14c **तदङ्गे**] $K_{ED}\beta$G; उतंगे P ♦ **संप्रवक्ष्यामि**] $K_{ED}\beta$G; मंप्रवक्ष्यामि P 14d **यथा**] K_{ED}BγJ; ⟦ि⟧यथा⟦दि⟧ V 15a **धरातत्त्वम्**] $K_{ED}\beta$G; द्दरातत्त्वम् P 15b **दादिझान्ते**] K_{ED}; झझान्तेष्व् BGV, चादिढान्तेष्व् B^{mg}, फकांतेष्व् J, परांतेषु P ♦ **ऽनुपूर्वशः**] K_{ED}; अनुपूर्वशः Gβ, न पूर्वशः P 15c **°अबादीनि**] K_{ED}B^{mg}; °अपादीनि α 15d **प्रधानान्तानि**] K_{ED}BγJ; प्रधानान्तानि⟦र्य⟧ V 16a **ठादौ**] K_{ED}GV; पादौ B, धादौ J, थादौ P

इङ्घेषु त्रयं विद्याद्विद्यातः सकलावधि ॥१६॥
शिवतत्त्वे **गकारादिनान्तान्**षोडश लक्षयेत् ।
कलाः पदानि मन्त्राश्च भुवनानि च सुन्दरि ॥१७॥
पूर्ववद्वेदितव्यानि तत्सङ्ख्यार्णविभेदतः ।

[विद्यात्रयस्य व्याप्तिः]

विद्यात्रयविभागेन यथेदानीं तथा शृणु ॥१८॥
निष्कले पदमेकार्णं त्र्यर्णैकार्णमथ द्वयम् ।
सकले तु परिज्ञेयं पञ्चैकार्णद्वयं द्वये ॥१९॥
चतुरेकाक्षरे द्वे च मायादित्रितये मते ।
चतुरक्षरमेकं च कालादिद्वितये मतम् ॥२०॥
रञ्जके द्व्यर्णमुद्दिष्टं प्रधाने त्र्यर्णमिष्यते ।

18cd–25 *cf.* TaĀl$_{KSTS}$ 16.207–223ab **19–23ab** paraphrased TaĀl$_{KSTS}$ 16.232 **19–25** *cf.* TaĀl$_{KSTS}$ 11.89 **19ab** *cit.* TaĀlViv$_{KSTS}$ 11.89:*a*

Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

16c **इङ्घेषु**] K$_{ED}$G; इटङङ्गेषु B, इङगेषु VJ, इटगेषु P ♦ **विद्याद्**] K$_{ED}$BG; विन्द्याद् VJP **16d** **विद्यातः**] K$_{ED}$BγV; विघातः J **17a** **गकारादि॰**] K$_{ED}\beta$G; गकाराद्य॰ P **17b** **नान्तान्**] K$_{ED}$; नान्तः B-JP, नान्ताः G, नान्तांष V **17c** **कलाः**] K$_{ED}$BγJ; कला V **18b** **॰विभेदतः**] K$_{ED}\beta$P; ॰⟨ि⟩वभेदतः G **18c** **॰विभागेन**] K$_{ED}$G; ॰वि-भागेऽपि βP **19a** **निष्कले**] K$_{ED}\beta$G *TaĀlViv*$_{KSTS}$; निष्काले P **19b** **त्र्यर्णैकार्णम्**] K$_{ED}\beta$G *TaĀlViv*$_{KSTS}$; त्र्यणैकार्णम् P ♦ **अथ द्वयम्**] K$_1$-B^{pc}VP *TaĀlViv*$_{KSTS}$; इति द्वयम् K$_{ED}$, अथाद्वयम् B^{ac}GJ **19c** **परिज्ञेयं**] K$_{ED}\beta$G; परिज्ञोयं P **19d** **पञ्चैकार्णद्वयं द्वये**] K$_{ED}$P; पञ्चैकार्णं द्वयं द्वयम् BV, यावत्त्रीणि तु पार्थिवे γ^{mg}, पंचैकार्णं द्वयं द्वये J **20a** **॰एकाक्षरे**] K$_{ED}\gamma$; ॰एकाक्षरं β ♦ **द्वे च**] K$_{ED}\gamma$; द्वेऽन्ये BV, द्वन्यै च J **21a** **रञ्जके**] K$_{ED}$Bγ; रजके VJ ♦ द्व्यर्णम् K$_{ED}$B$^{mg}\gamma$VJ; द्व्र्णम् B **21b** **त्र्यर्णम्**] K$_{ED}$B$^{mg}\gamma$; द्व्यर्णम् β

बुद्धौ देवाष्टकव्याप्त्या पदं द्ध्यक्षरमिष्यते ॥२१॥
ततः पञ्चाष्टकव्याप्त्या द्ध्येकद्विद्ध्यक्षराणि तु ।
विद्यापदानि चत्वारि सार्धवर्णं तु पञ्चमम् ॥२२॥
एकैकसार्धवर्णानि त्रीणि तत्त्वे तु पार्थिवे ।
पराङ्गे सर्वमन्यच्च वर्णमन्त्रकलादिकम् ॥२३॥
सार्धेनाण्डद्वयं व्याप्तमेकैकेन पृथग्द्वयम् ।
अपरायाः समाख्याता व्याप्तिरेषा विलोमतः ॥२४॥
सार्णेनाण्डत्रयं व्याप्तं त्रिशूलेन चतुर्थकम् ।
सर्वातीतं विसर्गेण पराव्याप्तिरुदाहृता ॥२५॥

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25 *cit.* TaĀlViv$_{KSTS}$ 11.89:*b* **25a** *cit.* TaĀlViv$_{KSTS}$ 3.165cd–3.166ab:*a* **25b** *cit.* TaĀlViv$_{KSTS}$ 3.104cd–105ab:*a*

21c **बुद्धौ**] K$_{ED}\beta$G; बुद्धो P ♦ **देवाष्टकव्याप्त्या**] K$_{ED}$G; चैवाष्टकव्याप्त्या BV, चेवोष्टकव्याप्त्या J, देवाष्टकव्याप्ता P **21d** **द्ध्यक्षरम्**] K$_{ED}$; चाक्षरम् α **22a** **पञ्चाष्टकव्याप्त्या**] K$_{ED}\beta$P; पञ्चष्टकव्याप्त्या G **22b** **द्ध्येकद्विद्ध्यक्षराणि**] K$_{ED}$BGV; द्ध्येकद्विद्वाक्षराणि J, द्वेकद्विद्याक्षराणि P **22d** **तु**] K$_{ED}\gamma$; च β **23a** **एकैकसार्ध॰**] K$_{ED}$; एकद्विसार्ध॰ K$_1$K$_2$K$_3\alpha$ **23b** **तत्त्वे**] K$_{ED}\beta$G; त्वते P **23c** **पराङ्गे**] K$^{pc}_{ED}$; पुंरागे K$^{ac}_{ED}$B^{mg}, पुराङ्गे K$_3$, पुमां∗ B, पुरागे γ, पुमान्तं V, पुमा⟨-⟩ J ♦ **अन्यच्**] K$_{ED}\beta$; अन्यश् γ **24a** **सार्धेनाण्डद्वयं**] K$_{ED}$B^{mg}VJP; सार्धेनाणुद्वयं B, सार्णएनाण्डद्वये G ♦ **व्याप्तम्**] K$_{ED}$GV; जातम् BJ, व्यप्तम् P **24b** **एकैकेन**] K$_{ED}\beta$P; एकेकेन G **24c** **अपरायाः**] K$_{ED}\beta$; अपराया γ **24d** **विलोमतः**] K$_{ED}\beta$G; विलोमता P **25a** **सार्णेनाण्डत्रयं**] K$_{ED}$P *TaĀlViv*$_{KSTS}$; सार्णेन त्रित्रयं BV, सार्णेनाण्डद्वयं G, सार्णेन त्रितयं J **25c** **सर्वातीतं**] K$_{ED}\beta$G *TaĀlViv*$_{KSTS}$; सर्वतीतं P ♦ **विसर्गेण**] K$_{ED}$BGV^{pc}J *TaĀlViv*$_{KSTS}$; विसर्गान्त॰ V^{ac}, विसर्गेन P **25d** **परा॰**] α; पराया K$_{ED}$ *TaĀlViv*$_{KSTS}$ ♦ **व्याप्तिर्**] K$_{ED}\beta$G *TaĀlViv*$_{KSTS}$; व्यप्तिर् P ♦ **उदाहृता**] α; इष्यते K$_{ED}$ *TaĀlViv*$_{KSTS}$

24b **द्वयम्** :: स added above य G.

एतत्सर्वं परिज्ञेयं योगिना हितमिच्छता ।
आत्मनो वा परेषां वा नान्यथा तदवाप्यते ॥२६॥

[ज्ञानी योगी च]

द्वावेव मोक्षदौ ज्ञेयौ ज्ञानी योगी च शाङ्करि ।
पृथक्का त्तत्र – – – बोद्धव्यं फलकाङ्क्षिभिः ॥२७॥

[ज्ञानस्य ज्ञानिनां च चातुर्विध्यम्]

ज्ञानं च त्रिविधं प्रोक्तं तत्राद्यं श्रुतमिष्यते ।
चिन्तामयमथान्यच्च भावनामयमेव च ॥२८॥
शास्त्रार्थस्य परिज्ञानं विक्षिप्तस्य श्रुतं मतम् ।
इदमत्रेदमत्रेति इदमत्रोपयुज्यते ॥२९॥
सर्वमालोच्य शास्त्रार्थमानुपूर्व्या व्यवस्थितम् ।

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26 paraphrase TaĀl$_{KSTS}$ 15.17; *cit.* TaĀlViv$_{KSTS}$ 15.17:*a* **27–41** *cf.* TaĀl$_{KSTS}$ 13.326cd–342 **27ab** *cit.* TaĀlViv$_{KSTS}$ 13.329:*intro*; *cf.* TaĀl$_{KSTS}$ 13.329 **28–32** *cf.* TaĀl$_{KSTS}$ 13.327; *cit.* TaĀlViv$_{KSTS}$ 13.327:*a*

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

26a **एतत्**] K_{ED}BγV *TaĀlViv*$_{KSTS}$; पृतत् J **26b** **योगिना**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; योगिनां P **26c** **वा**] $K_{ED}\beta$P *TaĀlViv*$_{KSTS}$; ⟨वा⟩ G **27a** **मोक्षदौ**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; मोक्षदो P ♦ **ज्ञेयौ**] $K_{ED}\beta$G; ज्ञेयो P, प्रोक्तौ *TaĀlViv*$_{KSTS}$ **27b** **शाङ्करि**] $K_{ED}\beta\gamma$; शाङ्कर *TaĀlViv*$_{KSTS}$ **27c** **पृथक्कात्तत्र ⟨ ⟩ बोद्धव्यं**] K_{ED}B; पृथ⟨६⟩ γ, पृथक्कात्त⟨४⟩ VJ **27d** **°काङ्क्षिभिः**] $K_{ED}\beta$G; °काक्षभिः P **28a** **च**] γVJ *TaĀlViv*$_{KSTS}$; तत् K_{ED}B; ♦ **प्रोक्तं**] $K_{ED}\beta$P *TaĀlViv*$_{KSTS}$; प्रोक्त G **28b** **तत्राद्यं श्रुतमिष्यते**] K_{ED}G *TaĀlViv*$_{KSTS}$; त⟨त्राद्यं श्रुतमि⟩ष्यते B, त⟨४⟩ इष्यते V, ⟨६⟩व्यते J, ⟨३⟩श्रतिमष्यते P **28c** **अथान्यच्**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; अथान्यश् P **29c** **अत्रेति**] $K_{ED}\gamma$ *TaĀlViv*$_{KSTS}$; अत्रेदम् β **29d** **इदम्**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; मदम् P **30b** **आनुपूर्व्या**] $K_{ED}\beta$ *TaĀlViv*$_{KSTS}$; अनुपूर्व्या G, अनुपूर्वा P ♦ **व्यवस्थितम्**] $K_{ED}\beta$G; व्यवस्थितः P, व्यवस्थितिः *TaĀlViv*$_{KSTS}$

तद्वच्चिन्तामयं ज्ञानं द्विरूपमुपदिश्यते ॥३०॥
मन्दस्वभ्यस्तभेदेन तत्र स्वभ्यस्तमुच्यते ।
सुनिष्पन्ने ततस्तस्मिञ्जायते भावनामयम् ॥३१॥
यतो योगं समासाद्य योगी योगफलं लभेत् ।
एवं विज्ञानभेदेन ज्ञानी प्रोक्तश्चतुर्विधः ॥३२॥

[योगिनां चातुर्विध्यम्]

संप्राप्तो घटमानश्च सिद्धः सिद्धतमोऽन्यथा ।
योगी चतुर्विधो देवि यथावत्प्रतिपद्यते ॥३३॥
समावेशोक्तिवद्योगस्त्रिविधः समुदाहृतः ।
तत्र प्राप्तोपदेशस्तु पारम्पर्यक्रमेण यः ॥३४॥
प्राप्तयोगः स विज्ञेयस्त्रिविधोऽपि मनीषिभिः ।
चेतसो घटनं तत्त्वाच्चलितस्य पुनः पुनः ॥३५॥

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33 ∆ AmAuPra 45: आरम्भश्च घटश्चैव प्रत्ययश्च तृतीयकः / निष्पत्तिः सर्वयोगेषु योगावस्था चतुर्विधा

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

30c **तद्वच्**] $K_{ED}B^{mg}\gamma$VJ; तद्र*च् B^{ac}, तत्तु B^{pc}, तच्च *TaĀlViv*$_{KSTS}$ ♦ **ज्ञानं**] $K_{ED}B\gamma$V *TaĀlViv*$_{KSTS}$; आनं J 30d **उपदिश्यते**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; उपदिच्यते P^{pc}, उपदच्यते P^{ac} 31b **स्वभ्यस्तम्**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; सभ्यः स्तम् P^{pc}, सव्यास्तम् P^{ac} ♦ **उच्यते**] $K_{ED}\beta\gamma$; उत्तमम् *TaĀlViv*$_{KSTS}$ 31c **सुनिष्पन्ने**] $K_{ED}\beta$P *TaĀlViv*$_{KSTS}$; सुनिष्पत्ते G ♦ **तस्मिञ्**] $K_{ED}\beta\gamma$ *TaĀlViv*$_{KSTS}$; तस्मिज् K_{ED} 31d **जायते**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; ज्ञायते P 32b **योगी**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; योगे P 32d **चतुर्विधः**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; चतुविधः P 33a **संप्राप्तो**] $K_{ED}\beta$G; संप्राप्ते P 33b **सिद्धः**] $K_{ED}B^{mg}$G; सिद्धिः βP ♦ **सिद्धतमो**] K_{ED}-B^{mg}G; सिद्धितमो βP 33d **प्रतिपद्यते**] $K_{ED}\beta$G; प्रत्यपद्यते P 34b **त्रिविधः**] $K_{ED}\beta$G; त्रिविधा P ♦ **समुदाहृतः**] $K_{ED}\beta$G; सुमुदाहृतः P 34c **॰पदेशस्**] K_{ED}BJP; ॰पदेश[[ॅ]]स् G, ॰[[द]]पदेशस् V 34d **यः**] $K_{ED}B\gamma$J; [[तु]] यः V 35c **तत्त्वाच्**] $K_{ED}\beta$G; तत्वा P

यः करोति तमिच्छन्ति घटमानं मनीषिणः ।
तदेव चेतसा नान्यद्द्वितीयमवलम्बते ॥३६॥
सिद्धयोगस्तदा ज्ञेयो योगी योगफलार्थिभिः ।
यः पुनर्यत्र तत्रैव संस्थितोऽपि यथा तथा ॥३७॥
भुञ्जानस्तत्फलं तेन हीयते न कथञ्चन ।
सुसिद्धः स तु बोद्धव्यः सदाशिवसमः प्रिये ॥३८॥

[योगिनां वैशिष्ट्यम्]

उत्तरोत्तरवैशिष्ट्यमेतेषां समुदाहृतम् ।
ज्ञानिनां योगिनां चैव द्वयोर्योगविदुत्तमः ॥३९॥
यतोऽस्य ज्ञानमप्यस्ति पूर्वो योगफलोज्झितः ।
यतश्च मोक्षदः प्रोक्तः स्वभ्यस्तज्ञानवान्बुधैः ॥४०॥

37cd–38 *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 13.331:*b* 39–40cd *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 13.331:*a*

36a **इच्छन्ति**] K$_{\mathrm{ED}}$$\beta$G; इच्छति P 36c **नान्यद्**] K$_{\mathrm{ED}}$BGV; नान्यत् J, मान्यद् P 36d **अवलम्बते**] K$_{\mathrm{ED}}$B^{pc}VJ; अवलम्बने B^{ac}G, अलम्बने P 37c **तत्रैव**] K$_{\mathrm{ED}}$$\beta$G *TaĀlViv*$_{\mathrm{KSTS}}$; तैत्रव P 38ab **भुञ्जानस्तत्फलं तेन हीयते**] K$_{\mathrm{ED}}$G *TaĀlViv*$_{\mathrm{KSTS}}$; ⟨भुञ्जानस्तत्फलं तेन ही⟩यते B, ⟨९⟩यते V, ⟨एवं जगति देवेशि जा⟩यते J, भुंजानस्तफलं तेन हेयते P 38c **सुसिद्धः स तु बोद्धव्यः**] K$_{\mathrm{ED}}$G *TaĀlViv*$_{\mathrm{KSTS}}$; सुसिद्धः स परिज्ञेयः B, सुसिद्धः ⟨⏓⏑‒‒⏓⟩ V, सुसिद्धस् ⟨स तु विज्ञेयः⟩ J, सुसिद्धाः स तु बोद्धव्य P 38d **°समः**] K$_{\mathrm{ED}}$$\beta$ *TaĀlViv*$_{\mathrm{KSTS}}$; °सम⟨ः⟩ G, °समा P 39d **द्वयोर्**] β; सिद्धो K$_{\mathrm{ED}}$G, सिद्ध° P *TaĀlViv*$_{\mathrm{KSTS}}$ 40a **यतो**] K$_{\mathrm{ED}}$$\beta$GP^{ac} *TaĀlViv*$_{\mathrm{KSTS}}$; यते P^{pc} ♦ **ऽस्य ज्ञानमप्यस्ति**] K$_{\mathrm{ED}}$GP *TaĀlViv*$_{\mathrm{KSTS}}$; ऽस्ति ज्ञानमप्यस्य β, सुज्ञानमप्यस्ति P 40b **पूर्वो योगफलोज्झितः**] K$_{\mathrm{ED}}$$\beta$G *TaĀlViv*$_{\mathrm{KSTS}}$; पूर्वयोगं फलो ज्ञइतः P 40c **मोक्षदः**] K$_{\mathrm{ED}}$$\gamma$; मोक्षदो β ♦ **प्रोक्तः**] K$_{\mathrm{ED}}$$\gamma$V; ऽप्युक्तः BJ 40cd = 13.332cd 40d **बुधैः**] K$_{\mathrm{ED}}$$\beta$; बुधः G, बुधाः P

इत्येतत्कथितं सर्वं विज्ञेयं योगिपूजिते ।
तन्त्रार्थमुपसंहृत्य समासाद्योगिनां हितम् ॥४१॥

इति श्रीमालिनीविजयोत्तरे तन्त्रे
चतुर्थोऽधिकारः
समाप्तः

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

41a **सर्वं**] K_{ED}BγJ; स[[र्ह]]र्वं V 41b **योगिपूजिते**] $K_{ED}\beta$G; योगपूजिते P 41d **समासाद्**] $K_{ED}\beta$G; समासौद् P

Explicit 4 इति श्रीमालिनीविजये चतुर्थोऽधिकारः ४। B; इति श्रीमालिनीविजयोत्तरे चतुर्थोऽधिकारः ४।G; इति श्रीमालिनीविजये चतुर्थोऽधिकारः॥ V; इति श्रीमालिनीविजयेऽधिकारश्चतुर्थः सर्गः।४ J; इति श्रीमालिनीविजयेऽधिकारश्चतुर्थः P॥

7

अथातः संप्रवक्ष्यामि मुद्राख्याः शिवशक्तयः ।
याभिः संरक्षितो मन्त्री मन्त्रसिद्धिमवाप्नुयात् ॥१॥
त्रिशूलं च तथा पद्मं शक्तिश्चक्रं सवज्रकम् ।

Adhikāra 7.1 For *nirvacana* analyses of मुद्रा° *cf.* BhaiMaṅ$_{NAK}$ 7.41cd–43 (7.42ab ≈ unidentified editorial note to KāmKaVi$_{K}$ 47); *cf.* TaĀl$_{KSTS}$ 32.1–3; *cf.* SvaTaUd$_{KSTS}$ 2.102cd, 14.26cd–28; *cf.* MṛgTa$_{BH}$ KP 5.2; *cf.* DeYām *cit.* TaĀlViv$_{KSTS}$ 32.1:*a*, 32.1:*b*; *cf.* ManBhaiTa$_{NAK}$ Ājñākhaṇḍa Mudrādhikārānanda 9–13; *cf.* ŚrīMaUttTa$_{NAK}$ 17.71ab; RauSūSaṃ$_{BH}$ vp 5.1; *cf.* MahNaPra 7.122–124; *cf.* ŚārTil 23.106cd; *cf.* VāmMa$_{KSTS}$ 3.2; *cf.* YoHṛ 1.57; *cf.* AjĀg 27.2 **1b** Δ TaSaBhāTa$_{NAK}$ 8.3a; *cf.* ManBhaiTa$_{NAK}$ Ājñākhaṇḍa Mudrādhikārānanda 15cd **1cd** *cit.* SvaTaUd$_{KSTS}$ 14.28:*a*, TaĀlViv$_{KSTS}$ 32.7cd–8ab:*a* **2–36ab** For instructions on various मुद्रा° see TaSaBhāTa$_{NAK}$ 8; SvāSūSaṃ$_{VE}$ 9; BraYām$_{NAK}$ 43 (ŚaSāSaṃ-BraYām$_{IFI}$ 27) BhaiMaṅ$_{NAK}$ 7.11–43; SvaTa$_{KSTS}$ 14; KubMaTa$_{G}$ 6.49–113; ŚrīMaUttTa$_{NAK}$ 8; ManBhaiTa$_{NAK}$ Ājñākhaṇḍa Mudrādhikārānanda: the instructions are encoded: the fingers of the left hand are the five पीठs and the right the five faces RauSūSaṃ$_{BH}$ vp 5; KirTa$_{G}$ 15; MatPār$_{BH}$ KP 1.5–12; MṛgTa$_{BH}$ KP 5; KālUtt 13; TaĀl$_{KSTS}$ 32 on खेचरीमुद्रा; SuPraĀg I.9; DīĀg 70; KārĀg I.28; MatsySaṃ$_{S}$ 11; AjĀg 26; MuNi; MuVi; SaĀgSāSaṃ$_{IFI}$ 299: शैवपञ्चमुद्रा

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

Adhikāra 7.1 **अथातः**] $K_{ED}\beta$G; अथात⟦ा⟧⟨:⟩ P **1a** **संप्रवक्ष्यामि**] $K_{ED}\gamma$VJ; संवक्ष्यामि B **1c** **याभिः**] $K_{ED}\beta$G; याभि P, याभिस् *SvaTaUd*$_{KSTS}$ ♦ **संरक्षितो**] $K_{ED}\beta$G *TaĀlViv*$_{KSTS}$; संरक्षतो P, तु रक्षितो *SvaTaUd*$_{KSTS}$ **2b** **शक्तिश्**] $K_{ED}\gamma$J; शक्तिं B, शक्ति° V

Incipit 7 श्रीगुरुभ्यो नमः J

दण्डदंष्ट्रे महाप्रेता महामुद्रा खगेश्वरी ॥२॥
महोदया कराला च खट्वाङ्गं सकपालकम् ।
हलं पाशाङ्कुशा घण्टा मुद्गरसस्त्रिशिखोऽपरः ॥३॥
आवाहस्थापनीरोधा द्रव्यदा नतिरेव च ।
अमृता योगमुद्रेति विज्ञेया वीरवन्दिते ॥४॥

[१. माहेश्यास्त्रिशूलमुद्रा]

तर्जनीमध्यमानामा दक्षिणस्य प्रसारिताः ।
कनिष्ठाङ्गुष्ठकाक्रान्तास्त्रिशूलं परिकीर्तितम् ॥५॥

[२. ब्राह्मण्याः पद्ममुद्रा]

पद्माकारौ करौ कृत्वा पद्ममुद्रां प्रदर्शयेत् ।

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5 *cf.* TaSaBhāTa$_{NAK}$ 8.29cd–30; *cf.* SvaTa$_{KSTS}$ 14.13, *cf.* BhaiMaṅ$_{NAK}$ 7.19cd; *cf.* AjĀg 26.51–52; *cf.* SātSaṃ$_{DVI}$ 17.97cd–99: त्रिशिखमुद्रा; *cf.* MuNi 71 **6ab** *cf.* SvāSūSaṃ$_{VE}$ 9.10; *cf.* TaSaBhāTa$_{NAK}$ 8.4–7 (*corrupt transmission*); *cf.* KubMaTa$_{G}$ 6.54–55a; *cf.* BraYām$_{NAK}$ 43.16cd–17ab; *cf.* BhaiMaṅ$_{NAK}$ 7.30cd–31ab; *cf.* MṛgTa$_{BH}$ KP 5.7; *cf.* AjĀg 26.16cd–17; *cf.* ṢaṇKa$_{G}$ § 58; *cf.* JaĀkhSaṃ$_{GOS}$ 8.36; *cf.* MuNi 43

Codd: K_1 K_2 K_3 K_4 $\simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

2c **दण्डदंष्ट्रे**] $K_{ED}\beta$G; दण्डदंष्टे P 3b **खट्वाङ्गं**] $K_{ED}\beta$G; खण्डाङ्गं P 3c **हलं**] $K_{ED}\beta$G; अहं P ♦ **पाशांकुशा**] K_{ED}V; पाशाङ्कुशं BGJ, पाशाकुशा P ♦ **घण्टा**] K_{ED}GV; घण्ठा BJ, घण्डा P 3d **मुद्गरस्**] $K_{ED}\beta$G; मुंगरस् P ♦ **त्रिशिखो**] $K_{ED}\beta$G; त्रिशिखे P 4a **°स्थापनीरोधा**] $K_{ED}\beta$G; °स्न⟨ा⟩पनेरोधा P 4b **द्रव्यदा**] $K_{ED}\beta$P; द्रव्यधा G 4c **अमृता**] *em.*; अमिता $K_{ED}\alpha$ 4d **°वन्दिते**] K_{ED}BγJ; °व[[णि]]न्दिते V 5a **तर्जनी°**] K_{ED}BγJ; त[[र]]र्जनी° V 5b **प्रसारिताः**] K_{ED}VJP; प्रसारिता BG 5c **कणिष्ठाङ्गुष्ठकाक्रान्तास्**] K_{ED}; कनिष्ठाङ्गुष्ठकाक्रान्ता BG, कणिष्टाङ्गुष्ठकाक्रान्ता V, कणिष्टाङ्गुष्टकाक्रान्ता JP 6a **पद्माकारौ**] K_{ED}BGV; पद्म⟨ा⟩कारौ J, पद्माकारो P 6b **°मुद्रां**] $K_{ED}\beta$; °मुद्रा G, °पुत्र P

[3. कौमार्याः शक्तिमुद्रा]

संमुखौ प्रसृतौ कृत्वा करावन्तरिताङ्गुली ।
प्रसृते मध्यमे लग्ने कौमार्याः शक्तिरिष्यते ॥६॥

[4. वैष्णव्याश्चक्रमुद्रा]

उत्तानवाममुष्टेस्तु दक्ष⏑⏑⏑⏑⏑⏑ ।
⏑⏑⏑⏑क्षिपेन्मुष्टिं चक्रं नारायणीप्रियम् ॥७॥

[5. ऐन्द्र्या वज्रमुद्रा]

उत्तानवामकस्योर्ध्वं न्यसेद्दक्षमधोमुखम् ।

6cd–7ab *cf.* $\text{TaSaBhāTa}_{\text{NAK}}$ 8.31–32; *cf.* $\text{BraYām}_{\text{NAK}}$ 43.22d–23; *cf.* KirTa_{G} 15.8cd–9ab; *cf.* AjĀg 26.42cd–43ab; *cf.* ṢaṇKa_{G} § 58 **7cd–8ab** ∆ $\text{SvāSūSaṃ}_{\text{VE}}$ 9.23 *astramudrå:* द्वौ मुष्टी संहृते कृत्वा शीघ्रं हस्तौ प्रसारयेत् / अस्त्रमुद्रेति विख्याता सर्वेषां तु भयङ्करी ।; *cf.* $\text{SvaTaUd}_{\text{KSTS}}$ 14.19:*a* where Kṣemarāja cites variae lectiones defining चक्रमुद्राः भ्रामयेदङ्गुले द्वे तु चक्रं दुष्टनिकृन्तनम्; *cf.* $\text{JaĀkhSaṃ}_{\text{GOS}}$ 8.39cd–40: स्पष्टौ प्रसारितौ हस्तौ परस्परनियोजितौ / भ्रमणाच्चक्रवत्तौ तु चक्रमुद्रेति कीर्तिता ।; AjĀg 26.53; KārĀg 1.28, 38cd–39ab; MuNi 40–41ab; MuVi p. 32 **8cd–9** *cf.* $\text{TaSaBhāTa}_{\text{NAK}}$ 8.27cd–29ab; *cf.* $\text{SvaTa}_{\text{KSTS}}$ 14.14b–15; *cf.* $\text{BraYām}_{\text{NAK}}$ 43.18; *cf.* $\text{BhaiMaṅ}_{\text{NAK}}$ 7.31cd–32; *cf.* AjĀg 26.40cd–42ab

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Codd: K_1 K_2 K_3 $K_4 \simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

6a **संमुखौ**] $K_{ED}\beta$G; सुमुखो P ♦ **प्रसृतौ**] K_{ED}BGV; प्रवृतौ J, प्रसृतो P **6c** **प्रसृते**] K_{ED}BγV; प्रवृते J **6d** **कौमार्याः**] $K_{ED}\beta$G; कौमा⟦रि⟧र्याः P **7a** **उत्तानवाममुष्टेस्**] K_{ED}BV; उत्तानवाममुष्टस् G, तत्तानवामपुष्टेस् J, उर्त्तानवाममुष्टेस् P **7b** **दक्ष⟨६⟩**] K_{ED}BγV; दक्ष⟨पाणिना⟩ J **7c** **⟨⏑⏑⏑⏑⟩क्षिपेन्**] B; ⟨⏑⏑⏑⟩क्षयेन् K_{ED}GV, ⟨प⟩क्षयेन् J, ⟨⏑⏑⏑⏑⟩ क्षेयेन् P ♦ **मुष्टिं**] $K_{ED}\beta$G; दृष्टिं P **7d** **नारायणीप्रियम्**] *conj.*; नाराच⟨⏑⏑⏑⟩ B, नाराचं⟨⏑⏑⏑⟩ K_{ED}G *unmetrical*, नारा⟨⏑⏑⏑⏑⟩ VP, नारा⟨चकं⟩ J **8a** **उत्तानवामकस्योर्ध्वं**] K_{ED}; ⟨उत्तानवाम⟩कस्योर्ध्वं B, ⟨५⟩ कस्योर्ध्वं γV, ⟨तथा⟩⟨⏑⏑⏑⟩कस्योर्ध्वं J **8b** **दक्षम्**] $K_{ED}\beta$G; दक्षिम् P

कनिष्ठाङ्गुष्ठकौ श्लिष्टौ शेषाः स्युर्मणिबन्धगा ॥८॥
वज्रमुद्रेति विख्याता ऐन्द्रीसंतोषकारिका ।

[6. याम्याया दण्डमुद्रा]

ऊर्ध्वप्रसारितो मुष्टिर्दक्षिणोऽङ्गुष्ठगर्भगः ॥९॥
दण्डमुद्रेति विख्याता वैवस्वतकुलप्रिया ।

[7. चामुण्डाया दंष्ट्रमुद्रा]

वामतो वक्त्रगां कुर्याद्वाममुष्टेः कनिष्ठिकाम् ॥१०॥
दंष्ट्रेयं कीर्तिता देवि चामुण्डाकुलनन्दिनी ।

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10 *cf.* TaSaBhāTa$_{NAK}$ 8.26cd–27ab; *cf.* SvaTa$_{KSTS}$ 14.14a; *cf.* BraYām$_{NAK}$ 43.24abc; *cf.* AjĀg 26.43cd–44ab

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Codd: K_1 K_2 K_3 $K_4 \simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

8c **कनिष्ठाङ्गुष्ठकौ**] K_{ED}BGV; कनिष्ठाङ्गुष्टकौ J, कनिष्टाङ्गुष्टकौ P ♦ **श्लिष्टौ**] $K_{ED}\beta$G; श्लिष्टो P 8d **मणिबन्धगा**] K_{ED}J; मणिबन्धगाः B-γV 9a **°मुद्रेति**] $K_{ED}\beta$G; °मुश्नएति P 9b **ऐन्द्रीसंतोष°**] β; चैन्द्री संतोष° K_{ED}, चैन्द्रीसंतोष° G, चन्द्रीसंतोष° P 9c **°प्रसारितो**] K_{ED}BGV; °प्रसरितो JP ♦ **मुष्टिर्**] $K_{ED}\beta$G; मुष्टि P 9d **ऽङ्गुष्ठगर्भगः**] K_{ED}V; ऽङ्गु(ल्यि)गर्भगः B, ऽङ्गुष्ठगर्भतः G, ऽङ्गुष्टगर्भगः J, ऽङ्गुष्टगर्भतः P 10b **वैवस्वतकुलप्रिया**] $K_{ED}\beta$G; वैवसुतकुलप्रिय⟦ए⟧आ P 10c **वक्त्रगां**] K_{ED}GJ; वक्रगां B, वक⟨त⟩र° V^{mg}, वक्त्रगा P ♦ **कुर्याद्**] $K_{ED}\beta$G; कुर्या P 10d **कनिष्ठिकाम्**] K_{ED}BGV; कनिष्टिकाम् J, क-नि⟨ि⟩ष्ठकाम् P 11a **दंष्ट्रेयं**] $K_{ED}\beta$G, दंष्टेयं P 11b **°कुलनन्दिनी**] $K_{ED}\beta$G; °कुलनदिनी P

9cd **विख्याता ऐन्द्री°** :: the original non-Pāṇinian *aiśa-sandhi* has been removed in $K_{ED}\gamma$ by addition of the unnecessary conjunctive particle च.

[8. योगीश्वर्याः प्रेतमुद्रा]

वामजानुगतं पादं हस्तौ पृष्ठप्रलम्बिनौ ।
विकृते लोचने ग्रीवा भग्ना जिह्वा प्रसारिता ॥११॥
सर्वयोगिगणस्येष्टा प्रेता योगीश्वरी मता ।

[9. महामुद्रा]

हस्तावधोमुखौ पङ्क्त्यां हृदयान्तं नयेद्बुधः ॥१२॥
तिर्यग्मुखान्तमुपरि संमुखावूर्ध्वगौ नयेत् ।
महामुद्रेति विख्याता देहशोधनकर्मणि ॥१३॥
सर्वकर्मकरी चैषा योगिनां योगसिद्धये ।

[10. खगेश्वरीमुद्रा]

बद्ध्वा पद्मासनं योगी नाभावक्षेश्वरं न्यसेत् ॥१४॥

12–13ab *cf.* BraYām$_{NAK}$ 43.9–11ab termed not प्रेतमुद्रा but करङ्किणीमुद्रा **13cd–15ab** *cf.* MuLa$_{J}$ 8 **15–17ab** *cit.* NeTaUd$_{KSTS}$ 7.37cd–39:*a* **15cd–17ab** = TaĀl$_{KSTS}$ 32.10cd–12a; *cit.* TaĀlViv$_{KSTS}$ 15.361–362:*a*; *cit.* ŚiSūVim$_{KSTS}$ 2.5:*a*; ≈ KubMaTa$_{G}$ 7.81cd–86ab; *cf.* TaĀl$_{KSTS}$ 15.361–362; *cf.* TaSaBhāTa$_{NAK}$ 8.57ff. for nine varieties of पद्ममुद्रा, योनिमुद्रा and त्रिशिखमुद्रा collectively representing खेचरीणां मुद्राः, similarly KubMaTa$_{G}$ 6.58–75; *cf.* ViBhaiViv$_{KSTS}$ 77:*b*; *cf.* MuNi 132–134

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

11b पृष्ठप्रलम्बिनौ] K_{ED}V; पृष्टप्रलम्बिनौ BJ, पृष्ठप्रलम्बितौ G, पृष्टप्रलम्बितौ P **11c लोचने**] $K_{ED}\beta$P; लोचनी > लोचने G **11d भग्ना**] $K_{ED}\gamma$VJ; मग्ना B ♦ **प्रसारिता**] K_{ED}BγV; प्रसादिता J **13ab सर्व→मता**] $K_{ED}\beta$G; *completed secunda manu* P^{mg} **12b प्रेता**] VJP^{mg}; प्रीता K_{ED}G **12c अधोमुखौ**] $K_{ED}\beta$; अधोमुखो GP ♦ **पङ्क्त्यां**] K_{ED}BγV; पाङ्क्त्यां J **13a तिर्यग्**] $K_{ED}\beta$G; तिर्यक P **13b संमुखाव्**] $K_{ED}$$B^{pc}$GJ; संमुखौ B^{ac}संमुखाद् V, संमुखाम् P ♦ **ऊर्ध्वगौ**] $K_{ED}\beta$G; ऊर्धगौ P **14c योगी**] K_{ED}BγJ *TaĀl*$_{KSTS}$ *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; *omitted* V **14d न्यसेद्**] $K_{ED}\alpha$ *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; क्षिपेत् *TaĀl*$_{KSTS}$ Gnoli

दण्डाकारं तु तं तावन्नयेद्यावत्कखत्रयम् ।
निगृह्य तत्र तत्तूर्णं प्रेरयेत्खत्रयेण तु ॥१५॥
एतां बद्ध्वा महावीरः खे गतिं प्रतिपद्यते ।

[11. महोदयमुद्रा]

अधोमुखस्य दक्षस्य वाममुत्तानमूर्ध्वतः ॥१६॥
अनामामध्यमे तस्य वामाङ्गुष्ठेन पीडयेत् ।
तर्जन्या तत्कनिष्ठां च तर्जनीं च कनिष्ठया ॥१७॥
मध्यमानामिकाभ्यां च तदङ्गुष्ठं निपीडयेत् ।
मुद्रा महोदयाख्येयं महोदयकरी नृणाम् ॥१८॥

Codd: K_1 K_2 K_3 K_4 $\simeq K_{ED}$; B V J G P $= \alpha$; B V J $= \beta$; G P $= \gamma$

15a तु] $K_{ED}\beta$G *TaĀl*$_{KSTS}$ *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; त्त P ♦ **तं तावन्**] K_2BJ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; तं भावं $K_{ED}\gamma$V, तावत्तन् *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$, तन्यावन् Gnoli **15b यावत्**] $K_{ED}\beta$G *TaĀl*$_{KSTS}$ *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; यावक् P ♦ **कखत्रयम्**] K_{ED}-βG *TaĀl*$_{KSTS}$ *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; तखत्रयम् P **15d प्रेरयेत्**] $K_{ED}\beta$G *TaĀl*$_{KSTS}$ *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$; प्रेरयें P, पूरयेत् *TaĀlViv*$_{KSTS}$ ♦ **खत्रयेण**] K_{ED}GV *TaĀl*$_{KSTS}$ *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; वत्रयेण J, खत्रयेन P **16a बद्ध्वा**] K_{ED}BV *TaĀl*$_{KSTS}$ *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; बुद्ध्वा G, बद्धा J, बुद्धा P ♦ **महावीरः**] $K_{ED}\alpha$-*TaĀlViv*$_{KSTS}$; महायोगी *NeTaUd*$_{KSTS}$ *ŚiSūVim*$_{KSTS}$ **16d उत्तानमूर्ध्वतः**] $K_{ED}\beta$G; अर्त्तानसूर्ध्वतः P **17b °ाङ्गुष्ठेन**] K_{ED}BGV; °ाङ्गुष्टेन JP **17c तर्जन्या**] $K_{ED}\beta$G; तुलत्या P ♦ **°कनिष्ठां**] K_{ED}G; °कनिष्ठा BV, °कनिष्टा JP **17d तर्जनीं**] K_{ED}BγV; तंनी J ♦ **कनिष्ठया**] K_{ED}BGV; कनिष्टया JP **18b °अङ्गुष्ठं**] K_{ED}BGV; °अङ्गुष्टं JP **18c मुद्रा**] $K_{ED}\beta$P; मद्रा G ♦ **महोदयाख्येयं**] $K_{ED}\beta$G; मयोदयाख्येयं P **18d महोदय°**] $K_{ED}\beta$G; महेदय° P

[12. करालमुद्रा]

अनामिकाकनिष्ठाभ्यां सृक्किण्यौ प्रविदारयेत् ।
जिह्वां च लालयेन्मन्त्री हाहाकारं च कारयेत् ॥१९॥
क्रुद्धदृष्टिः करालेयं मुद्रा दुष्टभयङ्करी ।

[13. खटवाङ्गमुद्रा]

वामस्कन्धगतो वाममुष्टिरुच्छ्रिततर्जनी ॥२०॥
खटवाङ्गाख्या स्मृता मुद्रा

[14. कपालमुद्रा]

कपालमधुना शृणु ।
निम्नं पाणितलं दक्षमीषत्संकुचिताङ्गुलि ॥२१॥

20–21ab ≈ TaĀl$_{KSTS}$ 32.13cd–16ab; *cf.* TaSaBhāTa$_{NAK}$ 8.11cd–15abtermed विकरालमुद्रा; *cf.* BraYām$_{NAK}$ 43.25cd–26 erroneously named कपालमुद्रा **21cd–22a** *cf.* BraYām$_{NAK}$ 43.8, BhaiMaṅ$_{NAK}$ 7.18cd–19ab; ≈ MṛgTa$_{BH}$ KP 6.14: परिघामुद्रा; *cf.* MuNi 75 **21cd–22a** *cf.* SvaTa$_{KSTS}$ 14.2–3c **22b–23a** *cf.* SvaTa$_{KSTS}$ 14.1cd **22cd–23a** *cit.* SvaTaUd$_{KSTS}$ 14.2–3c:*a*; *cf.* BraYām$_{NAK}$ 43.6cd–7; *cf.* BhaiMaṅ$_{NAK}$ 7.16cd–18ab: twohanded version is called यामल°; *cf.* MuNi 76

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

19a अनामिकाकनिष्ठाभ्यां] K_{ED}G; ⟨विदार्यास्यं⟩ कनिष्ठाभ्यां B, ⟨˘˘˘˘˘-˘⟩निष्ठाभ्यां V, ⟨हस्ताभ्यां भूमि⟩निष्ठाभ्यां J, अनामिकानिष्टाभ्यां P **19b सृक्किण्यौ**] βG; सृक्कण्यौ K_{ED}, सकिनो P **19c लालयेन्** βGP; **चालयेन्** K_{ED}B^{mg} *TaĀl*$_{KSTS}$ **20b मुद्रा**] $K_{ED}\beta$G; भद्रा P ♦ **दुष्ट°**] $K_{ED}\beta$; दृष्ट° G, दृष्टा° P **20c °स्कन्ध°**] K_{ED}BGV; °स्कन्द° JP ♦ **वाम°**] K_{ED}GP; वामे β **20d उच्छ्रिततर्जनी**] K_{ED}G; उच्छ्रिततर्जनि BV, उच्छ्रिततर्जनि J, उच्छ्रिततर्जनी P **21b अधुना**] $K_{ED}\beta$G; उ⟨धु⟩ना P ♦ **शृणु**] $K_{ED}\beta$G; श्रणु P **21c निम्नं**] K_{ED}G *SvaTaUd*$_{KSTS}$; निम्न° β, निम्ने P ♦ **पाणि°**] K_{ED}BγV *SvaTaUd*$_{KSTS}$; ऽपाणि° J ♦ **दक्षम्**] $K_{ED}\beta$G *SvaTaUd*$_{KSTS}$; ⟨द⟩क्षम् P **21d संकुचिताङ्गुलि**] $K_{ED}\beta$; °ाङ्गुलिः GP, तत्कुचिताङ्गुलि *SvaTaUd*$_{KSTS}$

कपालमिति विज्ञेयम्

[15. हलमुद्रा]

अधुना हलमुच्यते ।
मुष्टिबद्धस्य दक्षस्य तर्जनी वाममुष्टिना ॥२२॥
वक्रतर्जनिना ग्रस्ता हलमुद्रेति कीर्तिता ।

[16. पाशमुद्रा]

मुष्ट्या पृष्ठगयोर्दक्षवामयोस्तर्जनीद्वयम् ॥२३॥
वामाङ्गुष्ठाग्रसंलग्नं पाशः प्रसृतकुञ्चितः ।

[17. अङ्कुशमुद्रा]

हले मुष्टिर्यथा वामो दक्षहीनस्तथाङ्कुशः ॥२४॥

[18. घण्टमुद्रा]

अधोमुखस्थिते वामे दक्षिणां तर्जनीं बुधः ।

23b–24ab *cf.* TaSaBhāTa$_{\text{NAK}}$ 8.17cd–19ab = लाङ्गलमुद्रा **24cd–25ab** *cf.* SvaTa$_{\text{KSTS}}$ 14.6d–7; *cf.* TaSaBhāTa$_{\text{NAK}}$ 8.19cd–20ab; *cf.* BraYām$_{\text{NAK}}$ 43.14cd–15ab; *cf.* BhaiMaṅ$_{\text{NAK}}$ 7.25cd–26ab; *cf.* AjĀg 26.46–47ab; *cf.* ṢaṇKa$_{\text{G}}$ § 58; *cf.* JaĀkhSaṃ$_{\text{GOS}}$ 8.46cd–48; *cf.* MuNi 80–81ab **25cd** *cf.* TaSaBhāTa$_{\text{NAK}}$ 8.35cd–36ab; *cf.* SvaTa$_{\text{KSTS}}$ 14.6abc; *cf.* BhaiMaṅ$_{\text{NAK}}$ 7.26cd–27ab; *cf.* AjĀg 47cd–49ab; *cf.* ṢaṇKa$_{\text{G}}$ § 58; *cf.* JaĀkhSaṃ$_{\text{GOS}}$ 8.49–50; *cf.* MuLa$_{\text{J}}$ 4; *cf.* MuNi 81cd–82ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

22b हलम्] $K_{ED}\beta$G; ⟨ह⟩लम् P **23a वक्रतर्जनिना**] $K_{ED}\beta$G; व-क्रतर्ज⟨ि⟩नना P **23c मुष्ट्या**] $K_{ED}\beta$G; मुष्टा P ♦ **पृष्ठगयोर्**] *in square brackets* K_{ED}; पृष्टगयोर् B^{pc}G, पुष्टगयोर् B^{ac}VJP **24a °ङ्गुष्ठा-ग्र°**] K_{ED}BGV; °ङ्गुष्टाग्र° JP **24b प्रसृत°**] $K_{ED}\beta$G; पृसृत° P **24c मुष्टिर्**] K_{ED}BγV; पुष्टिर् J **24d °हीनस्**] $K_{ED}\beta$G; °हेनस् P **25a °स्थिते**] K_{ED}V; °स्थितो BγJ **25b तर्जनीं**] $K_{ED}\beta$G; तर्जनी P

चालयेन्मध्यदेशस्थां घण्टामुद्रा प्रिया मता ॥२५॥

[19. त्रिशिखमुद्गरमुद्रा]

करावूर्ध्वमुखौ कार्यावन्योन्यान्तरिताङ्गुली ।
अनामे मध्यपृष्ठस्थे तर्जन्यौ मूलपर्वगे ॥२६॥
मध्यमे द्वे युते कार्ये कनिष्ठे पुरुषावधि ।
तर्जन्यौ मध्यपार्श्वस्थे विरले परिकल्पिते ॥२७॥

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26 *cf.* TaSaBhāTa$_{NAK}$ 8.44cd–45c; *cf.* SvaTa$_{KSTS}$ 14.12; *cf.* BhaiMaṅ$_{NAK}$ 7.22cd–24ab: घण्टिकामुद्रा **27–29ab** *cit.* MṛgTaVṛ$_{BH}$ KP 5.6: termed त्रिशूलमुद्रा; *cit.* SvaTaUd$_{KSTS}$ 14.17abc:*c*; *cf.* TaSaBhāTa$_{NAK}$ 8.4–5; *cf.* SvaTa$_{KSTS}$ 14.17abc; *cf.* BhaiMaṅ$_{NAK}$ 7.27cd–29ab; *cf.* KubMaTa$_{G}$ 6.50cd–53; *cf.* MuLa$_{J}$ 10: termed त्रिशूलमुद्रा

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

25c चालयेन्] $K_{ED}\beta$G; चालयोत् P ♦ **°देशस्थां**] K_{ED}B^{ac}GJ; °देशस्था B^{pc}GV, °मेशस्था P **25d °मुद्रा**] K_{ED}G; °मात्र B, °मात्रा V, °मातृ J, °मुदा P **26a °मुखौ**] $K_{ED}\beta$G *MṛgTaVṛ$_{KSTS}$* *SvaTaUd$_{KSTS}$*; °मुखी P **26b अन्योन्यान्तरिताङ्गुली**] $K_{ED}\beta$G *MṛgTaVṛ$_{KSTS}$* *SvaTaUd$_{KSTS}$*; आन्यन्यास्तरिताङ्गुली P **26c °पृष्ठस्थे**] K_{ED}GV *MṛgTaVṛ$_{KSTS}$* *SvaTaUd$_{KSTS}$*; °पृष्टस्थे BJ, °पृष्टस्ते P **26d तर्जन्यौ**] $K_{ED}\beta$G *MṛgTaVṛ$_{KSTS}$* *SvaTaUd$_{KSTS}$*; तर्जन्यो GP ♦ **मूलपर्वगे**] $K_{ED}\alpha$ *MṛgTaVṛ$_{KSTS}$*; मूलपर्वतः *SvaTaUd$_{KSTS}$* Gnoli **27a मध्यमे द्वे युते**] $K_{ED}\beta$G; मध्यमे द्वे यते P, मध्ये द्वे तु युते *SvaTaUd$_{KSTS}$*, मध्यमे तूत्थिते *MṛgTaVṛ$_{KSTS}$* **27b कनिष्ठे**] K_{ED}BGV *SvaTaUd$_{KSTS}$*; कनिष्टे JP, कनिष्ठा° *MṛgTaVṛ$_{KSTS}$* ♦ **पुरुषावधि**] K_{ED}BGJ *SvaTaUd$_{KSTS}$*; पुरुषावपि VP*MṛgTaVṛ$_{KSTS}$* **27c तर्जन्यौ**] $K_{ED}\beta$G *MṛgTaVṛ$_{KSTS}$* *SvaTaUd$_{KSTS}$*; तर्जन्यो P ♦ **°पार्श्वस्थे**] K_{ED}BγV *MṛgTaVṛ$_{KSTS}$* *SvaTaUd$_{KSTS}$*; °पाश्वस्थे J **27d परिकल्पिते**] K_{ED}BJ; परिकल्प्यते GP, परिकीर्तिते > परिकल्पिते V^{mg}

मुद्गरस्त्रिशिखो ह्येष क्षणादावेशकारकः ।

[२०. आवाहनीमुद्रा]

कराभ्यामञ्जलिं कृत्वा अनामामूलपर्वगौ ॥२८॥
अङ्गुष्ठौ कल्पयेद्विद्वान्मन्त्रावाहनकर्मणि ।

[२१. स्थापनीमुद्रा]

मुष्टी द्वावुन्नताङ्गुष्ठौ स्थापनी परिकीर्तिता ॥२९॥

[२२. संनिरोधिनीमुद्रा]

द्वावेव गर्भगाङ्गुष्ठौ विज्ञेया संनिरोधिनी ।

[२३. द्रव्यदमुद्रा]

द्रव्यदा तु समाख्याता ⏑ ⏑ ⏑ ⏑ त्र संमुखी ॥३०॥

29cd–30ab *cf.* SvāSūSaṃ$_{VE}$ 9.20; *cf.* RauSūSaṃ$_{BH}$ 5.11–12ab; *cf.* KirTa$_{G}$ 15.6cd–71ab; *cf.* MatPār$_{BH}$ KP 1.10; *cf.* MṛgTa$_{BH}$ KP 5.12; *cf.* AjĀg 26.28cd–29; *cf.* ṢaṇKa$_{G}$ § 58; *cf.* JaĀkhSaṃ$_{GOS}$ 8.111; *cf.* MuNi 25cd–26ab **30cd** *cf.* KirTa$_{G}$ 15.9cd; *cf.* MṛgTa$_{BH}$ kp5.13; *cf.* AjĀg 26.30ab; *cf.* MuNi 27ab: संनिधापनीमुद्रा **31ab** *cf.* TaSaBhāTa$_{NAK}$ 8.36cd–37ab; *cf.* KirTa$_{G}$ 15.7cd–8ab: निष्ठुरामुद्रा; *cf.* MṛgTa$_{BH}$ KP 5.13; *cf.* MuLa$_{J}$ 3 **31cd** *cf.* TaSaBhāTa$_{NAK}$ 8.10cd–11ab; *cf.* SvaTa$_{KSTS}$ 14.11; *cf.* KirTa$_{G}$ 15.10; *cf.* AjĀg 26.55; *cf.* JaĀkhSaṃ$_{GOS}$ 8.204–205ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

28a मुद्गरस्] $K_{ED}\alpha$; मुद्गर° *MṛgTaVṛ$_{KSTS}$* ♦ **त्रिशिखो**] $K_{ED}\beta$P; त्रिशिरो G **29a अङ्गुष्ठौ**] K_{ED}BG; अङ्गुष्टौ VJ, अङ्गुष्टो P **29c मुष्टी**] $K_{ED}\beta$G; मुषटि P ♦ **द्वाव्**] $K_{ED}\beta$G; द्राव् P ♦ **उन्नताङ्गुष्ठौ**] BG; उन्नताङ्गुष्टौ K_{ED}V, उत्तभाङ्गुष्टौ J, उन्नताङ्गुष्टो P **30a °ङ्गुष्ठौ**] K_{ED}BGV; °ङ्गुष्टौ JP **30b संनिरोधिनी**] K_{ED}BGV; संनिरोधनी J, संनिरो⟦व⟧धिनी P **30d ⟨⏑ ⏑ ⏑ ⏑⟩त्र**] K_{ED}BγV; ⟨विज्ञेया चा⟩त्र J

28d अनामा° :: absence of sandhi metri causa.

[24. नमस्कृतिमुद्रा]

हृदये संमुखौ हस्तौ संलग्नौ प्रसृताङ्गुली ।
नमस्कृतिरियं मुद्रा मन्त्रवन्दनकर्मणि ॥३१॥

[25. अमृतमुद्रा]

अन्योन्यान्तरिताः सर्वाः करयोरङ्गुलीः स्थिताः ।
कनिष्ठां दक्षिणां वामे ऽनामिकाग्रे नियोजयेत् ॥३२॥
दक्षिणे च तथा वामं तर्जनीमध्यमे तथा ।
अङ्गुष्ठौ मध्यमूलस्थौ मुद्रेयममृतप्रभा ॥३३॥

[26. योगमुद्रा]

दक्षिणं नाभिमूले तु वामस्योपरि संस्थितम् ।
तर्जन्यङ्गुष्ठकौ लग्नौ उच्छ्रितौ योगकर्मणि ॥३४॥

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32 *cf.* SvāSūSaṃ$_{VE}$ 9.11; *cf.* RauSūSaṃ$_{BH}$ 5.7cd–8ab; *cf.* MṛgTa$_{BH}$ KP 5.11; *cf.* AjĀg 26.18–19ab   33–34 *cf.* TaSaBhāTa$_{NAK}$ 8.37cd–38c

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Codd: K_1 K_2 K_3 K_4 $\simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

31a **संमुखौ**] $K_{ED}\beta$G; संमुखो P   31b **संलग्नौ**] K_{ED}G; संलग्नं BJ, संलग्न॰ V, संलग्नो P   31d **॰वन्दन॰**] $K_{ED}\beta$G; ॰वदन॰ P   32a **अन्योन्यान्तरिताः**] $K_{ED}\beta$; अन्योन्यान्तरिता⟨:⟩ G, अन्योन्यास्तरिताः P   32b **अङ्गुलीः**] $K_{ED}\beta$P; अङ्गुली⟨:⟩ G   32d **ऽनामिकाग्रे**] K_{ED}BG; ⟨¯⟩मिकाग्रे V, ⟨¯⟩मिकाग्रे J, नामिकाग्रि P ♦ **नियोजयेत्**] $K_{ED}\beta$G; नयोजयेत् P   33a **वामं**] K_{ED}; वामां α 33b **तर्जनी॰**] $K_{ED}\beta$G; तजनी॰ P   33c **अङ्गुष्ठौ**] $K_{ED}\beta$G; अङ्गुष्टो P ♦ **॰मूलस्थौ**] $K_{ED}\beta$G; ॰मूलस्थो P   33d **मुद्रेयम्**] $K_{ED}\beta$P; रुद्रयम् G   34b **वामस्योपरि**] $K_{ED}B^{pc}\gamma$VJ; वामे स्योपरि B^{ac} 34c **तर्जन्यङ्गुष्ठकौ**] $K_{ED}\beta$G; तर्जन्यागुष्टको P ♦ **लग्नौ**] $K_{ED}\beta$G; लग्नौ > लग्नाव् V, लग्नो P   34d **उच्छ्रितौ**] K_{ED}BGV; तच्छ्रितौ J, उ⟨ि⟩च्छतो P

एवं मुद्रागणं मन्त्री बध्नीयद्धृदये बुधः ।

[मुद्राणां मन्त्राः]

सर्वासां वाचकाश्चासां ॐ ह्रौँ नाम ततो **नमः** ॥३५॥

इति श्रीमालिनीविजयोत्तरे तन्त्रे
मुद्राधिकारो सप्तमः
समाप्तः

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

35b **धृदये**] $K_{ED}\beta$G; धृ⟨द⟩ये P 35c **सर्वासां**] $K_{ED}\beta$G; सर्वास⟨ा⟩ P ♦ **वाचकाश्**] $K_{ED}\gamma$VJ; वाचकश् B

Explicit 7 इति श्रीमालिनीविजयोत्तरे तन्त्रे मुद्राधिकारः सप्तमः K_{ED}; इति श्रीमालिनीविजयोत्तरे मुद्राधिकारः सप्तमः ७ BG; इति श्रीमालिनीविजयोत्तरे मुद्राधिकारः सप्तमः V; इति श्रीमालिनीविजयोत्तरे मुद्राधिकारः सप्तमः सर्गः ७ J; इति श्रीमालिनीविजयोत्तरे मुद्रादिकारा सप्तमः ।७।P

12

अथैतां देवदेवस्य श्रुत्वा वाचमतिस्फुटाम् ।
प्रहर्षोत्फुल्लनयना जगदानन्दकारिणी ॥१॥
संतोषामृतसंतृप्ता देवी देवगणार्चिता ।
प्रणम्यान्धकहन्तारं पुनराहेति भारतीम् ॥२॥

[देव्युवाच]

पूर्वमेव त्वया प्रोक्तं योगी योगं समभ्यसेत् ।
तस्याभ्यासः कथं कार्यः कथ्यतां त्रिपुरान्तक ॥३॥
एवमुक्तो जगद्धात्र्या भैरवो भयनाशनः ।
प्राह प्रसन्नगम्भीरां गिरमेतामुदारधीः ॥४॥

[भैरव उवाच]

योगाभ्यासविधिं देवि कथ्यमानं मया शृणु ।
स्थिरीभूतेन येनेह योगी सिद्धिमवाप्स्यति ॥५॥

Adhikāra 12.3ab *cf.* MVUT 1.46

Codd: K_1 K_2 K_3 K_4 $\simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

Adhikāra 12.1a **देवदेवस्य**] $K_{ED}B^{pc}$; देवदेवेशो $B^{ac}\gamma$J, देवेदेवेशे V **1b** **श्रुत्वा वाचम्**] K_{ED}; वाचमुक्ताम् β, वादमुक्ताम् γ **2b** **देवी**] $K_{ED}B^{pc}$GV; देवीं B^{ac}JP **2c** **प्रणम्यान्धक॰**] $K_{ED}\beta$; प्रणम्यन्धक॰ G, प्रणम्यम्बक॰ P **2d** **भारतीम्**] K_{ED}B; भारत γJ, भारती V **3b** **समभ्यसेत्**] $K_{ED}\beta$G; समव्यसेत् P **4a** **एवम्**] $K_{ED}\beta$P; एकम् G **4c** **॰गम्भीरां**] K_{ED}BγJ; ॰गम्भारां V **5c** **स्थिरी॰**] $K_{ED}\beta$; स्थिरे γ

Incipit 12 ॥ श्रीगुरुभ्यो नमः ॥. . . J; all witnesses indicate the beginning of a new chapter.

[योगस्थानलक्षनम्]

गुहायां भूगृहे वापि निःशब्दे सुमनोरमे ।
सर्वबाधाविनिर्मुक्ते योगी योगं समभ्यसेत् ॥६॥

[अधिकारी]

जितासनो जितमना जितप्राणो जितेन्द्रियः ।
जितनिद्रो जितक्रोधो जितोद्वेगो गतव्यथः ॥७॥
लक्ष्यभेदेन वा सर्वमथवा चित्तभेदतः ।
धरादिशक्तिपर्यन्तं योगीशस्तु प्रसाधयेत् ॥८॥

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6 ∆ MatPār$_{BH}$ YP 3.1cd–2ab; ∆ SaJñāUtt YoPra 7–9; ∆ KirTa$_{G}$ 58.4ab; ∆ PaĀkhTa$_{G}$ 14.2; ∆ SvāSūSaṃ$_{VE}$ 20.1; ∆ SvaTa$_{KSTS}$ 7.287–289ab; ∆ MṛgTa$_{KSTS}$ YP 1.17; *cf.* ŚveUp 2.10; *cf.* SaĀgSaṃ$_{IFI}$ fol. 1356; *cf.* MatsySaṃ$_{S}$ 3.39–40ab; *cf.* ĪŚiGuDePad YP 3.2cd–4ab; *cf.* JaĀkhSaṃ$_{GOS}$ 33.1cd 7 ∆ SaJñāUtt YoPra 2–3; ∆ PaĀkhTa$_{G}$ 14.3bcd; *cf.* MṛgTa$_{KSTS}$ YP 2ab: तदात्मवत्त्वं योगित्वं जिताक्षस्योपपद्यते; *cf.* ŚārTil 25.3cd–4 on the six enemies of the soul; *cf.* MaSmṛ 7.44–53; *cf.* ArŚā 1.6–7; *cf.* JaĀkhSaṃ$_{GOS}$ 33.2ab

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Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

6c **सर्वभाधा°** γV; **सर्वाबाधा°** K$_{ED}$, **सर्वबाध°** BJ ♦ **°विनिर्मुक्ते** K$_{ED}\beta$P; **°विनिर्मुक्तो** G 6d **योगी**] K$_{ED}\beta$G; योगे P 7a **जितासनो**] K$_{ED}\beta$G; जितामनो P ♦ **जितमना**] K$_{ED}$G; जितप्राणो βP 7b **जितप्राणो**] K$_{ED}$BγJ; जितद्वन्द्वो V 8a **लक्ष्य°**] K$_{ED}$; लक्ष° α 8d **योगीशस्**] K$_{ED}$BγV; योगीप्रस् J ♦ **प्रसाधयेत्**] K$_{ED}$G; प्रसादयेत् βP

7a A correct *[ra]na-vipulā*: ˘˘˘˘˘˘˘˘. βP show either dittography or else have consciously excised the *vipulā* by reading जितप्राणो in place of जितमना. V has reworked the passage.

[लक्ष्यभेदः]

व्योमविग्रहबिन्द्वर्णभुवनध्वनिभेदतः ।
लक्ष्यभेदः स्मृतः षोढा यथावदुपदिश्यते ॥९॥

[व्योमन्]

बाह्याभ्यन्तरभेदेन समुच्चयकृतेन च ।
त्रिविधं कीर्तितं व्योम

[बिन्दुः]

दशधा बिन्दुरिष्यते ॥१०॥
कदम्बगोलकाकारः स्फुरत्तारकसप्रभः ।

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9 ∆ DīUtt$_{\text{IFI}}$ 2.2–3ab (*cit.* TaĀl$_{\text{KSTS}}$ 1.63); ∆ SvāSūSaṃ$_{\text{VE}}$ 20.38 (*cit.* TaĀlViv$_{\text{KSTS}}$ 1.63:*b*); *cf.* KirTa$_{\text{G}}$ 3.23cd **9–14ab** ∆ BraYām$_{\text{NAK}}$ 9.1–13 on लक्षभेद° **9abc** *cit.* TaĀlViv$_{\text{KSTS}}$ 1.63:*d* **10abc** ∆ DīUtt$_{\text{IFI}}$ 2.6cd–7ab, 2.17cd–19, 3.1–28; ∆ SvāSūSaṃ$_{\text{VE}}$ 20.43; ∆ SvaTa$_{\text{KSTS}}$ 4.288c–296c; ∆ NeTa$_{\text{KSTS}}$ 7.1cd–5, 7.27–28a; *cf.* ViBhai$_{\text{KSTS}}$ 32, 40, 43–48; *cf.* SpaKā$_{\text{KSTS}}$ 12–13; *cf.* KauJñāTil 5–8; *cf.* GoŚa$_{\text{N}}$ 15b **10d–11** ∆ SvāSūSaṃ$_{\text{VE}}$ 20.41; ∆ SvaTa$_{\text{KSTS}}$ 12.153cd–157 on बिन्दुध्यान°; ∆ DīUtt$_{\text{IFI}}$ 2.5ab, 2.16cd–17ab on ज्योतिस्, also 5 Bindunādayogaprakaraṇa; *cf.* MatsySaṃ$_{\text{S}}$ 7.41–48ab; *cf.* ViBhai$_{\text{KSTS}}$ 36–37 **11a** Π SiYoMa$_{\text{T}}$ 12.6a; Π AmAuŚā$_{\text{KSTS}}$ p. 12^{7} **11ab** *cit.* TaĀlViv$_{\text{KSTS}}$ 1.63:*a*; ≈ SvāSūSaṃ$_{\text{VE}}$ 20.41cd; ≈ MatPār$_{\text{BH}}$ 6.48ab; ≈ AgnPu$_{\text{KSS}}$ 374.24cd; ≈ ĪŚiGuDePad YP 3.71ab; ≈ MatsySaṃ$_{\text{S}}$ 7.42cd

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Codd: K_{1} K_{2} K_{3} K_{4} ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

9a **°विग्रह°**] K_{ED}B^{mg}GVJP *TaĀlViv*$_{\text{KSTS}}$; *deletion* B^{ac} ♦ **°बिन्द्व**] K_{ED}B^{pc}GV *TaĀlViv*$_{\text{KSTS}}$; *deletion* B^{ac}, वद्व JP **9b** **भुवनध्वनि°**] K_{ED}; भुवनाध्ववि° α *TaĀlViv*$_{\text{KSTS}}$, भुवनेष्वनि° *TaĀlViv*$^{vl}_{\text{KSTS}}$ **9c** **लक्ष्य°**] K_{ED} *TaĀlViv*$_{\text{KSTS}}$; लक्ष° $K_{1}\alpha$ ♦ **°भेदः स्मृतः**] K_{ED}G *TaĀlViv*$_{\text{KSTS}}$; °भेदो मतः $K_{1}\beta$, °भेदो मनः P **10b** **समुच्चय°**] $K_{\text{ED}}\beta$P; सुमुच्चय° G **11a** **°गोलकाकारः**] K_{ED}B$^{pc}\gamma$VJ *TaĀlViv*$_{\text{KSTS}}$; °गोकाल⟦ा⟧कारः B^{ac} **11b** **°सप्रभः**] $K_{1}\alpha$ *TaĀlViv*$^{vl}_{\text{KSTS}}$; °संनिभः K_{ED} *TaĀlViv*$_{\text{KSTS}}$

शुक्लादिभेदभेदेन एकोऽपि दशधा मतः ॥११॥

[ध्वनिः]

चिञ्चिनीचीरवाकादिप्रभेदाद्दशधा ध्वनिः ।

[विग्रहः]

विग्रहः स्वाणुभेदाच्च द्विधा भिन्नोऽप्यनेकधा ॥१२॥

[भुवनम्]

भुवनानां न सङ्ख्यास्ति

11c *cf.* MVUT 14.22ab, ∆ $\text{SvaTa}_{\text{KSTS}}$ 12.153cd–154: दशधा वर्णरूपेण दृश्यते च सदाशिवः । सितं रक्तं च पीतं च कृष्णं हरितपिङ्गलम् / नीलं चित्रकवर्णं तु स्फटिकाभं मनोरमम्; ∆ SiŚe_{IFI} 12.26: सितं रक्तं च पीतं च कृष्णं हरित-हारितम् / पिङ्गलं कपिलं बभ्रुरन्योन्यं च विशेषतः; *cf.* $\text{DīUtt}_{\text{IFI}}$ 5.79bcd: पीतनीलान्यनेकशः / कृष्णा⟨:⟩ शुक्लास्तथा चान्ये पश्यन्ते रक्तवर्णका⟨:⟩ **12ab** ∆ $\text{DīUtt}_{\text{IFI}}$ 2.5cd–6ab, 2.20–32; ∆ $\text{SvāSūSaṃ}_{\text{VE}}$ 20.42; *cf.* $\text{TaĀl}_{\text{KSTS}}$ 5.97cd–100ab; *cf.* PiMa_{NAK} quoted at $\text{TaĀlViv}_{\text{KSTS}}$ 5.99–100ab:*a*; *cf.* $\text{SvaTa}_{\text{KSTS}}$ 7.186cd–188; *cf.* PadArDa to ŚārTil 25.47–49:*a*; *cf.* $\text{MatsySaṃ}_{\text{S}}$ 4.17–19ab; *cf.* HaṃUp 16–20; *cf.* $\text{ViBhai}_{\text{KSTS}}$ 38; not the eightfold sound at MVUT 14.33cd–44ab **12cd** ∆ $\text{DīUtt}_{\text{IFI}}$ 2.4cd, 2.13cd–16ab; ∆ $\text{SvāSūSaṃ}_{\text{VE}}$ 20.40 **13a** ∆ $\text{DīUtt}_{\text{IFI}}$ 2.4ab, 2.10cd–13ab; ∆ $\text{SvāSūSaṃ}_{\text{VE}}$ 20.39cd; *cf.* MVUT 5; *cf.* $\text{SvaTa}_{\text{KSTS}}$ 4.242: आपादान्मूर्धपर्यन्तं चितेः संवेदनं हि यत् । भुवनाध्वा स विज्ञेयस…

Codd: $K_1\ K_2\ K_3\ K_4 \simeq K_{ED}$; $B\ V\ J\ G\ P = \alpha$; $B\ V\ J = \beta$; $G\ P = \gamma$

11d **एको**] $K_{ED}\beta$G; टाको P **12b** **ध्वनिः**] $K_{ED}B^{pc}$P; ध्वनि GB^{ac}VJ **12c** **विग्रहः**] K_{ED}; विग्रह° γBJ, विग्रहा V ♦ **स्वाणुभेदाच्**] $K_{ED}B^{mg}$GV; °स्त्वाणुभेदाच् B, स्वाणभेदाच् J, स्वानुभेदाश् P **13a** **भुवनानां**] $K_{ED}\beta$P; भुवनाना G

[वर्णः]

वर्णानां सा शतार्धिका ।

[लक्ष्यभेदः]

एकस्मिन्नपि साध्ये वै लक्षेदत्रानुषङ्गतः ॥१३॥
अन्यान्यपि फलानि स्युर्लक्ष्यभेदः स उच्यते ।

[चित्तभेदप्रयोगः]

एकमेव फलं यत्र चित्तभेदस्त्वसौ मतः ॥१४॥

[समावेशकरणम्]

होमदीक्षाविशुद्धात्मा समावेशोपदेशवान् ।
यं सिषाधयिषुर्योगमादावेव समाचरेत् ॥१५॥
हस्तयोस्तु पराबीजं न्यस्य शक्तिमनुस्मरेत् ।
महामुद्राप्रयोगेन विपरीतविधौ बुधः ॥१६॥

13b Δ DīUtt$_{\mathrm{IFI}}$ 2.3cd, 2.9d–10ab, 2.25cd–32; Δ SvāSūSaṃ$_{\mathrm{VE}}$ 20.39ab; Δ PaĀkhTa$_{\mathrm{G}}$ 14.69cd–84; Δ SārTriKāUtt$_{\mathrm{BH}}$ 23.8cd–12ab; Δ SvaTa$_{\mathrm{KSTS}}$ 4.254–262: वर्णोच्चार°, 4.263–267ab, 4.341–356: मात्रासंख्या°, 4.367cd–394: तत्त्वोच्चारण°, 4.430cd–442, 7.293–294ab; Δ NeTa$_{\mathrm{KSTS}}$ 22.14–50; KauJñāNir$_{\mathrm{BA}}$ 14; *cf.* KulSā$_{\mathrm{NAK}}$ 8, 9 fol. 35v; *cf.* SomŚaṃPad$_{\mathrm{B}}$ Nirvāṇadīkṣāvidhi 230cd–238; *cf.* SiŚe$_{\mathrm{IFI}}$ fol. 368–370; *cf.* ViBhai$_{\mathrm{KSTS}}$ 39, 42; ViBhaiViv$_{\mathrm{KSTS}}$ 42; *cf.* SvaTa$_{\mathrm{KSTS}}$ 4.245–247 **14cd** *cf.* MVUT 16.66cd–68; *cf.* MatPārVṛ$_{\mathrm{BH}}$ VP 26.62: चित्तभेदेनेति ज्ञानविशेषेन वा तत्तद्भुवनेश्वरस्वरूपव्याप्त्यादिविचारणनिष्ठेन शास्त्रविषयेण तत् (Sanderson; तत्तत् Bhatt) प्राप्यते **16a पराबीज°** :: सौः, *cf.* MVUT 3.52cd–58 **16c** *cf.* MVUT 7.13cd–15ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G[–15] P = α; B V J = β; G[–15] P = γ

13d लक्षेद्] K_{ED}G; लक्ष्येद् βP **14a अन्यान्यपि**] $K_{\mathrm{ED}}\beta$P; अन्यग्प्रपि G **14b लक्ष्य°**] K_{ED}P; लक्ष Gβ **14d त्वसौ**] K_{ED}Gβ; तसौ P **15b समावेशोपदेशवान्**] $K_{\mathrm{ED}}\beta$; समादेशोपदेशवान् $K_1\gamma$ **15c यं सिषाधयिषुर्**] K_{ED}; ये सिसायुयिषुर् G, यं सिसाधयिषुर् β, यो सिसाधुयिषुर् P **16ab** *omitted* G **16d बुधः**] K_{ED}Gβ; बुधाः P

ज्वलद्वह्निप्रतीकाशां पादाग्रान्मस्तकान्तिकम् ।
नमस्कारं ततः पश्चाद्बद्ध्वा हृदि धृतानिलः ॥१७॥
स्वरूपेण पराबीजममतिदीप्तमनुस्मरेत् ।
तस्य मात्रात्रयं ध्यायेत्कखत्रयविनिर्गतम् ॥१८॥
ततस्तालशताद्योगी समावेशमवाप्नुयात् ।
ब्रह्मघ्नोऽपि हि सप्ताहात्प्रतिवासरमभ्यसेत् ॥१९॥
एवमाविष्टदेहस्तु यथोक्तं विधिमाचरेत् ।
यः पुनर्गुरुणैवादौ कृतावेशविधिक्रमः ॥२०॥
स वासनानुभावेन भूमिकाजयमारभेत् ।

[नमस्कारः]

गणनाथं नमस्कृत्य संस्मृत्य त्रिगुरुक्रमम् ॥२१॥

17ab *cf.* ViBhai$_{KSTS}$ 52 **20cd–21ab** *cit.* TaĀlViv$_{KSTS}$ 10.103–104:*e* **20cd–42** ∆ SvaTa$_{KSTS}$ 12.83cd–85: पृथ्वीध्यान°; ∆ MatPār$_{BH}$ YP 4.40–45c **21c** ∆ SaJñāUtt YoPra 9b: प्रणम्य शिरसा शिवं; ∆ SvaTa$_{KSTS}$ 7.289cd: देवदेवं समभ्यर्च्य भैरवं सविनायकम्; ∆ MṛgTa$_{KSTS}$ YP 1.18ab: नमसकृत्य महेशानमुमास्कन्दगणाधिपान्; *cf.* JaĀkhSaṃ$_{GOS}$ 33.2cd **21d** ∆ SaJñāUtt YoPra 9c: योगाचार्यान्नमसकृत्य; ∆ SvaTa$_{KSTS}$ 7.290a: पूर्वाचार्यान्नमसकृत्य

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G[16cd–] P[–20, 21cd–] = α; B V J = β; G[16cd–] P[–20, 21cd–] = γ

17a °प्रतीकाशां] *em.*; °प्रतीकाशं $K_{ED}\alpha$ **17b मस्तकान्तिकम्**] $K_{ED}G\beta$; मस्तपातकम् P **17d धृतानिलः**] $K_{ED}G\beta$; हितानिलाः P **19a तालशताद्**] K_{ED}V; तालशतान् G, तालुशतान् BJP **20d °विधि°**] $K_{ED}B^{pc}$V *TaĀlViv*$_{KSTS}$; °विधिं $B^{ac}\gamma$J ♦ **°क्रमः**] $K_{ED}B^{pc}$V *TaĀlViv*$_{KSTS}$; °क्रमात् $K_1B^{ac}\gamma$J **21ab** *omitted* P

[पृथिवीतत्त्वधारणा, 1. शुद्धस्वरूपधारणा]
सम्यगाविष्टदेहः स्यादिति ध्यायेदनन्यधीः ।
स्वदेहं हेमसङ्काशं तुर्यास्रं वज्रलाञ्छितम् ॥२२॥
ततो गुरुत्वमायाति सप्तविंशतिभिर्दिनैः ।
दिवसात्सप्तमादूर्ध्वं जडता चास्य जायते ॥२३॥
षड्भिर्मासैर्जितव्याधिर्द्रुतहेमनिभो भवेत् ।
वज्रदेहस्त्रिभिश्चाब्दैर्नवनागपराक्रमः ॥२४॥
एषा ते पार्थिवी शुद्धा धारणा परिकीर्तिता ।
आद्या पूर्वोदिते देवि भेदे पञ्चदशात्मके ॥२५॥
[2. सकलशक्तिधारणा]
सव्यापारं स्मरेद्देहं द्रुतहेमसमप्रभम् ।
उपविष्टं च तुर्यास्रे मण्डले वज्रभूषिते ॥२६॥

22a *cf.* SvaTa$_{KSTS}$ 7.290b **22cd** *cit.* TaĀlViv$_{KSTS}$ 10.103–104:*c*, *cit.* SvaTa-Ud$_{KSTS}$ 12.83cd–85a:*b* **22cd–42** cf. TaĀl$_{KSTS}$ 10.103–104 **22cd–13.61** ∆ MṛgTa$_{KSTS}$ YP 1.35cd–44ab; ∆ SārTriKāUtt$_{BH}$ 2.1cd–4; ∆ SaJñāUtt YoPra 25cd; ∆ PaĀkhTa$_{G}$ 14.14d–15ab, 14.33cd–36ab, especially 14.34abc: ऊर्वी पीता स्वबीजाढ्या तुर्यास्रा वज्रलाञ्छिहता / गुर्वी स्वभावतः पृथ्वी…; ∆ SvaTa$_{KSTS}$ 7.299cd–300; *cf.* AgnPu$_{KSS}$ 375.7–22; *cf.* YoSū 3.43 **23** *cf.* SvaTa$_{KSTS}$ 12.85cd **26a** *cit.* TaĀlViv$_{KSTS}$ 10.103–104:*b*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

22a °देहः] $K_{ED}\beta$P; °वेहः G **22c स्वदेहं**] $K_{ED}\beta$G *SvaTaUd$_{KSTS}$ TaĀlViv$_{KSTS}$*; सुदेहं P **23d जडता**] $K_{ED}\beta$P; जगता G **24b °निभो**] K_{ED}BVP; °निभे G, °निगो J **24c चाब्दैर्**] $K_{ED}\beta$P; चाब्दै G **24d °पराक्रमः**] $K_{ED}\beta$P; °पराक्रमैः G **25b परिकीर्तिता**] K_{ED}-BγV; परिकीर्तिताः J **25d भेदे**] $K_{ED}\beta$P; भेद° G **26c उपविष्टं**] $K_{ED}\beta$G; उपविष्ट° P

22cd–13.61 For derivative practices in Haṭhayogic texts *cf.* ŚiSaṃ$_{V}$ 3.63–65, *cf.* GheSaṃ$_{V}$ 3.70–81: five धारणामुद्रा°

सप्ताहाद्गुरुतामेति मासाद्व्याधिविवर्जितः ।
षड्भिर्मासैरधरान्तःस्थं सर्वं जानाति तत्त्वतः ॥२७॥
त्रिभिरब्दैर्महीं भुङ्क्ते सप्ताम्भोनिधिमेखलाम् ।
द्वितीयः कथितो भेदस्तृतीयमधुना शृणु ॥२८॥

[3. सकलधारणा]

तद्वदेव स्मरेद्देहं किं तु व्यापारवर्जितम् ।
पूर्वोक्तं फलमाप्नोति तद्वत्पातालसंयुतम् ॥२९॥

[4. प्रलयाकलशक्तिधारणा]

चतुर्थे हृद्गतं ध्यायेद्द्वादशाङ्गुलमायतम् ।
पूर्ववर्णस्वरूपेण सव्यापारमतन्द्रितः ॥३०॥
प्राप्य पूर्वोदितं सर्वं पातालाधिपतिर्भवेत् ।

[5. प्रलयाकलधारणा]

तदेव स्थिरमाप्नोति निर्व्यापारे तु पञ्चमे ॥३१॥

[6. विज्ञानाकलशक्तिधारणा]

स्फुरत्सूर्यनिभं पीतं षष्ठे कृष्णघनावृतम् ।

29ab *cit.* TaĀlViv$_{KSTS}$ 10.103–104:*a* **30ab** *cit.* TaĀlViv$_{KSTS}$ 10.103–104:*d*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

27b विवर्जितः] $K_{ED}\beta$G; विवर्जिताः P **27c धरान्तःस्थं**] K_{ED}; धरान्तस्थं α **28a अब्दैर्**] $K_{ED}\beta$P; अब्देर् G ◆ **भुङ्क्ते**] $K_{ED}\beta$G; भुक्त P **29d पाताल°**] $K_{ED}\beta$P; पाल° *unmetrical* G **30b आयतम्**] $K_{ED}\beta$P *TaĀlViv*$_{KSTS}$; आयुतम् G **31a सर्वं**] K_{ED}BγV; सर्वे J **31b पातालाधिपतिर्**] $K_{ED}\beta$; पातालादिपतिर् γ **32b कृष्ण°**] *em.*; कृष्णं $K_{ED}\alpha$

[7. विज्ञानाकलधारणा]

निस्तरङ्गं स्मरेत्तद्वत्सप्तमेऽपि विचक्षणः ॥३२॥
द्वयेऽप्यत्र स्थिरीभूते भूर्भुवः स्वरिति त्रयम् ।
वेत्ति भुङ्क्ते च लोकानां पुरोक्तैरेव वत्सरैः ॥३३॥

[8. मन्त्रशक्तिधारणा, 9. मन्त्रधारणा]

सकलं हृदयान्तःस्थमात्मानं कनकप्रभम् ।
स्वप्रभाद्योतिताशेषदेहान्तमनुचिन्तयेत् ॥३४॥
सव्यापारादिभेदेन सप्तलोकीं तु पूर्ववत् ।
वेत्ति भुङ्क्ते स्थिरीभूते भेदेऽस्मिन्नवमे बुधः ॥३५॥

[10. मन्त्रेशशक्तिधारणा, 11. मन्त्रेशधारणा]

रविबिम्बनिभं पीतं पूर्ववदद्वितयं स्मरेत् ।
ब्रह्मलोकमवाप्नोति पूर्वोक्तेनैव वर्त्मना ॥३६॥

[12. मन्त्रमहेश्वरशक्तिधारणा, 13. मन्त्रमहेश्वरधारणा]

अधःप्रकाशकं पीतं द्विरूपं पूर्ववन्महत् ।
चिन्तयेन्मत्समो भूत्वा मल्लोकमनुगच्छति ॥३७॥

[14. शक्तिधारणा, 15. शिवधारणा]

सबाह्याभ्यन्तरं पीतं तेजः सर्वप्रकाशकम् ।

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

32c **तद्वत्**] $K_{ED}\beta$P; तेद्वत् G 33a **ऽप्यत्र**] $K_{ED}\beta$G; पित्र P 33b **भुवः**] $K_{ED}\beta$G; भुव° P 33d **पुरोक्तैर्**] $K_{ED}\beta$G; पुरौक्तैर् P 34a **हृदयान्तःस्थम्**] BJ; हृदयन्तस्थम् K_{ED}GV, हृदयान्तास्थम् P 34c **स्वप्रभा°**] $K_{ED}\beta$G; सुप्रभा° P 35d **बुधः**] $K_{ED}\beta$G; बुधाः P 36a **रविबिम्ब°**] $K_{ED}\beta$G; रविंव° *unmetrical* P 36b **द्वितयं**] $K_{ED}\beta$; द्वितीयं *unmetrical* γ 37a **°प्रकाशकं**] β; प्रकाशितं K_{ED}, °प्रकाशिकं γ 37c **मत्समो**] $K_{ED}\beta$G; मनसो P 37d **अनुगच्छति**] K_{ED}BγV; अनुगच्छसि J

चिन्तयेच्छतरुद्राणामधिपत्वमवाप्नुयात् ॥३८॥
इत्येवं पृथिवीतत्त्वमभ्यस्यं दशपञ्चधा ।
योगिभिर्योगसिद्ध्यर्थं तत्फलानि बुभुक्षया ॥३९॥

[अपवर्गः]

योग्यतावशगा जाता यस्य यत्रैव वासना ।
स तत्रैव नियोक्तव्यो दीक्षाकाले विचक्षणैः ॥४०॥
यो यत्र योजितस्तत्त्वे स तस्मान्न निवर्तते ।

40–41ab paraphrased in TaĀl$_{\mathrm{KSTS}}$ 15.3cd–4ab; *cit.* TaĀlViv$_{\mathrm{KSTS}}$ 15.2cd–4:*a*; ∆ SūSvāBhu *cit.* TaĀl$_{\mathrm{KSTS}}$ 15.2cd–3a, TaĀlViv$_{\mathrm{KSTS}}$ 1.64:*a*: यो यत्राभिलषे भोगान्स तत्रैव नियोजितः । सिद्धिभाङ मन्त्रशक्त्या, Abhinavagupta identifies the source as the SvāBhu, Jayaratha specifies that it is the SūSvāBhu, Rāmakaṇṭha cites the same in his MatPārVṛ$_{\mathrm{BH}}$ 26.63:*d* and attributes it to the SūSvāBhu (reading . . . मन्त्रसामर्थ्यात्), in which form it also occurs in IFI transcript 39 of a composite redaction of the SvāBhu$_{\mathrm{IFI}}$ 39.2: यो यत्राभिलषेङ्गोगान्स तत्रैव नियोजितः । सिद्धिभाङ्मन्त्रसामर्थ्यात् {स्यादत्रोक्तमविस्तरात्} **40–42** ≈ TaĀl$_{\mathrm{KSTS}}$ 22.2cd–5ab, *cf.* PaĀkhTa$_{\mathrm{G}}$ 15.38–39ab **41cd–42** on the initiations of Śivadharmin and Lokadharmin Sādhakas etc. *cf.* TaĀl$_{\mathrm{KSTS}}$ 15.23cd–30

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

38c **चिन्तयेच्छत॰**] K_{ED}BγV; चिन्तयेत *unmetrical* J 38d **अधिपत्वम्**] $K_{\mathrm{ED}}\beta$G; अधिषित्वम् P BγJ 39c **योग॰**] K_{ED}B^{pc}GVJP; याग B^{ac} 39d **तत्फलानि**] α *(aiśa form)*; तत्फलानां K_{ED} 40a **योग्यता॰**] $K_{\mathrm{ED}}\beta$G *TaĀl*$_{\mathrm{KSTS}}$ *TaĀlViv*$_{\mathrm{KSTS}}$; योगिता॰ P ♦ **॰वशगा जाता**] K_1BγV; ॰वशसंजाता K_{ED} *TaĀl*$_{\mathrm{KSTS}}$ 22.3a *TaĀlViv*$_{\mathrm{KSTS}}$; ॰वसमाजाता J, ॰वशतो यत्र *TaĀl*$_{\mathrm{KSTS}}$ 15.3c 40b **वासना**] $K_{\mathrm{ED}}\alpha$ *TaĀl*$_{\mathrm{KSTS}}$ 15.3d *TaĀlViv*$_{\mathrm{KSTS}}$; शासना *TaĀl*$_{\mathrm{KSTS}}$ 22.3b 40d **विचक्षणैः**] $K_{\mathrm{ED}}\alpha$ *TaĀlViv*$_{\mathrm{KSTS}}$ ततस्त्वसौ *TaĀl*$_{\mathrm{KSTS}}$ 22.3d 41b **न निवर्तते**] $K_{\mathrm{ED}}\beta$G *TaĀl*$_{\mathrm{KSTS}}$ 22.2d *TaĀlViv*$_{\mathrm{KSTS}}$; ननिनि/वर्तते P, न च्यवते *TaĀl*$_{\mathrm{KSTS}}$ 15.4a

तत्फलं सर्वमासाद्य शिवयुक्तोऽपवृज्यते ॥४१॥
अयुक्तोऽप्यध्वसंशुद्धिं संप्राप्य भुवनेशतः ।
शुद्धः शिवत्वमायाति दग्धसंसारबन्धनः ॥४२॥

इति श्रीमालिनीविजयोत्तरे तन्त्रे
प्रथमधारणाधिकारो द्वादशः
समाप्तः

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

41c तत्फलं सर्वमासाद्य] $K_{ED}\alpha$; फलं सर्व समासाद्य *TaĀl*$_{KSTS}$ **41d शिव°**] $K_{ED}\alpha$; शिवे *TaĀl*$_{KSTS}$ **42a अध्व°**] *em.* SANDERSON; ऊर्ध्व-° $K_{ED}\beta$ *TaĀl*$_{KSTS}$; अर्द्ध° γ ♦ **°संशुद्धिं**] *TaĀl*$_{KSTS}$; °संशुद्धि° $K_{ED}\alpha$ **42b संप्राप्य** *TaĀl*$_{KSTS}$; **संप्राप्त°** K_{ED}, **संप्राप्ति°** α **42c शुद्धः**] *TaĀl*$_{KSTS}$; शुद्धाच् $K_{ED}\beta$G; शुद्धा P **42d °बन्धनः**] $K_{ED}\beta$ *TaĀl*$_{KSTS}$; °बन्धनाः γ

Explicit 12 इति श्रीमालिनीविजयोत्तरे तन्त्रे प्रथमधारणाधिकारो द्वादशमः 12 K_{ED}; । इति श्रीमालिनीविजयोत्तरे प्रथमधारणाधिकारो द्वादशमः 12 B; इति श्रीमालिनीविजयोत्तरे प्रथमधारणाधिकारो द्वादशमः 12 G; इति श्रीमालिनीविजयोत्तरे प्रथमधारणाधिकारो द्वादशमः 12 V; इति श्रीमालिनीविजयोत्तरे प्रथमधारणाधिकारो द्वादशमः 12 JP

13

अथातः सम्प्रवक्ष्यामि धारणां वारुणीमिमाम् ।
यया संसिद्धयोगेन जलान्ताधिपतिर्भवेत् ॥१॥
[वारुणीधारणा, 1. शुद्धा]
जलान्तःस्थं स्मरेद्देहं सितं शीतं सुवर्तुलम् ।
सबाह्याभ्यन्तरं योगी नान्यदस्तीति चिन्तयेत् ॥२॥
एवमभ्यस्यतस्तस्य सप्ताहात्क्लिन्नता भवेत् ।
पित्तव्याधिपरित्यक्तो मासेन भवति ध्रुवम् ॥३॥
स्निग्धाङ्गः स्निग्धदृष्टिश्च नीलकुञ्चितमूर्धजः ।
भवत्यब्देन योगीन्द्रस्त्रिभिर्वर्षति मेघवत् ॥४॥
इत्येषा वारुणी प्रोक्ता प्रथमा शुद्धधारणा ।
[2. सकलशक्तिधारणा]
अधुना संप्रवक्ष्यामि भेदैरभिन्नामिमां पुनः ॥५॥

Adhikāra 13.2a **जलान्तःस्थं** :: *cf.* SvaTa$_{KSTS}$ 12.86a: जलापूरितसर्वाङ्गो **2ab** *cit.* SvaTaUd$_{KSTS}$ 12.86–87:*a* + इति श्रीपूर्वोक्तनीत्या कमललाञ्छित-सितार्धचन्द्रमण्डलात्मिकां जलधारणां बद्ध्वा. . . ; *cf.* PaĀkhTa$_{G}$ 14.36cd–37a: आप्याया (*aiśa genitive*) धारणा धार्या सार्धचन्द्रैकमण्डला । शुक्लाब्जला-ञ्छिता सौम्या. . . , 14.38*d:* सितं (*em;* शीतं *cod)* शीतामृतजलानुगम् **2–20** Δ SvaTa$_{KSTS}$ 12.86–87; Δ MatPār$_{BH}$ YP 4.45d–51; Δ PaĀkhTa$_{G}$ 14.36cd–39 **4d** *cf.* PaĀkhTa$_{G}$ 14.39cd: सेचयेदग्निसंतप्तं क्षयार्तं परिपोषयेत्

Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

Adhikāra 13.1b **धारणां**] K$_{ED}\beta$P; धारणा G **2a** **जलान्तःस्थं**] K$_{ED}\beta$G; जलान्ताःस्थं P, जलात्मकं *SvaTaUd*$_{KSTS}$ **2b** **सुवर्तुलम्**] K$_{ED}$-β *SvaTaUd*$_{KSTS}$; सुवर्तलम् γ **3a** **अभ्यस्यतस्**] K$_{ED}$; अभ्यसतस् α **4b** **॰मूर्धजः**] K$_{ED}\gamma$VJ; ॰र्धजः B

Incipit 13 : G, **॥श्रीगुरुभ्यो नमः॥** J

पूर्ववच्चिन्तयेद्देहं सव्यापारं सितं स्वकम् ।
जलोपरि स्थितं देवि तद्गतेनान्तरात्मना ॥६॥
सप्ताहान्मुच्यते रोगैः सर्वैः पित्तसमुद्भवैः ।
षण्मासाज्जायते स्थैर्यं यदि तन्मयतां गतः ॥७॥
जलावरणविज्ञानममब्दैरस्य त्रिभिर्भवेत् ।

[3. सकलधारणा]

निर्व्यापारप्रभेदेऽपि सर्वत्र वरुणोपमः ॥८॥
स याति वारुणं तत्त्वं भूमिकाः क्रमशोऽभ्यसेत् ।

[4. प्रलयाकलशक्तिधारणा, 5. प्रलयाकलधारणा]

पूर्ववत्कण्ठमध्यस्थमात्मानं द्वादशाङ्गुलम् ॥९॥
संस्मरञ्जलतत्त्वेशं प्रपश्यत्यचिराद्ध्रुवम् ।
तद्दृष्टिः स्थिरतामेति स्वरूपे पञ्चमे स्थिरे ॥१०॥

[6. विज्ञानाकलशक्तिधारणा, 7. विज्ञानाकलधारणा]

द्विभेदेऽपि स्थिरीभूते चन्द्रबिम्बे घनावृते ।
तत्समानत्वमभ्येति

[8. मन्त्रशक्तिधारणा, 9. मन्त्रधारणा]

ततः सकलरूपिणी ॥११॥
चिन्त्यते देहमापूर्य सितवर्णेन तेजसा ।
तदेव स्थिरतामेति तत्र सुस्थिरतां गते ॥१२॥

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

6b सव्यापारं] K_{ED}B^{mg}γVJ; *omitted* B ♦ **स्वकम्**] K_{ED}G; स्वकूम् V, सुकं JP **7b सर्वैः**] K_{ED}BJP; सर्वइ GV **8a °विज्ञानम्**] K_{ED}-β; °विज्ञानर् γ **9a वारुणं**] $K_{ED}$$\beta$P; वरुणं G **9b भूमिकाः**] *em.*; भूमिकां $K_{ED}$$\alpha$ **11a स्थिरी°**] $K_{ED}$$\beta$G; स्थिरे P **12d सुस्थिरतां**] $K_{ED}$$\beta$; स्वस्थिरतां γ

[10.–11. मन्त्रेश्वरद्वयोर्धारणा]
घनमुक्तेन्दुबिम्बाभं ततः समनुचिन्तयेत् ।
तत्पतित्वं समभ्येति द्वितीये स्थिरतां व्रजेत् ॥१३॥
[12.–13. मन्त्रमहेश्वरद्वयोर्धारणे]
अधःप्रकाशकं शुक्लं ततस्तेजो विचिन्तयेत् ।
विद्येश्वरत्वमाप्नोति जलावरणसंभवम् ॥१४॥
[14.–15. शक्तिशिवयोर्धारणे]
स्वदेहव्यापिनि ध्याते तत्रस्थे शुक्लतेजसि ।
सर्वाधिपत्यमाप्नोति सुस्थिरे तत्र सुस्थिरम् ॥१५॥
[सर्वधारणासु सिद्धिक्रमः]
ध्येयतत्त्वसमानत्वमवस्थात्रितये स्थिरे ।
द्वितये च तदीशानसंवित्तिरुपजायते ॥१६॥
द्वितयेऽन्यत्र तत्तुल्यः स्थिरो भवति योगवित् ।
षट्के सर्वेशतामेति द्वितयेऽन्यत्र तु च्युतिः ॥१७॥
इत्ययं सर्वतत्त्वेषु भेदे पञ्चदशात्मके ।

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

13a **°बिम्बाभं**] *em.* SANDERSON; °बिम्बाभस् K_{ED}BγV; °बिम्बाभास् J 13cd–14ab *omitted* P 13d **द्वितीये**] βG; द्वितीयं K_{ED} ♦ **व्रजेत्**] $K_{ED}\beta$; त्रजेत् G 14a **अधः°**] *conj.*; अतः $K_{ED}\alpha$ 14b **तेजो**] K_{ED}-β; तेजी G 15a **°व्यापिनि**] K_{ED}BγV; °व्यापि J *hypometrical* ♦ **ध्याते**] $K_{ED}\beta$G; ध्याने P 15c **°ाधिपत्यम्**] $K_{ED}\beta$G; °ाधिपतिम् P 15d **सुस्थिरे**] $K_{ED}\beta$; स्वस्थिरे γ ♦ **सुस्थिरम्**] $K_{ED}\beta$; स्वस्थिरम् γ 16c **द्वितये**] *conj.*; द्वितीये $K_{ED}\alpha$ 17a **द्वितये**] *conj.*; द्वितीये $K_{ED}\alpha$ 17c **षट्के**] $K_{ED}\beta$P; शङ्क° G 17d **द्वितये**] *conj.*; द्वितीये $K_{ED}\beta$G, द्विती P ♦ **तु च्युतिः**] $K_{ED}\beta$; तुष्यतिः γ 18a **°तत्त्वेषु**] $K_{ED}\beta$P; °तत्त्वेशु G 18b **भेदे**] $K_{ED}\beta$P; भेद° G

14a **अधः°** :: *cf.* MVUT 12.37a.

ज्ञेयो विधिरविधानज्ञैः फलपञ्चकसिद्धिदः ॥१८॥
तत्फलान्तरमेतस्मादुक्तं यच्चापि वक्ष्यते ।
अनुषङ्गफलं ज्ञेयं तत्सर्वमविचारतः ॥१९॥
इतीयं वारुणी प्रोक्ता प्रभेदैर्दशपञ्चभिः ।
योगिनां योगसिद्ध्यर्थम्

[आग्नेयीधारणा 1. शुद्धा]

आग्नेयीमधुना शृणु ॥२०॥
त्रिकोणं चिन्तयेद्देहं रक्तज्वालावलीधरम् ।
स्वशरीरोत्थितो वह्निर्ज्वलन्वै सर्वदाहकः ॥२१॥
सप्तभिर्दिवसैरदेवि तैक्ष्ण्यमस्योपजायते ।
वातश्लेष्मभवैः सर्वैर्मासान्मुच्यति साधकः ॥२२॥
निद्राहीनश्च बह्वाशी स्वल्पविण्मूत्रकृद्भवेत् ।

21ab *cit.* with additional halfverse $\text{SvaTaUd}_{\text{KSTS}}$ *ad* 12.88ab: स्वशरीरोत्थितो वह्निरज्वलन्वै सर्वदाहकः, the same halfverse is partially cited at $\text{SvaTaUd}_{\text{KSTS}}$ 12.90cd:*a*: ज्वलन्वै सर्वदाहकः; *cf.* $\text{PaĀkhTa}_{\text{G}}$ 14.40cd–41a: आग्नेयी धारणा धार्या त्र्यश्रमण्डलमण्डिता । रक्ता शृङ्गाटकाविष्टा... **21–34ab** Δ $\text{SvaTa}_{\text{KSTS}}$ 12.88ab; Δ $\text{PaĀkhTa}_{\text{G}}$ 14.40–43ab; Δ $\text{MatPār}_{\text{BH}}$ YP 4.52–53

Codd: K_1 K_2 K_3 K_4 $\simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

18c **विधिर्**] $K_{ED}\beta$G; विधि° P **18d** **फल°**] $K_{ED}\beta$G; फलं फल° *dittography* P **19a** **एतस्माद्**] $K_{ED}\beta$P; एतस्मा G **19b** **उक्तं यच्चापि**] $K_{ED}\beta$P; उक्तयश्चापि G **20a** **इतीयं**] β; इत्येवं K_{ED}, इत्येयं γ **20b** **प्रभेदैर्**] $K_{ED}\beta$P; प्रभेदै G **20d** **आग्नेयीम्**] K_{ED}BGJ; आग्नीयीम् V, आग्नीयेम् P **21a** **चिन्तयेद्**] $K_{ED}\beta$P *SvaTaUd*$_{\text{KSTS}}$; चिन्तये G **21ab** *SvaTaUd*$_{\text{KSTS}}$; *omitted* $K_{ED}\alpha$ **22c** **°भवैः**] $K_{ED}\beta$; °भवेः G, भवै P ♦ **सर्वैर्**] $K_{ED}\beta$G; सर्पैः P **22d** **मुच्यति**] $K_{ED}\beta$G; मुच्येत P

इच्छया निर्दहेद्यद्यत्स्पृष्टं वस्तु ऋतुक्षयात् ॥२३॥
त्र्यब्दादग्निसमो भूत्वा क्रीडत्यग्निर्यथेच्छया ।
सर्वं निर्दहति क्रुद्धः सशैलवनकाननम् ॥२४॥

[2.–3. सकलद्वयोर्धारणे]

त्रिकोणमण्डलारूढमात्मानमनुचिन्तयेत् ।
सव्यापारादिभेदेन सर्वत्रापि विचक्षणः ॥२५॥
सप्ताहाद्व्याधिभिर्हीनः षण्मासादग्निवद्भवेत् ।
त्रिभिरब्दैः स संपूर्णं तेजस्तत्त्वं प्रपश्यति ॥२६॥
यच्छक्तिभेदे यद्दृष्टं तत्तद्भेदे स्थिरीभवेत् ।

[4.–5. प्रलयाकलद्वयोर्धारणे]

पूर्ववत्तालुमध्यस्थ मात्मानं ज्वलनप्रभम् ॥२७॥
ध्यायन्प्रपश्यते तेजस्तत्त्वेशानखिलान्क्रमात् ।

23–24 *cf.* PaĀkhTa$_{G}$ 14.43cd–44ab: भस्मीकरोति तुङ्गाद्रिं वनं वा काननं पुरम्। प्रासादं रिपुसैन्यं वा †क्रूरं वा कल्पपादपम्†

Codd: K_{I} K_{2} K_{3} K_{4} ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

23c **निर्दहेद्**] *conj.* Sanderson; निर्दहत्य् $K_{ED}\alpha$ ♦ **यद्यत्**] *conj.* Sanderson; अन्यत् $K_{ED}\beta$; अस्यत् γ 23d **स्पृष्टं**] *em.*; स्पृष्ट° P, स्पष्ट° $K_{ED}\beta$G 24a **त्र्यब्दाद्**] $K_{ED}B^{mg}$G; त्र्यहाद् βP 25d **विचक्षणः**] K_{ED}BγV; विचणः J 26a **व्याधिभिर्**] $K_{ED}\beta$P; ह्यादिभि G 26b **अग्निवद्भवेत्**] $K_{ED}^{pc}K_{3}\beta$P; अग्निसाङ्गवेत् K_{ED}^{ac}, अग्निबहुवेत् G 26c **अब्दैः**] $K_{ED}\beta$G; अब्दै P ♦ **संपूर्णं**] K_{ED}; संपूर्णस् α 27a **°भेदे यद्**] $K_{ED}\beta$P; °भेदये G 27b **स्थिरी°**] $K_{ED}\beta$P; स्थिरे G 27c **तालु°**] $K_{ED}\beta$G; ताल° P 28b **क्रमात्**] $K_{ED}\beta$; क्रमः γ

23d **°वस्तु ऋतु°** :: Absence of *sandhi metri causa.* 27a A correct *[ra]ma-vipulā*: - - ˘ - -, - - - .

[6.–7. विज्ञानाकलद्वयोर्धारणे]

धूमाक्रान्ताग्निसंकाशं रविबिम्बसमाकृतिम् ॥२८॥
ध्यायंस्तन्मध्यतस्तेजस्तत्त्वेशसमतां व्रजेत् ।

[8.–9. मन्त्रद्वयोर्धारणे]

प्रभाहततमोजालं विधूमाग्निसमप्रभम् ॥२९॥
तत्रैव सकलं ध्यायेत्तत्पतित्वमवाप्नुयात् ।

[10.–11. मन्त्रेश्वरद्वयोर्धारणे]

दिवसाग्निप्रभाकारं तत्र तेजो विचिन्तयेत् ॥३०॥
तन्मन्त्रेश्वरतामेति तत्र सुस्थिरताम्गतः ।

[12.–13. मन्त्रमहेश्वरद्वयोर्धारणे]

मणिप्रदीपसंकाशं तेजस्तत्र प्रकाशयेत् ॥३१॥
मन्त्रेशेशत्वमभ्येति योगी तन्मयतां गतः ।

[14.–15. शक्तिशिवयोर्धारणे]

सबाह्याभ्यन्तरं तेजो ध्यायन्सर्वत्र तद्गतः ॥३२॥
तस्मान्न च्यवते स्थानादासंहारमखण्डितः ।
संहारे तु परं शान्तं पदमभ्येति शाङ्करम् ॥३३॥

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

28c धूमा°] $K_{ED}\beta$G; धूपा° P **29a ध्यायंस्तन्°**] K_{ED}; ध्यायन्तं° βP, ध्यायतं G **29b °तत्त्वेश°**] K_{ED}G; °तत्त्वेशैः β, तत्त्वेशः P **29c °जालं**] $K_{ED}\beta$P; °ज्वालं G **30c दिवसाग्निप्रभाकारं**] K_{ED}BGV; *omitted* J, दिवसाग्निप्रभाकारां P **30d** *omitted* J **31a तन मन्त्रेश्वरताम्**] K_{ED}^{pc}; तन्मात्रसमताम् K_{ED}^{ac}G, तन्मन्त्रसमताम् K_3BV, तन्मत्रसमताम् J, तत्पात्रसमताम् P **31b गतः**] *em.* SANDERSON; गते $K_{ED}\beta$, गतेः γ **32c °भ्यन्तरं**] $K_{ED}\beta$P; °भ्यन्ततं G **32d ध्यायन्**] K_{ED}Gβ; ध्यायेत् P ♦ **तद्गतः**] *em.*; तद्गतं $K_{ED}\alpha$ **33a च्यवते**] $K_{ED}\beta$G; च्यवतो P **33c शान्तं**] $K_{ED}\beta$P; शीतं G **33d पदमभ्येति**] $K_{ED}\beta$; पदमध्ये तु γ ♦ **शाङ्करम्**] $K_{ED}\beta$; शङ्करम् γ

इत्येषा पञ्चदशधा कथिता वह्निधारणा ।

[वायुजयः, १. स्वरूपधारणा]

स्वदेहं चिन्तयेत्कृष्णं वृत्तं षड्बिन्दुलाञ्छितम् ॥३४॥
चलं सचूचूशब्दं च वायवीं धारणां श्रितः ।
चलत्वं कफजव्याधिविच्छेदाद्वायुवद्भवेत् ॥३५॥
षण्मासमभ्यसेद्योगी तद्गतेनान्तरात्मना ।
योजनानां शतं गत्वा मुहूर्तादित्यखेदतः ॥३६॥
वत्सरैस्तु त्रिभिः साक्षाद्वायुरूपधरो भवेत् ।
चूर्णयत्यद्रिसंघातं वृक्षानुन्मूलयत्यपि ॥३७॥

34cd *cf.* PaĀkhTa$_{G}$ 14.43cd–44ab विधार्या धारणा वायोः सुवृत्तध्यानमण्डला । षड्बिन्दुलाञ्छना (*em.*; तद्° *cod*) धूम्रा स्वबीजपरितोषिता; *cf.* SvaTa$_{KSTS}$ 12.88cd: कृष्णरेण्वात्मको वायुर्ध्येयो… **34cd–35a** *cit.* SvaTaUd$_{KSTS}$ 12.88cd–89a:*a* **35ab–44ab** ∆ SvaTa$_{KSTS}$ 12.88cd–89ab; ∆ PaĀkhTa$_{G}$ 14.43cd–46; ∆ MatPār$_{BH}$ YP 4.54–57 **37** *cf.* PaĀkhTa$_{G}$ 14.46: विक्षिपेद्विद्विषं सैन्यं चालयेद्भूतराक्षसान् / कूष्माण्डं सपिशाचादि पादपान्पर्वतानपि

Codd: K_{I} K_{2} K_{3} K_{4} $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

34c **स्वदेहं**] $K_{ED}\gamma$VJ *SvaTaUd*$_{KSTS}$; स्वेदेहं B **34d** **वृत्तं**] K_{ED}B^{pc} *SvaTaUd*$_{KSTS}$; वृत्त° $K_{I}\alpha$ ♦ **षड्बिन्दु°**] $K_{ED}\beta$ *SvaTaUd*$_{KSTS}$; °षट्पञ्च° $K_{I}\gamma$ ♦ **°लाञ्छितम्**] $K_{ED}\alpha$ *SvaTaUd*$_{KSTS}$; °लाञ्छनम् K_{I} **35a** **चलं**] $K_{ED}\beta$ *SvaTaUd*$_{KSTS}$; बलं γ ♦ **सचूचूशब्दं**] $K_{ED}\alpha$; सधूधूशब्दं *SvaTaUd*$_{KSTS}$ **35b** **धारणां श्रितः**] $K_{ED}\beta$G; धारणाश्रिताः P **35d** **विच्छेदाद्वायुवद्**] K_{ED}; विच्छेद⟨ाद्वायु⟩वद् B, विच्छेद⊔⊔वद् γ, विच्छेदवद् V, विच्छेद⟨बल⟩वद्भवेत् J **36a** **अभ्यसेद्**] $K_{ED}\beta$G; अभ्यसद् P, अभ्यसन् K_{3} **36d** **एत्यखेदतः**] K_{ED}; एव खेदतः $K_{I}\alpha$ **37a** **साक्षाद्**] $K_{ED}\beta$P; साक्षा G **37c** **चूर्णयत्यद्रि°**] $K_{ED}\alpha$; चूर्णयन्पत्र° K_{I}

34a A correct *[gaga]-na-vipulā:* - - - - ˘ ˘ ˘ -. **35a** A correct *[ra]ma-vipulā:* ˘ - ˘ - -, - - ˘.

क्रुद्धश्चालयते शक्रं सभृत्यबलवाहनम् ।

[2. सकलशक्ति-, 3. सकलधारणा]

नीलाञ्जननिभं देहमात्मीयमनुचिन्तयेत् ॥३८॥
पूर्वोक्तं सर्वमाप्नोति षण्मासान्नात्र संशयः ।
त्र्यब्दात्प्रपश्यते वायुतत्त्वं तन्मयतां गतः ॥३९॥

[4. प्रलयाकलशक्ति-, 5. प्रलयाकलधारणा]

भ्रुवोर्मध्ये स्मरेद्रूपमात्मनोऽञ्जनसंनिभम् ।
पश्यते वायुतत्त्वेशानाशुगानखिलानपि ॥४०॥

[6. विज्ञानाकलशक्ति-, 7. विज्ञानाकलधारणा]

घनावृतेन्द्रनीलाभरविबिम्बसमाकृतिम् ।
ध्यायंस्तत्समतामेति तत्संलीनो यदा भवेत् ॥४१॥

[8. मन्त्रशक्ति-, 9. मन्त्रधारणा]

भिन्नेन्द्रनीलसंकाशं सकलं तत्र चिन्तयेत् ।

[10.–11. मन्त्रेश्वरद्वयं, 12.--१३॥ मन्त्रमहेश्वरद्वयम्]

तन्मन्त्रेशत्वमाप्नोति ततस्तस्येशतामपि ॥४२॥

Codd: K_1 K_2 K_3 $K_4 \simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

38a **चालयते शक्रं**] βP; चानयते शक्रं K_{ED}, च जयति शत्रुम् K_1, चार्जयते शक्रं G 39a **आप्नोति**] K_{ED}BV; अप्नोषि γJ 39b **षण्मासान्**] $K_{ED}\beta$; षण्मासा γ 39c **वायु॰**] $K_{ED}\beta$G; वायुस् P 39d **तत्त्वं**] $K_{ED}\beta$P; सत्त्वं G 40b **ऽञ्जन॰**] $K_{ED}\beta$; जन॰ γ 40d **आशुगान्**] K_{ED}^{pc}; अशुद्धान् $K_{ED}^{ac}\alpha$ 41a **॰वृतेन्द्र॰**] K_{ED}BGV; ॰दृतेन्द्र॰ JP ♦ **॰भ॰**] *em.*; ॰भो K_{ED}BγJ, ॰भं V 41c **ध्यायंस्**] $K_{ED}\beta$; ध्यायन् γ 41d **॰संलीनो**] $K_{ED}\beta$P; ॰सलीनो G 42a **भिन्नेन्द्र॰**] $K_{ED}\beta$P; भिन्नन्द्र॰ G

[14. शक्ति-, 15. शिवधारणा]

सर्वव्यापिनि तद्वर्णे ध्याते तेजस्यवाप्नुयात् ।
तदाप्रधृष्यतामेति तत्राधोर्ध्वविसर्पिणि ॥४३॥
इतीयं कथिता दिव्या धारणा वायुसम्भवा ।

[व्योमजयः, 1. स्वरूपधारणा]

स्वदेहं वायुवद्ध्यात्वा तदभावमनुस्मरन् ॥४४॥
दिवसैः सप्तभिर्योगी शून्यतां प्रतिपद्यते ।
मासमात्रेण भोगीन्द्रैरपि दष्टो न मुह्यति ॥४५॥
सर्वव्याधिपरित्यक्तो वलीपलितवर्जितः ।
षण्मासाद्गगनाकारः सूक्ष्मरन्ध्रैरपि व्रजेत् ॥४६॥
वत्सरत्रितयात्साक्षाद्व्योमवच्च भविष्यति ।
इच्छयैव महाकायः सूक्ष्मदेहस्तथेच्छया ॥४७॥
अच्छेद्यश्चाप्यभेद्यश्च च्छिद्रां पश्यति मेदिनीम् ।

45ab–54ab ∆ SvaTa$_{KSTS}$ 12.89cd–90ab; ∆ PaĀkhTa$_{G}$ 14.47–48ab; ∆ MatPār$_{BH}$ YP 4.58–72   **44cd** *cf.* PaĀkhTa$_{G}$ 14.47ab: आकाशधारणा धार्या शून्या सा शून्यलाञ्छना   **46cd–48a** *cit.* SvaTaUd$_{KSTS}$ 12.90b:*a*

Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

43b ध्याते] K$_{ED}\beta$P; ध्यायेत् G   **43c °प्रधृष्यताम्**] K$_{ED}\beta$P; °प्रध्यष्यतां G   **43d तत्राधोर्ध्व°**] α; तत्रोर्ध्वाधो° K$_{ED}$ **44a इतीयं**] β; इत्येवं K$_{ED}$, इत्येयं γ **45a दिवसैः**] K$_{ED}\beta$P; दिवसे G   **45c भोगीन्द्रैर्**] K$_{ED}\beta$G; भोगेन्द्रैर् P   **45d दष्टो**] K$_{ED}$VJ; दृष्टो Bγ **46c षण्मासाद्**] K$_{ED}\beta$P *SvaTaUd*$_{KSTS}$; षण्मासा G   **47a °त्रितयात्**] K$_{ED}$BGV *SvaTaUd*$_{KSTS}$; °त्रितया JP   ♦ **साक्षाद्**] α; सार्धाद् K$_{ED}$*SvaTaUd*$_{KSTS}$ **47b व्योमवच्च**] K$_{ED}$Bγ; व्योमव V, व्योम⟨ात्मै⟩व J, व्योम एव *SvaTaUd*$_{KSTS}$ **47c इच्छयैव**] K$_{ED}\beta$P *SvaTaUd*$_{KSTS}$; यच्छयैव G   **48b च्छिद्रां**] K$_{ED}$VJ; छिन्नं G, छिद्रं P

43d तत्राधोर्ध्व° :: *aiśa-sandhi*.   **47a साक्षाद्** :: *cf.* MVUT 13.36cd

[2.–3. सकलद्वयोर्धारणे]

†शतपुष्परसोच्छिष्टमूषागर्भखवन† निजम् ॥४८॥
देहं चिन्तयतस्त्र्यब्दाद्व्योमज्ञानं प्रजायते ।
पूर्वोक्तं च फलं सर्वं सप्ताहादिकमाप्नुयात् ॥४९॥

[4.–5. प्रलयाकलद्वयोर्धारणे]

ललाटे चिन्तयेत्तद्वद्द्वादशाङ्गुलमायतम् ।
तत्तत्त्वेशान्क्रमात्सर्वान्प्रपश्यत्यग्रतः स्थितान् ॥५०॥

[6.–7. विज्ञानाकलद्वयोर्धारणे]

राहुग्रस्तेन्दुबिम्बाभं ध्यायंस्तत्समतां व्रजेत् ।

[8.–9. मन्त्रद्वयोर्धारणे]

सकलं चन्द्रबिम्बाभं तत्रस्थमनुचिन्तयेत् ॥५१॥

[10.–11. मन्त्रेश्वरद्वयम्]

तन्मन्त्रेशत्वमाप्नोति ज्योत्स्नया चेन्द्रतामपि ।

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

48ab **॰ेचच्छिष्टमूषा॰**] K_{ED} B*mg*; ॰ेचच्छिष्टपूषा॰ BJ, , ॰ेचच्छिष्टप्रथा॰ G, ॰ेचच्छिष्टपुषा॰ V, ॰ेच्छिष्टपूर्षा॰ P **50a** **चिन्तयेत्**] K_{ED}; चिन्तयंस् BV, चिन्तयेत् > चिन्तयत् G, चिन्तयस् J, चिन्तयन् P ◆ **तद्वद्**] $K_{ED}\beta$P; तद्व G **50b** **आयतम्**] $K_{ED}\beta$P; आयुतम् G **50c** **तत्तत्त्वेशान्**] $K_{ED}\beta$G; तत्तत्त्वेशात् P ◆ **सर्वान्**] $K_{ED}\beta$; सर्वांत G, सर्वात P **51a** **॰ग्रस्तेन्दु॰**] $K_{ED}\beta$P; ॰ग्रस्तन्दु॰ G **51b** **ध्यायंस्**] $K_{ED}\beta$; ध्यायन् γ **51c** **चन्द्र॰**] K_{ED} B*pc* γVJ; चेन्द्र॰ B*ac* **52a** **॰मन्त्रेशत्वम्**] $K_{ED}\beta$P; ॰मन्त्रेशतम् G **52b** **चेन्द्रताम्**] *conj.* (*cf.* 13.17c); चन्द्रताम् $K_{ED}\alpha$

[12.–13. मन्त्रमहेश्वरद्वयोर्धारणे]

तयैवाधोविसर्पिण्या सबाह्याभ्यन्तरं बुधः ॥५२॥
मन्त्रेश्वरेशतामाप्य विज्ञानमतुलं लभेत् ।

[14. शक्ति-, 15. शिवधारणा]

तया चोर्ध्वविसर्पिण्या ज्योत्स्नयामृतरूपया ॥५३॥
स्वतन्त्रत्वमनुप्राप्य न क्व चित्प्रतिहन्यते ।
इत्येवं पञ्चतत्त्वानां धारणाः परिकीर्तिताः ॥५४॥

[भूतावेशः]

शुद्धाद्यस्था तु संवित्तिर्भूतावेशोऽत्र पञ्चधा ।
तास्वेव संदधच्चित्तं विषादिक्षय आत्मनः ॥५५॥
अन्यस्यामपि संवित्तौ यस्यामेव निजेच्छया ।
चेतः सम्यक्स्थिरीकुर्यात्तया तत्फलमश्नुते ॥५६॥
एकापि भाव्यमानेयमवान्तरविभेदतः ।

55ab–62ab *cf.* MVUT 2.17–19; *cf.* SvaTa$_{\text{KSTS}}$ 10.353cd–354ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

52d बुधः] K_{ED}Gβ; बुधाः P **53a °एशतामाप्य**] K_{ED}V; °एशतामस्य BJP, °एशतासम्य G **53c °विसर्पिण्या**] $K_{ED}\gamma$V; °विसर्पिण्यो J **53d ज्योत्स्नया°**] K_{ED}BγJ; ज्योत्नया° V **54a स्वतन्त्रत्वम्**] $K_{ED}\beta$; स्वमन्त्रत्वम् G, स्वतन्त्रतुम् P **54b क्व**] $K_{ED}\beta$P; क्वा G **54d धारणाः**] β; धारणा $K_{ED}\gamma$ ♦ **परिकीर्तिताः**] βP; परिकीर्तिता K_{ED}-G **55a शुद्धाद्यस्था**] *em.* Sanderson; शुद्धाद्यस्तास् Gβ, शुद्धाध्वस्था K_{ED}B^{mg}, शुद्धाद्यास्तास् P ♦ **संवित्तिर्**] K^{pc}_{ED}BJ; संवित्ति°] $K^{ac}_{ED}\gamma$V **55b पञ्चधा**] K_{ED}VJ; पञ्च वा Bγ **55c तास्वेव**] K_{ED}BγV; तासु अव° J **55d °क्षय**] *em.* Sanderson; °क्षयम् $K_{ED}\alpha$ ♦ **आत्मनः**] $K_{ED}\beta$; आत्मना γ **56a अन्यस्याम्**] $K_{ED}\beta$P; अनम्याम् G **56c °कुर्यात्**] $K_{ED}\beta$; °कुर्या γ **56d तत्फलम्**] K_{ED}Gβ; त्फलम् P **57a एकापि भाव्यमानेयम्**] K_{ED}BJP; एकाप्यभाव्यमानेयम् G, एकापि भाविमान्येयम् V **57b अवान्तरविभेदतः**] $K_{ED}\beta$P; अवान्तरमभेदतः G

अन्तरायत्वमभ्येति तत्र कुर्यान्न संस्थितिम् ॥५७॥
संस्थितिं तत्र कुर्वन्तो न प्राप्स्यन्त्युत्तमं फलम् ।
धारणापञ्चके सिद्धे पिशाचाद्या गुणाष्टकाः ॥५८॥
ऐन्द्रान्ताः पञ्च सिद्ध्यन्ति योगिनां भेदतोऽपि वा ।
इष्टाः पञ्चदशावस्थाः क्रमेणैव समभ्यसन् ॥५९॥
त्र्यब्दादाद्यां प्रसाध्यान्यां द्वाभ्यामेकेन चापराम् ।
षण्मासात्पञ्चभिश्चान्यां चतुर्भिस्त्रिभिरेव च ॥६०॥
द्वाभ्यामेकेन पक्षेण दशभिः पञ्चभिर्दिनैः ।
त्रिभिर्द्वाभ्यामथैकेन व्यस्तेच्छोः पूर्ववत्क्रमः ॥६१॥

58cd–59ab *cf.* ŚaiPa 4 § 65–66, citations of the PauĀg, and the ŚiDha-Utt: तत्राष्टगुणमैश्वर्यं पार्थिवं पिशिताशिनाम् / तत्सायुज्यगतानां च नराणां तत्समं स्मृतम् । रक्षसां षोडशगुणं पार्थिवाप्यं च तद्द्विधा / एतन्निरवशेषेण यक्षेष्वन्यच्च तैजसम् । गन्धर्वाणां च वायव्यं याक्षं च सकलं स्मृतम् / पाञ्चभौतिकमिन्द्रस्य चत्वारिंशद्गुणं महत्; *cf.* MVUT 16.67; on the गुणाष्टक° *cf.* SvaTa$_{KSTS}$ 10.1073; *cf.* KirTa$_{G}$ 58.52–60; *cf.* PaĀkhTa$_{G}$ 14.93–96, BhaiMaṅ$_{NAK}$ 1.16cd–19ab, ŚaiPa 4 § 64, ŚaiPaMañ 8.86cd–93ab, YoSūBhā 3.44, YāSmṛ$_{S}$ 3.4.202–203

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

57d कुर्यान्न] $K_{ED}\beta$; कुर्यात्स G, कुर्यात्न P **58a संस्थितिं**] $K_{ED}\beta$P; संस्थिति G **तत्र कुर्वन्तो**] K_{ED}VJγ; कुर्वतस्तत्र B **58d पिशाचाद्या**] *em.*; पिशाचानां K_{ED}, पिशाच⟨ानां⟩ B, पिशाच⊔ γJ, पिशाद V ♦ **गुणाष्टकाः**] *conj.*; गुणाष्टकम् $K_{ED}\beta$P, गुणात्मकम् G **59a ऐन्द्रान्ताः**] K_{ED}; ऐन्द्रान्तः BGJ, ऐन्द्रान्ता V, एन्द्रान्ता P ♦ **सिद्ध्यन्ति**] $K_{ED}\beta$G; सिद्ध्यति P **59b योगिनां**] $K_{ED}\beta$P; योगिना G ♦ **भेदतो**] K_{ED}VJ; भेदनो γ ♦ **वा**] $K_{ED}\beta$G; *omitted* P **59c इष्टाः**] $K_{ED}\beta$; इष्टा γ ♦ **°वस्थाः**] $K_{ED}\beta$G; °ावस्था P **59d समभ्यसन्**] $K_{ED}\beta$P; समभ्यसेत् G **60a त्र्यब्दाद्**] $K_{ED}\gamma$VJ; अब्दाद् B ♦ **प्रसाध्यान्यां**] K_{ED}; प्रसाद्यान्यां BJP, प्रसादान्यां GV **60c पञ्चभिश्**] $K_{ED}\beta$P; यम्बभिश् G **61a एकेन**] $K_{ED}\beta$G; एकोण P

शाश्वतं पदमाप्नोति भुक्त्वा सिद्धिं यथेप्सिताम् ।

इति श्रीमालिनीविजयोत्तरे तन्त्रे
भूतजयाधिकारस्त्रयोदशः
समाप्तः

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

62b भुक्त्वा] $K_{ED}\beta$; भुक्ता γ ♦ **सिद्धिं**] $K_{ED}\beta$G; सिद्धं P

Explicit 13 इति श्रीमालिनीविजयोत्तरे तन्त्रे भूतजयाधिकारस्त्रयोदशः / 13/ K_{ED}; इति श्रीमालिनीविजयोत्तरे जयाधिकारस्त्रयोदशः / 13/ G; इति श्रीमालिनीविजयोत्तरे जयाधिकारस्त्रयोदशः / / V; इति श्रीमालिनीविजयोत्तरे जयाधिकारस्त्रयोदशमः सर्गः 13 J; no colophon in P

14

अथ गन्धादिपूर्वाणां तन्मात्राणामनुक्रमात् ।
धारणाः संप्रवक्ष्यामि तत्फलानां प्रसिद्धये ॥१॥

[गन्धतन्मात्रधारणा, 1. शुद्धा]

पीतकं गन्धतन्मात्रं तुर्याश्रं पर्वसंमितम् ।
नासारन्ध्राग्रगं ध्यायेद् वज्रलाञ्छनलाञ्छितम् ॥२॥
दशमाददिवसादूर्ध्वं योगिनोऽनन्यचेतसः ।
क्वापि गन्धः समायाति द्विधाभूतोऽप्यनेकधा ॥३॥
ततोऽस्य ऋतुमात्रेण शुद्धो गन्धः स्थिरीभवेत् ।
षड्भिर्मासैः स्वयं गन्धमय एव भविष्यति ॥४॥
यो यत्र रोचते गन्धस्तं तत्र कुरुते भृशम् ।
त्र्यब्दात्सिद्धिमवाप्नोति प्रेप्सितां पाञ्चभौतिकीम् ॥५॥

Adhikāra 14.1–44ab *cf.* MatPār$_{BH}$ YP 4.73–84ab 2 *cit.* SvaTaUd$_{KSTS}$ 12.95cd–98ab:*a* 2–10 ∆ SvaTa$_{KSTS}$ 12.96c: पीतकं गन्धतन्मात्रं, SvaTaUd$_{KSTS}$ *ad loc:* तन्मात्राणां घ्राणाग्रादीनि स्थानानि चतुरस्रादिरूपं च श्रीपूर्वतो ज्ञातव्यं

Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

Adhikāra 14.1c **धारणाः**] K$_{ED}\beta$; धारणा γ 2b **पर्व°**] K$_{ED}\alpha$; पञ्च° *SvaTaUd*$_{KSTS}$ ♦ **संमितम्**] K$_{ED}\beta$P *SvaTaUd*$_{KSTS}$; संश्रितम् G 2c **°रन्ध्राग्र°**] K$_{ED}\beta$P *SvaTaUd*$_{KSTS}$; °रन्ध्रार्ध° G, °रन्ध्रान्तकं K$_1$ 3a **दशमाद्**] K$_{ED}$Bγ; दशाद् V, दशमा J ♦ **दिवसाद्**] K$_{ED}\beta$; दिवसोद् G, दिवसौद् P 3c **क्वापि**] K$_2\beta$P; कोऽपि K$_{ED}$, कापि G 3d **°भूतोऽप्यनेकधा**] K$_{ED}\alpha$; °भूतस्य नैकधा K$_2$ 4b **शुद्धो**] K$_{ED}\beta$P; शुद्ध° G 4d **°मय एव**] K_{ED}^{pc}; °मयमेव $K_{ED}^{ac}\alpha$ 5d **प्रेप्सितां**] *conj.* Sanderson; प्रेरितां K$_{ED}\alpha$

Incipit 14 ॥ श्रीगुरुभ्यो नमः ॥. . . J; all witnesses except P indicate the beginning of a new chapter. 4a **ऽस्य ऋतु°** :: Absence of *sandhi metri causa*.

[2.–3. सकलद्वयोर्धारणे]
तदूर्ध्वमात्मनो रूपं तत्र संचिन्तयेद्यदि ।
गन्धावरणविज्ञानं त्रिभिरब्दैरवाप्नुयात् ॥६॥
[4.–5. प्रलयाकलद्वयोर्धारणे]
ईषद्दीप्तियुतं तत्र तन्मण्डलविवर्जितम् ।
ध्यायन्प्रपश्यते सर्वान्गन्धावरणवासिनः ॥७॥
[6.–7. विज्ञानाकलद्वयोर्धारणे]
धरातत्त्वोक्तबिम्बाभं तत्रैवमनुचिन्तयन् ।
तत्समानत्वमभ्येति पूर्ववदद्वितये स्थिरे ॥८॥
[8.–13. मन्त्रशक्त्यादिमन्त्रमहेश्वरान्तानां धारणाः]
स्वरूपं तत्र संचिन्त्य भासयन्तमधःस्थितम् ।
तदीशत्वमवाप्नोति पूर्वोक्तेनैव वर्त्मना ॥९॥
[14.–15. शक्तिशिवयोर्धारणे]
धरातत्त्वोक्तवत्सर्वमत ऊर्ध्वमनुस्मरन् ।
तद्रूपं फलमाप्नोति गन्धावरणसंस्थितम् ॥१०॥

Codd: K_I K_2 K_3 K_4 $\simeq$ K_{ED}; B V[–9ab] J G P = α; B V[–9ab] J = β; G P = γ

6b यदि] BJP; धृदि K_{ED}GV **6d अब्दैर्**] $K_{ED}$$B^{mg}$V; देवैर् B$\gamma$J **7b मण्डल°**] $K_{ED}$$\gamma$VJ; मण्डुल° B **7c ध्यायन्**] $K_{ED}$$\beta$P; ध्यायत् G **8a °बिम्बाभं**] $K_{ED}$$\beta$P; °बिम्बान्तं K_I, °बिम्बातं G **8b तत्रैवम्**] α; तत्रैव K_{ED} ♦ **अनुचिन्तयन्**] $K_{ED}$$\gamma$J; अनुचिन्तयेत>अनुचिन्तयन् BV **8c अभ्येति**] $K_{ED}$$\beta$G; अध्येति P **10b अत**] $K_{ED}$$\beta$P; अतद्° G

6b यदि :: A sudden change in the *dhāraṇā*'s location to the heart (K_{ED}-GV धृदि) is unwarranted. **8b तत्रैवम्** :: Adopted against K_{ED} since the एवम् refers back to ईषद्दीप्तियुतं in 7a. **9b** The testimony of V is interrupted from 9cd–40a.

[रसतन्मात्रधारणा]

रसरूपामतो वक्ष्ये धारणां योगिसेविताम् ।
यया सर्वरसावाप्तिर्योगिनः संप्रजायते ॥११॥

[1. स्वरूपधारणा]

जलबुद्बुदसंकाशं राजनाड्यग्रसंस्थितं ।
चिन्तयेद्रसतन्मात्रं जिह्वाग्राधारमात्मनः ॥१२॥
सुशीतं षड्रसं स्निग्धं तद्गतेनान्तरात्मना ।
ततोऽस्य मासमात्रेण रसास्वादः प्रवर्तते ॥१३॥
लवणादीन्परित्यज्य यदा मधुरतां गतः ।
तदा तन्निगिरन्योगी षण्मासान्मृत्युजिद्भवेत् ॥१४॥
जराव्याधिविनिर्मुक्तः कृष्णकेशोऽच्युतद्युतिः ।
जीवेदाचन्द्रतारार्क मभ्यस्यंश्च क्व चित्क्व चित् ॥१५॥

11–18 ∆ SvaTa$_{KSTS}$ 12.96d: रसतन्मात्रकं सितम्   **12–13ab** *cit.* SvaTa-Ud$_{KSTS}$ 12.95cd–98ab:*b*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B J G P = α; B J = β; G P = γ

11a **वक्ष्ये**] $K_{ED}\beta$G; वक्ष्यो P   **11b** **योगि॰**] K_{ED}Vγ; योग॰ J   **12a** **॰बुद्बुद॰**] K_{ED}*SvaTaUd*$_{KSTS}$; ॰बुद्बुध॰ α **12b** **राजनाड्यग्रसं॰**] K_3B; जिह्वायां चाग्रतः K_{ED}*SvaTaUd*$_{KSTS}$; राजनीत्यग्रसं॰ γ, राजना अग्रसं॰ J **13a** **सुशीतं**] $K_{ED}\beta$P *SvaTaUd*$_{KSTS}$; स्वशीतं G   ♦ **षड्रसं**] $K_{ED}\beta$G-*SvaTaUd*$_{KSTS}$; षडसं P   ♦ **स्निग्धं**] $K_1\alpha$ *SvaTaUd*$_{KSTS}$; चिन्त्यम् K_{ED} **15a** **जरा॰**] $K_{ED}\beta$P; गज॰>राज॰ G   ♦ **॰विनिर्मुक्तः**] K_{ED}B[mg]; ॰विनिर्मुक्तो>विनिर्मुक्तः β, ॰विनिर्मुक्ते G, ॰विनिर्मुक्तो P   **15b** **कृष्ण॰**] K_{ED}; ⟨कृष्ण⟩॰ B, ⊔⊔॰ γ, ⟨कृष्ण॰⟩ J   **15c** **जीवेदा॰**] $K_{ED}\beta$; जीवेवा॰ γ **15d** **अभ्यस्यंश्**] K_{ED}; अभ्यसेच् B, अभ्यसश् γ, अभ्यसंश् J

[2.–3. सकलद्वयोर्धारणे]

पूर्वोक्तबुद्बुदाकारं स्वरूपमनुचिन्तयन् ।
नीरावरणविज्ञानमाप्नोतीति किमद्भुतम् ॥१६॥

[4.–5. प्रलयाकलद्वयोर्धारणे]

तमेव द्युतिसंयुक्तं ध्यायन्नाधारवर्जितम् ।
पश्यते वत्सरैः सर्वं रसावरणमाश्रितम् ॥१७॥

[6.–15. विज्ञानाकलशक्त्यादिशिवान्तधारणाः]

जलतत्त्वोक्तबिम्बादि तदूर्ध्वमनुचिन्तयन् ।
पूर्वोक्तं सर्वमाप्नोति रसावरणजं स्फुटम् ॥१८॥

[रूपतन्मात्राधारणा]

अतो रूपवतीं वक्ष्ये दिव्यदृष्टिप्रदां शुभाम् ।
धारणां सर्वसिद्ध्यर्थं रूपतन्मात्रमाश्रिताम् ॥१९॥

[1. स्वरूपधारणा]

एकान्तस्थो यदा योगी बहिर्मीलितलोचनः ।

19–27 ∆ $SvaTa_{KSTS}$ 12.97a: रक्तं तु रूपतन्मात्रं **20–23ab** *cit.* $SvaTaUd_{KSTS}$ 12.95cd–98ab:*c*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B J G P = α; B J = β; G P = γ

16a °बुद्बुदाकारं] K_{ED}; °बहुधाकारं K_3B, °बुद्बुधाकारं γJ **16b अनुचिन्तयन्**] $K_{ED}B^{pc}\gamma$J; अनुचिन्तयेत् B^{ac} **16c नीरावरण°**] K^{pc}_{ED}; *****B, निरावरण° $K^{ac}_{ED}\gamma$J **17a तम्**] $K_{ED}\beta$P; तद् G ♦ **°संयुक्तं**] $K_{ED}\beta$; °संयुक्त γ **17c पश्यते**] $K^{pc}_{ED}K_3\beta$P; पद्यते K^{ac}_{ED}G ♦ **सर्वं**] K^{pc}_{ED}; सर्वां $K^{ac}_{ED}\beta$P, सर्वा G **17d रसावरणम्**] K_{ED}JP; रसार्धं रणम् G ♦ **आश्रितम्**] K^{pc}_{ED}; आश्रिताम् $K^{ac}_{ED}\alpha$ **18b अनुचिन्तयन्**] $K_{ED}\beta$P; अनुचिन्तयेत् G **18d रसावरणजं**] $K_{ED}B\gamma$; रसावरणतं J **19a अतो रूपवतीं**] $K_{ED}\beta$G; अतोत्थापवतीं P **19d आश्रिताम्**] $K_{ED}\beta$G; आस्थितां P **20a एकान्तस्थो**] K_{ED}JP $SvaTaUd_{KSTS}$; एकान्तस्थे G **20b बहिर्मीलित°**] $K_1\alpha$; विनिमीलित° $K_{ED}SvaTaUd_{KSTS}$

शरत्संध्याभ्रसंकाशं यत्तत्किं चित्प्रपश्यति ॥२०॥
तत्र चेतः समाधाय यावदास्ते दशाह्निकम् ।
तावत्स पश्यते तत्र बिन्दून्सूक्ष्मतमानपि ॥२१॥
के चित्तत्र सिता रक्ताः पीता नीलास्तथापरे ।
तान्दृष्ट्वा तेषु संदध्यान्मनोऽत्यन्तमनन्यधीः ॥२२॥

[2.–3. सकलद्वयोर्धारणे]

षण्मासात्पश्यते तेषु रूपाणि सुबहूनि च ।

[4.–5. प्रलयाकलद्वयोर्धारणे]

त्र्यब्दात्तान्येव तेजोभिः प्रदीप्तानि स्थिराणि च ॥२३॥

[6.–7. विज्ञानाकलद्वयोर्धारणे]

तान्यभ्यस्यंस्ततो द्व्यब्दाद्बिम्बाकाराणि पश्यति ।

[8.–9. मन्त्रद्वयोर्धारणे]

ततोऽब्दात्पश्यते तेजः

Codd: K_I K_2 K_3 K_4 $\simeq K_{ED}$; B J G P = α; B J = β; G P = γ

20c °संध्याभ्र°] $K_{ED}\beta$P *SvaTaUd*$_{KSTS}$; °संध्याम्र° G **20d तत्**] $K_I\beta$P *SvaTaUd*$_{KSTS}$; तु K_{ED}G **21a समाधाय**] $K_{ED}\beta$ *SvaTaUd*$_{KSTS}$; समादाय G, सदामाय P **21b दशाह्निकम्**] K_IBγ; दशाहकम् K_{ED}*SvaTaUd*$_{KSTS}$, दशाहिकम् J **21c स पश्यते**] α; प्रपश्यते K_{ED}*SvaTaUd*$_{KSTS}$ **21d बिन्दून्**] $K_{ED}\beta$G *SvaTaUd*$_{KSTS}$; बिन्सू P ♦ **सूक्ष्मतमानपि**] K_{ED} *SvaTaUd*$_{KSTS}$; सूक्ष्मतमानिति $K_I\beta$, सूक्ष्मतमानिनि G, सूक्ष्मतमात्मनि P **22b पीता नीलास्**] $K_{ED}\alpha$; नीलाः पीतास् *SvaTaUd*$_{KSTS}$ **22c तान्**] K_{ED}G *SvaTaUd*$_{KSTS}$; तं βP ♦ **तेषु**] $K_I\alpha$; तत्र K_{ED}*SvaTaUd*$_{KSTS}$ ♦ **संदध्यान्**] K_{ED}B; संदद्यान γJ, संदध्याच् *SvaTaUd*$_{KSTS}$ **22d मनो**] $K_{ED}\alpha$; चेतो *SvaTaUd*$_{KSTS}$ ♦ **ऽत्यन्तम्**] K_{ED}GJ *SvaTaUd*$_{KSTS}$; न्यन्तम् P **23b सुबहूनि च**] α; सुबहून्यपि $K_{ED}B^{mg}$ *SvaTaUd*$_{KSTS}$ **24a अभ्यस्यंस्**] K_{ED}BG; अभ्यसंस् JP

21d अपि :: The adversative sense of अपि, though unsupported by the MSS, is preferable to इति.

[10.–11. मन्त्रेश्वरद्वयोर्धारणे]

षण्मासात्पुरुषाकृति ॥२४॥

[12.–13. मन्त्रमहेश्वरद्वयोर्धारणे]

त्रिमासाद्व्यापकं तेजो

[14.–15. मन्त्रमहेश्वरद्वयोर्धारणे]

मासात्सर्वं विसर्पितम् ।
कालक्रमाच्च पूर्वोक्तं रूपावरणमाश्रितम् ॥२५॥
सर्वं फलमवाप्नोति दिव्यदृष्टिश्च जायते ।
इतीयं कल्पनाशून्या धारणाकृतकोदिता ॥२६॥
दशपञ्चविधो भेदः स्वयमेवात्र जायते ।
अतोऽस्यां निश्चयं कुर्यात्किमन्यैः शास्त्रडम्बरैः ॥२७॥

[स्पर्शतन्मात्रधारणा 1. शुद्धा]

अतः स्पर्शवतीमन्यां कथयामि तवाधुना ।
धारणां तु यया योगी वज्रदेहः प्रजायते ॥२८॥

28–33ab Δ $\text{SvaTa}_{\text{KSTS}}$ 12.97b

Codd: K_1 K_2 K_3 $K_4 \simeq K_{ED}$; B J G P = α; B J = β; G P = γ

24d षण्मासात्] $K_{ED}\beta$P; षण्मासा G ♦ **पुरुषाकृति**] K_{ED}B; पुरुषाकृतिः γJ **25a व्यापकं**] $K_{ED}\beta$G; व्यापक° P **25b सर्वं**] $K_{ED}\beta$P; सर्पं G **26a सर्वं**] BP; तत्सर्वं K_{ED}G, सर्व° J ♦ **अवाप्नोति**] β-P; आप्नोति K_{ED}G **26d धारणाकृतकोदिता**] α; धारणा कृतकोदिता K_{ED} **27c अतो**] β; यतो $K_{ED}\gamma$ ♦ **निश्चयं**] K_{ED}B; निश्चयां γJ ♦ **कुर्यात्**] $K_{ED}\beta$; कुर्यां G, कुर्या P **27d अन्यैः**] $K_{ED}\beta$; अन्ये>अन्यै G, अन्यै P **28b तवाधुना**] $K_{ED}\beta$G; तवाध्वना P **28c धारणां**] $K_{ED}\beta$; धारणं γ ♦ **यया**] K_{ED}B[mg]; यदा α **28d वज्र°**] $K_{ED}\gamma$J; **B ♦ **°देहः**] $K_{ED}\beta$; °देवः G, °देर्यः P

षड्कोणमण्डलान्तःस्थमात्मानं परिभावयेत् ।
रूक्षमञ्जनसंकाशं प्रत्यङ्गस्फुरिताकुलम् ॥२९॥
ततोऽस्य दशभिर्देवि दिवसैस्त्वचि सर्वतः ।
भवेत्पिपीलिकास्पर्शस्ततस्तमनुचिन्तयन् ॥३०॥
वज्रदेहत्वमासाद्य पूर्वोक्तं पूर्ववल्लभेत् ।

[2.–5. सकलशक्त्यादिप्रलयाकलान्तधारणाः]

पूर्वोक्तमण्डलाकारं पूर्वरूपं विचिन्तयन् ॥३१॥
स्पर्शतत्त्वावृतिज्ञानं लभन्केन निवार्यते ।

[6.–15. विज्ञानाकलशक्त्यादिशिवान्तधारणाः]

हीनमण्डलमात्मानं ध्यायेत्तत्पतिसिद्धये ॥३२॥
यया संसिद्धया सर्वस्पर्शवेदी भविष्यति ।

29–31ab *cit.* SvaTaUd$_{KSTS}$ 12.95cd–98ab:*d*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B J G P = α; B J = β; G P = γ

29a **॰कोण॰**] K_{ED}B$^{pc}\gamma$J; ॰कोणं B^{ac} ♦ **॰न्तः॰**] K_{ED}GJ *SvaTaUd*$_{KSTS}$; ॰न्त॰ BP **29d** **प्रत्यङ्ग॰**] $K_1\alpha$; प्रत्यंशं K_{ED}*SvaTaUd*$_{KSTS}$ ♦ **स्फुरिताकुलम्**] K_{ED}G *SvaTaUd*$_{KSTS}$; छुरिताकुलम् $K_1\beta$, ꣼करिता꣼कुलम् P **30a** **ऽस्य**] K_{ED}*SvaTaUd*$_{KSTS}$; ऽसौ B^{pc}, सा B$^{ac}\gamma$J **30b** **त्वचि**] K_{ED}B^{mg}J *SvaTaUd*$_{KSTS}$; त्वति꣼ B, तुति G, त्वति P **30c** **॰स्पर्शस्**] $K_{ED}\beta$G *SvaTaUd*$_{KSTS}$; ॰स्पर्शं P **30d** **तम्**] $K_{ED}\alpha$; तद् *SvaTaUd*$_{KSTS}$ ♦ **अनुचिन्तयन्**] $K_{ED}\beta$G; अनुचिन्तयत् P **31c** **पूर्वोक्त॰**] $K_{ED}\beta$G; पूर्वोक्तं P ♦ **॰ाकारं**] $K_{ED}\gamma$; ॰ाधारं β **32a** **॰ावृति॰**] $K_{ED}\beta$G; ॰ावृतिर् P **32b** **केन**] $K_{ED}\beta$P; कन G **32c** **हीन॰**] K_{ED}Bγ; हीत॰ J **33a** **यया**] $K_{ED}\beta$P; तया G ♦ **सर्व**] K_{ED}B^{pc}; सर्वं B$^{ac}\gamma$J **33b** **स्पर्शवेदी**] K_{ED}B; शब्दवेदी GJ, शब्दभेदी P

[शब्दतन्मात्रधारणा 1. शुद्धा]

कर्णौ पिधाय यत्नेन निमीलितविलोचनः ॥३३॥
संशृणोति महाघोषं चेतस्तत्रानुसंदधेत् ।
दीप्यते जाठरो वह्निस्ततोऽस्य दशभिर्दिनैः ॥३४॥
दूराच्छ्रवणविज्ञानं षण्मासादुपजायते ।

[2.–3. सकलद्वयोर्धारणे]

यस्तस्यान्ते ध्वनिर्लिन्दः किं चित्किं चिद्विभाव्यते ॥३५॥
सकलात्मा स विज्ञेयस्तदभ्यासादनन्यधीः ।
शब्दावरणविज्ञानमाप्नोति स्थिरतां गतम् ॥३६॥

[4.–5. प्रलयाकलद्वयोर्धारणे]

यः पुनः श्रूयते शब्दस्तदन्ते शङ्खनादवत् ।
प्रलयाकलरूपं तदभ्यस्यं तत्फलेप्सुभिः ॥३७॥

33cd–34ab *cf.* $\mathrm{SvaTa}_{\mathrm{KSTS}}$ 4.365cd–367ab, 12.152–153ab; *cf.* $\mathrm{MatPār}_{\mathrm{BH}}$ YP 2.22cd–29; *cf.* $\mathrm{TaĀl}_{\mathrm{KSTS}}$ 5.128ab–131ab; ŚārTil 25.45–47ab; $\mathrm{MatsySaṃ}_{\mathrm{S}}$ 1.382; $\mathrm{GheSaṃ}_{\mathrm{V}}$ 5.79–83 **33cd–35ab** *cit.* $\mathrm{SvaTaUd}_{\mathrm{KSTS}}$ 12.95cd–98ab:*e* **33cd–44ab** *cf.* $\mathrm{SvaTa}_{\mathrm{KSTS}}$ 12.97cd: अरूपं शब्दतन्मात्रं ध्यातव्यं बिन्दुरूपि च ; on the eight sounds see $\mathrm{SvaTa}_{\mathrm{KSTS}}$ 11.3cd–7ab, + DhaŚiPad *cit.* by Kṣemarāja *ad loc*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B J G P[–34b, 37b–] = α; B J = β; G P[–34b, 37b–] = γ

34a **संशृणोति**] βG; यं शृणोति K_{ED}B[mg] *SvaTaUd*$_{KSTS}$, स शृणोति P 34b–37ab महाघो... *omitted* P 34b **°संदधेत्**] B(*aiśa for* अनुसंदध्यात); °संधयेत् K_{ED}GJ *SvaTaUd*$_{KSTS}$ 34c **जाठरो**] $K_{ED}\beta$ *SvaTaUd*$_{KSTS}$; जाठरे G ♦ **वह्निस्**] $K_{ED}\beta$ *SvaTaUd*$_{KSTS}$; वह्नि G 35a **छ्रवण°**] $K_{ED}\alpha$; °कथन° *SvaTaUd*$_{KSTS}$ 35cd *omitted* G 37b **तदन्ते**] $K_{ED}\beta$; तन्मते G 37c **प्रलयाकल°**] $K_{ED}\beta$G; प्रलयाकाल° P 37d **अभ्यस्यं तत्°**] K_{ED}B[pc]; अभ्यस्यं ⟨तु⟩ B[ac], अभ्यस्यंतः γJ

[6.–7. विज्ञानाकलद्वयोर्धारणे]

स एवातितरामन्यशब्दप्रच्छादको यदा ।
विज्ञानाकल इत्युक्तस्तदासावपराजिते ॥३८॥

[8.–9. मन्त्रद्वयोर्धारणे]

मनोह्लादकरो योऽन्यस्तदन्ते संविभाव्यते ।
स मन्त्र इति विज्ञेयो योगिभिर्योगकाङ्क्षिभिः ॥३९॥

[10.–11. मन्त्रेश्वरद्वयोर्धारणे]

ततस्तु श्रूयते योऽन्यः शान्तघण्टानिनादवत् ।
स मन्त्रेश इति प्रोक्तः सर्वसिद्धिफलप्रदः ॥४०॥

[12.–13. मन्त्रमहेश्वरद्वयोर्धारणे]

घण्टानादविरामान्ते यः शब्दः संप्रजायते ।
मन्त्रेशेशपदं तदधि सिद्धीनां कारणं महत् ॥४१॥

[14.–15. शक्तिशिवयोर्धारणे]

अनिलेनाहता वीणा यादृङ्नादं विमुञ्चति ।
तादृशो यो ध्वनिस्तत्र तं विद्याच्छाम्भवं पदं ॥४२॥

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V[40b–] J G P = α; B V[40b–] J = β; G P = γ

38a एवातितरामन्य°] $K_{ED}B^{mg}$; एवातिमनानन्य° α **38b °प्रच्छादको**] $K_{ED}B^{pc}$; °प्रच्छादके $B^{ac}\gamma$J **38c विज्ञानाकल**] $K_{ED}\beta$; विज्ञानाकिल γ **39b तदन्ते**] $K_{ED}B^{mg}$; तदन्तः α ♦ **संविभाव्यते**] $K_{ED}B^{mg}$; स विभाव्यते βG, स व्यभाविते P **39d योगकाङ्क्षिभिः**] $K_{ED}\beta$G; योगिकाङ्क्षिभिः P **40c प्रोक्तः**] $K_{ED}\beta$; मन्त्रः $K_1\gamma$ **41a °विरामान्ते**] $K_{ED}B\gamma$V; °विरागान्ते J **41c मन्त्रेशेश°**] $K_{ED}B\gamma$V; मन्त्रेशेष° J **42b यादृङ्नादं**] K_{ED}GVJ; यादृङ्ना∗B, यादृ⊔⊔दं P ♦ **विमुञ्चति**] K_{ED}G; प्रमुञ्चति β **42d विद्याच्**] $K_{ED}B\gamma$J; विन्द्याच् V

40b The testimony of V resumes.

पृथग्वा क्रमशो वापि सर्वानेतान्समभ्यसेत् ।
प्राप्नोति सर्ववित्सिद्धीः शब्दावरणमाश्रिताः ॥४३॥
इत्येताः कथिताः पञ्च तन्मात्राणां तु धारणाः ।

इति श्रीमालिनीविजयोत्तरे तन्त्रे
तन्मात्रधारणाधिकारश्चतुर्दशः
समाप्तः

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ; V J = VJ

43b एतान्] K_{ED}Gβ; एतात्त् P **43d आश्रिताः**] K^{pc}_{ED}; आश्रितः $K^{ac}_{ED}\alpha$ **44a एताः**] K_{ED}V; एतत् BγJ

Explicit 14 इति श्रीमालिनीविजयोत्तरे तन्मात्राधिकरश्चतुर्दशः 14 B; इति श्रीमालिनीविजयोत्तरे तन्मात्राकरश्चतुर्दशः 14 G, इति श्रीमालिनीविजयोत्तरे तन्मात्राधिकरश्चतुर्दशः V, इति श्रीमालिनीविजयोत्तरे तन्मात्राधिकरश्चतुर्दशः सर्गः 14 J; इति श्रीमालिनीविजयोत्तरे तत्मात्राधिकरश्चतुर्दशः P

15

अथ वागिन्द्रियादीनां मनोन्तानामनुक्रमात् ।
धारणाः संप्रवक्ष्यामि दशैकांश्च समासतः ॥१॥

[वाग्धारणा]

वदनान्तं नभःशब्दमात्मनश्चिन्तयेद्बुधः ।
गृहीतवाक्क्रमभ्येति मौनेन मधुसूदनि ॥२॥
सर्वत्रास्खलिता वाणी षड्भिर्मासैः प्रवर्तते ।
सर्वशास्त्रार्थवेत्तृत्वं वत्सरादुपजायते ॥३॥
वागेवास्य प्रवर्तेत काव्यालङ्कारभूषिता ।
त्रिभिरब्दैः स्वयं कर्ता शास्त्राणां संप्रजायते ॥४॥
तत्रैव चिन्तयेद्देहं स्वकीयमनुरूपतः ।
भूयस्तमेव धवलमीषत्तेजोवभासितम् ॥५॥
रसान्तःसोमबिम्बादितेजोन्तं तमनुस्मरेत् ।

Adhikāra 15.1–47 *cf.* YoSū 3.46 **1–15** ∆ MatPār$_{BH}$ YP 4.84cd–93ab **2a नभः॰** :: *cf.* JaĀkhSaṃ$_{GOS}$ 33.62a: निवर्तते सदाशब्दो **2–6** ∆ SvaTa$_{KSTS}$ 12.10cd

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

Adhikāra 15.1d धारणाः] $K_{ED}\beta$; धारणा γ **1d समासतः**] K_{ED}-$B^{pc}\gamma$VJ; समा⟨स्थइ⟩तः B^{ac} **2a वदनान्तं**] K_{ED}^{pc}; वचनान्तं $K_{ED}^{ac}\alpha$ ♦ **नभः॰**] VJ; नमः॰ K_{ED}BP, मनः G **3a सर्वत्रास्खलिता वाणी**] K_{ED}-βP; सर्वत्रांम्स्वलितावाली G **3c ॰वेत्तृत्वं**] $K_{ED}\beta$G; ॰वत्त्वेत्वं P **4a प्रवर्तेत**] $K_{ED}\beta$P; प्रवर्तन्ते G **4d शास्त्राणां**] $K_{ED}\beta$P; शास्त्राणा G **5d ॰तेजोवभासितम्**] $K_{ED}\beta$P; ॰तेजोभवासितम् G **6a रसान्तः**] K_{ED}; रसो⟨ऽ⟩न्तः α **6b तेजोन्तं तम्**] K_{ED}; तेजोन्तं तद् βP, तेजोतन्तद् G ♦ **अनुस्मरेत्**] K_{ED}BγJ; अनुस्मरन् V

Incipit 15 ॐ श्रीगुरुभ्यो नमः ॐ J, : P **5c** A correct *[ra]na-vipulā*: – – ˘ – – ˘ ˘ ˘ ˘.

सर्वं फलमवाप्नोति वागावरणजं क्रमात् ॥६॥

[हस्तधारणा]

पाणौ चित्तं समादाय षण्मासाद्दूरसंस्थितम् ।
वस्तु गृह्णात्यसंदेहात् त्र्यब्दात्पारेऽपि वारिधेः॥७॥
तत्रात्मदेहपूर्वं तु पद्माभमनुचिन्तयन् ।
सव्यापारादिभेदेन चतुर्दशकमादरात् ॥८॥
पुरोक्तकालनियमात्पूर्वोक्तेनैव वर्त्मना ।
सर्वं फलमवाप्नोति हस्तावृतिसमाश्रितम् ॥९॥

[पादधारणा]

पादावेवंविधौ ध्यायन्वत्सरत्रयमादरात् ।
मुहूर्तेन समुद्रान्तामश्रान्तो भ्रमति क्षितिम् ॥१०॥
चतुर्दश समभ्यर्च्य स्वदेहादिकमभ्यसन् ।

7–9 Δ $\mathrm{SvaTa}_{\mathrm{KSTS}}$ 12.91ab **10–11** Δ $\mathrm{SvaTa}_{\mathrm{KSTS}}$ 12.91cd

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Codd: K_1 K_2 K_3 $K_4 \simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

6c **अवाप्नोति**] $K_{ED}\beta$P; अवाप्नोतिर् G **7a** **चित्तं**] α; च तं K_{ED}-B^{mg} **7b** **षण्मासाद्**] $K_{ED}\beta$P; षण्मासा G **7c** **गृह्णात्यसंदेहात्**] $K_{ED}\beta$; गृह्णाति संदेहात् γ **7d** **वारिधेः**] $K_{ED}\beta$; वारिधः γ **8a** **°देह°**] $K_{ED}^{ac}\beta$G; °देहं K_{ED}^{pc}, °देव° P **8b** **अनुचिन्तयन्**] $K_{ED}\beta$P; अनुचिन्तयेन् G **9a** **पुरोक्त°**] $K_3\alpha$; पूर्वोक्त° K_{ED}, पूरोक्त° B^{mg} ♦ **°नियमात्**] $K_{ED}\beta$P; °नियमा G **9d** **°ावृति°**] K_{ED}BV; °ावृत्ति° γJ **10a** **पादाव्**] $K_{ED}\beta$; पदाव् γ ♦ **एवंविधौ**] *em.*Sanderson; एवंविधो $K_{ED}\alpha$ ♦ **ध्यायन्**] K_{ED}BγV; ध्यान् J **10c** **समुद्रान्ताम्**] $K_{ED}\beta$G; समुद्रान्तम् P **10d** **भ्रमति**] $K_{ED}\beta$; भ्रमनि G, भ्रमंति P **11b** **स्वदेहादिकम्**] K_{ED}VP; स्वदेहाधिकम् BGJ

8a A correct *[ra]ma-vipulā:* ⏑––––,–––⏑. **9a** A correct *[ra]na-vipulā:* ––⏑–⏑⏑⏑–.

प्राप्नोति पूर्ववत्सर्वं फलं पादावृतिस्थितम् ॥११॥

[पायुधारणा]

पायावपि मनस्तत्त्वं स्थिरीकुर्वन्नवाप्स्यति ।
मासेन तद्भवव्याधिविमुक्तिमविलम्बतः ॥१२॥
पुण्यश्लोकत्वमाप्नोति त्रिभिरब्दैरनादरात् ।
चतुर्दशविधं चात्र पूर्ववत्फलमाप्स्यति ॥१३॥

[लिङ्गधारणा]

स्वरूपतः स्मरेल्लिङ्गं मासमात्राज्जितेन्द्रियः ।
षड्भिर्मासैरनायासादिच्छाकामित्वमाप्नुयात् ॥१४॥
चतुर्दशविधे भेदे तत्राभ्यस्ते महामतिः ।
लिङ्गावरणजं सर्वं पूर्ववल्लभते फलम् ॥१५॥

[जिह्वाधारणा]

स्वजिह्वामिन्दुवर्णाभां चिन्तयेद्दशभिर्दिनैः ।

12–13 ∆ SvaTa$_{KSTS}$ 12.92ab **14–15** ∆ SvaTa$_{KSTS}$ 12.92cd–93ab **14d** **इच्छाकामित्वम्** :: *cf.* SvaTa$_{KSTS}$ 12.93b: इच्छया रमते शतम् **16–19** ∆ SvaTa$_{KSTS}$ 12.95d **16–36** ∆ MatPār$_{BH}$ YP 4.93cd–98ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

11c **सर्वं**] $K_{ED}^{pc}\beta$P; सर्व° K_{ED}^{ac}G **11d** **पादावृतिस्थितम्**] $K_{ED}B^{ac}$V; पादावृतिस्थितिम् B^{pc}, पदादृतिस्थितिम् γ, प्रादावृत्तिस्थितिम् J **12a** **पायाव्**] $K_{ED}B^{mg}\gamma$VJ; पादाव् B ♦ **°तत्त्वं**] $K_{ED}B^{mg}$; तद्वत् $K_3\alpha$ **12b** **स्थिरी°**] $K_{ED}\beta$P; स्थिति° G **12c** **°व्याधि°**] $K_{ED}\beta$G; °श्याधि° P **12d** **अविलम्बतः**] K_{ED}^{pc}; अवलम्बितः $K_{ED}^{ac}\alpha$ **13a** **पुण्यश्लोकत्वम्**] $K_{ED}\beta$G; पुण्यं श्लोकत्वम् P **13c** **चात्र**] K_{ED}BV; वात्र G, चात J **14b** **°मात्राज्**] $K_{ED}\beta$G; °मात्रः P **14c** **अनायासाद्**] $K_{ED}\beta$P; अनायाद् *unmetrical* G **14d** **इच्छाकामित्वम्**] $K_{ED}\beta$P; इच्छासिद्धिम् K_1G ♦ **आप्नुयात्**] $K_{ED}\beta$P; अवाप्नुयात् G **15b** **तत्राभ्यस्ते**] $K_{ED}\gamma$V; तत्राभ्यस्तो BJ **16b** **चिन्तयेद्**] $K_{ED}\beta$; चिन्तये G, चिन्त P

प्राप्नोत्यनुभवं योगी जिह्वाभावमिवात्मनः ॥१६॥
आस्वादयति दूरस्थं षण्मासादेकमानसः ।
वत्सरैस्तु त्रिभिः साक्षाल्लेढ्यसौ परमामृतम् ॥१७॥
येनासौ भवते योगी जरामरणवर्जितः ।
अपेयादिप्रसक्तोऽपि न पापैः परिभूयते ॥१८॥
पूर्ववत्सर्वमन्यच्च स्वदेहाद्यनुचिन्तयन् ।
फलमाप्नोत्यसंदेहाद्रसनावृतिसंभवम् ॥१९॥

[घ्राणधारणा]

कनकाभं स्वकं घ्राणमनुचिन्तयतः शनैः ।
दिवसैर्दशभिर्घ्राणशुन्यतानुभवो भवेत् ॥२०॥
षण्मासाद्गन्धमाघ्राति दूरस्थस्यापि वस्तुनः ।
घातयेद्गन्धमाघ्राय यस्य रुष्टो भविष्यति ॥२१॥
वत्सरैस्तु त्रिभिर्दिव्यं गन्धमासाद्य योगवित् ।
जरामरणनैर्गुण्ययुक्तो दिव्यत्वमर्हति ॥२२॥

20–23 Δ SvaTa$_{\text{KSTS}}$ 12.96a

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

16d **जिह्वाभावमिवात्मनः**] *conj.*; जिह्वाभवमिवात्मनः $K_{ED}\beta$G, जिह्वा-मनुभवात्पुनः P 17b **°मानसः**] $K_{ED}\beta$G; °मानसाः P 17c **वत्सरैस्**] $K_{ED}\beta$P; वत्सरेस् G ♦ **तु**] K_{ED}BγJ; *omitted* V 17d **लेढ्यसौ**] K_{ED}BGV; लेढसौ J, लेढ्यासौ P 18a **भवते**] BGV; भवति K_{ED}-B^{mg}J, भवती P 18c **°प्रसक्तो**] BP; °प्रमुक्तो K_{ED}GJ; °प्रमक्तो V 19c **आप्नोत्यसंदेहाद्**] $K_{ED}\beta$; आप्नोति संदेहाद् γ 19d **रसनावृति°**] K_{ED}BV; रसनादृति° γ, रसनाधृति° J 20a **स्वकं**] K_{ED}BγV; सुकं J ♦ **घ्राणम्**] $K_{ED}B^{mg}$; ज्ञानं $K_1\alpha$ 21a **षण्मासाद्**] K_{ED}BJ; षण्मासा γ, षाण्मासाद् V ♦ **आघ्राति**] $K_{ED}\beta$G; आघ्राय P 21b **वस्तुनः**] $K_{ED}\beta$; वस्तुतः γ 21d **रुष्टो**] BJP; दुष्टो K_{ED}GV 22a **वत्सरैस्**] $K_{ED}\beta$G; वत्सरै P ♦ **तु**] K_{ED}BγJ; *omitted* V 22c **°नैर्गुण्य°**] $K_{ED}\beta$; °निर्गुण्य° γ 22d **अर्हति**] K_{ED}BγJ; अर्पति V

सर्वमन्यद्यथोद्दिष्टं तथैव च विचिन्तयेत् ।
क्रमिकं फलमाप्नोति घ्राणावरणमास्थितम् ॥२३॥

[चक्षुर्धारणा]

उदयादित्यसंकाशे चिन्तयंश्चक्षुषी निजे ।
दशाहाच्चक्षुषो रक्तस्रावानुभवमाप्स्यति ॥२४॥
वेदना महती चास्य ललाटे संप्रजायते ।
न भेतव्यं महादेवि न चाभ्यासं परित्यजेत् ॥२५॥
संत्यजन्नन्धतामेति तेन यत्नात्समभ्यसेत् ।
षड्भिर्मासैर्महायोगी दिव्यदृष्टिः प्रजायते ॥२६॥
छिद्रां प्रपश्यते भूमिं कटाहान्तामतन्द्रितः ।
आध्रुवान्तमथोर्ध्वं च करामलकवद्बुधः ॥२७॥
वत्सरैस् तु त्रिभिर्योगी ब्रह्माण्डान्तं प्रपश्यति ।
तदन्तर्योगिनीज्ञानं शरीरस्थं प्रजायते ॥२८॥
स्वदेहादिकमन्यच्च पूर्वोक्तं पूर्ववत्स्मरन् ।

24–29 Δ SvaTa$_{KSTS}$ 12.95c

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P[–25ab, 28–] = α; B V J = β; G P[–25ab, 28–] = γ

23b **तथैव च**] K_{ED}G; ⟨तहैय⟩⊔B, ⊔⊔⊔⊔ V, ⟨ततो दिशि⟩ J, तथैवद P 23d **घ्राणावरणम्**] $K_{ED}\beta$P; प्राणावरणम् G 24b **चिन्तयंश्**] K_{ED}; चिन्तयच् γ, चिन्तयज् β 24c **चक्षुषो**] K_{ED}BγV; चक्षुषों J ♦ **रक्त°**] $K_{ED}\beta$; रक्ता° γ 26a **संत्यजन्न्**] $K_{ED}\beta$; संत्यजन् G 26c **मासैर्**] $K_{ED}\beta$; मासै G 26d **°दृष्टिः**] $K_{ED}\beta$; °द्रष्टिः G 27b **कटाहान्ताम्**] K_{ED}J; कटाहान्तम् BGV 27d **करामलकवद्**] βG; कराकमलवद् K_{ED} 28c **तदन्तर्**] $K_{ED}\beta$; तदन्त° γ

28a The testimony of P resumes.

नयनावृतिजं सर्वमाप्नोतीति किमद्भुतम् ॥२९॥

[त्वग्धारणा]

सर्वत्राञ्जनापुत्राभां निस्तरङ्गां त्वचं स्मरन् ।
शस्त्रैरपि न मासेन छेत्तुं शक्यो भविष्यति ॥३०॥
षण्मासादतितीव्रेण नाग्निनाप्येष दह्यते ।
वत्सरत्रितयाद्योगी वज्रोपलविषाहिभिः ॥३१॥
पीड्यते न कदा चित्स्यादजरामरतां गतः ।
स्पर्शावृतिजविज्ञानगीतवच्च चतुर्दश ॥३२॥
भेदाः सह फलैरज्ञेयाः पूर्वकालानुसारतः ।
किं त्वत्र चिन्तयेद्देहं स्वदेहादिभिरावृतम् ॥३३॥

[श्रोत्रधारणा]

संदधानः स्वकं चेतः श्रोत्राकाशे विचक्षणः ।
दूराच्छ्रवणविज्ञानं षण्मासादुपजायते ॥३४॥

30–33 Δ SvaTa$_{KSTS}$ 12.94cd   33–36 Δ SvaTa$_{KSTS}$ 12.93cd–94ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

29c **नयनावृतिजं**] $K_{ED}\beta$; नयनदृतिजं γ 29d **आप्नोतीति**] K_{ED}BJP; आप्नोतिति G, अप्नोतीति V   30a **°ाञ्जनापुत्राभां** *conj.*] ; °ाञ्जनपुत्राभां BJP, °ाञ्जनपत्राभां K_{ED}, °ाञ्जनयत्राभां G, °ाञ्जनपुञ्जाभां V   30d **छेत्तुं**] *corr.*; छेतुं $K_3\beta$P; हन्तुं K_{ED}, हेतुं G   31b **नाग्निनाप्य्**] $K_{ED}\beta$P; नाग्निप्य् *unmetrical* G   31d **वज्रोपल°**] K_{ED}BVγ; वचोपल° J ♦ **°विषाहिभिः**] *conj.*; °विषादिभिः $K_{ED}\alpha$ 32a **पीड्यते**] $K_{ED}\beta$G; पीडिते P   32c **°ावृति°**] $K_{ED}\beta$; °ादृति° γ 33a **सह**] $K_{ED}\beta$; स° P ♦ **फलैर्**] $K_{ED}\beta$P; फलै G ♦ **ज्ञेयाः**] K_{ED}BGJ; ज्ञेया V, ज्ञायाः P   33c **किं त्व्**] K_{ED}BγV; कित्व् J ♦ **चिन्तयेद्**] $K_{ED}\beta$P; चिन्तये G   33d **स्वदेहादिभिर्**] $K_{ED}\gamma$V; सुदेहादिभिर् J   34c **°विज्ञानं**] $K_{ED}\beta$G; °विज्ञान P

त्रिभिः संवत्सरैरदेवि ब्रह्माण्डान्तरुदीरितम् ।
शृणोति स स्फुटं सर्वं जरामरणवर्जितः ॥३५॥
तत्राकाशोक्तवत्सर्वं स्वदेहाद्यनुचिन्तयेत् ।
श्रोत्रावरणजं सर्वं फलमाप्नोति पूर्ववत् ॥३६॥

[मनोवतीधारणा]

मनोवतीमतो वक्ष्ये धारणां सर्वसिद्धिदाम् ।
यया संसिद्धया देवि सर्वसिद्धिफलं लभेत् ॥३७॥
मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
तस्मात्तदभ्यसेन्मन्त्री यदीच्छेन्मोक्षमक्षयम् ॥३८॥
तदर्धचन्द्रसंकाशमधोवक्त्रं हृदि स्थितम् ।
चिन्तयन्मासमात्रेण प्रतिभां प्रतिपत्स्यते ॥३९॥
अकस्मात्पश्यते किं चिदकस्माच्छृणुते तथा ।
सर्वेन्द्रियात्मकं ज्ञानं अकस्माच्च क्व चित्क्व चित् ॥४०॥
स्वस्वकेन्द्रियविज्ञानं संपश्येद्वत्सरत्रयात् ।

37–42 Δ SvaTa$_{KSTS}$ 12.96b; Δ MatPār$_{BH}$ YP 4.98cd–100ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

35b **ब्रह्माण्डान्तर्**] K_{ED}; ब्रह्माण्डान्तम् α 35c **शृणोति**] $K_{ED}\beta$G; शृणि P ♦ **स स्फुटं**] $K_{ED}\beta$P; विस्फुटं K_1G 36a **सर्वं**] $K_{ED}\beta$; सर्व° G 36b **अनुचिन्तयेत्**] K_{ED}G; अनुचिन्तयन् βP 37a **मनोवतीमतो**] $K_{ED}\beta$P; मनोवतीमनो G 38b **°मोक्षयोः**] $K_{ED}\beta$G; °मोक्षयो P 38d **यदीच्छेन मोक्षम्**] $K_{ED}\beta$; यस्यच्छेदोक्तम् G, यद्यश्च्श्र्ाएन P ♦ **अक्षयम्**] $K_3\beta$; अव्ययम् $K_{ED}\gamma$ 39d **प्रतिभां**] K_{ED}BV; पतितां $K_1\gamma$, प्रतितां J ♦ **प्रतिपत्स्यते**] $K_{ED}\beta$P; प्रतिपद्यते G 40d **अक्समाच्च**] $K_{ED}\beta$P; अकस्माच G 41b **°त्रयात्**] $K_{ED}\beta$; °त्रयाम् γ

भवते योगयुक्तस्य योगिनः सुपरिस्फुटम् ॥४१॥
स्वदेहादिकमप्यत्र पूर्वोक्तवदनुस्मरन् ।
चित्तावरणविज्ञानं प्राप्य सोमगुणं लभेत् ॥४२॥
इत्येकादश गीतानि समभ्यस्यानि ते तथा ।
इन्द्रियाणि यतः सर्वं फलमेषु प्रतिष्ठितम् ॥४३॥
बन्धमोक्षावुभावेताविन्द्रियाणि जगुर्बुधाः ।
विगृहीतानि बन्धाय विमुक्तानि विमुक्तये ॥४४॥
एतानि व्यापके भावे यदा स्युर्मनसा सह ।
विमुक्तानीति विद्वद्भिर्ज्ञातव्यानि तदा प्रिये ॥४५॥
यदा तु विषये क्वापि प्रदेशान्तरवर्तिनि ।
संस्थितानि तदा तानि बद्धानीति प्रचक्षते ॥४६॥
इत्ययं द्विविधो भावः शुद्धाशुद्धप्रभेदतः ।

44–47 ≈ TaĀl$_{KSTS}$ 17.112–114; *cf.* TaĀl$_{KSTS}$ 17.103–111; *cf.* VaiSū 5.2.16–17 **45** *cit.* TaĀlViv$_{KSTS}$ 17.113–114:*a* **46** *cit.* TaĀlViv$_{KSTS}$ 17.113–114:*b*

Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

42d सोम॰] K$_{ED}$BγJ; सोम्य॰ V **43b तथा**] K$_{ED}\gamma$VJ; यथा B **43c यतः**] K$_{ED}\gamma$VJ; ∗तः B **43d एषु**] *conj.*; एव K$_{ED}$B$^{mg}\gamma$, एष β **44b इन्द्रियाणि**] α *TaĀl*$_{KSTS}$; इन्द्रियाणां K$_{ED}$ **44c विगृही-तानि**] K$_{ED}\alpha$; निगृहीतानि *TaĀl*$_{KSTS}$ **45b मनसा**] K$_{ED}\beta$P *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; मसा *unmetrical* G **45c विद्वद्भिर्**] K$_{ED}\beta$ *TaĀlViv*$_{KSTS}$; विद्वद्भि G, विदुद्भिर् P **45d ज्ञातव्यानि**] K$_{ED}\beta$P *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; ज्ञातवानि G ♦ **तदा प्रिये**] K$_{ED}\alpha$ *TaĀlViv*$_{KSTS}$; विमुक्तये V^{vl} **46a यदा तु**] K$_{ED}$ *TaĀlViv*$_{KSTS}$; यदापि α **46b ॰वर्तिनि**] K$_{ED}\beta$ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; ॰वर्त्मनि γ **46c तदा तानि**] K$_{ED}$ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; तदेतानि K$_1\alpha$ **47a अयं**] K$_{ED}\alpha$; एवं *TaĀl*$_{KSTS}$

इन्द्रियाणां समाख्यातः सिद्धयोगीश्वरीमते ॥४७॥

इति श्रीमालिनीविजयोत्तरे तन्त्रे
ऽक्षधारणाधिकारः पञ्चदशः
समाप्तः

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

Explicit 15 इति श्रीमालिनीविजयोत्तरे अक्षधारणाधिकारः पञ्चदशमः 15 BG; इति श्रीमालिनीविजयोत्तरे अक्षधारणाधिकारः पञ्चदशमः 15 V; इति श्रीमालिनीविजयोत्तरे अक्षधारणाधिकारः पञ्चदशमः सर्लिः 15 J; इति श्रीमालिनीविजयोत्तरे अक्षधारणाधिकारः पञ्चदशः / P

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अथ गर्वमयीं दिव्यां धारणां धारणोत्तमाम् ।
महागर्वकरीं वक्ष्ये योगिनां योगवन्दिते ॥१॥

[अहंकारधारणा, 1. शुद्धा]

षोडशारं स्मरेच्चक्रमात्मदेहमनन्यधीः ।
एषोऽहमिति संचिन्त्य स्वकार्यपरिवारितम् ॥२॥
अप्रधृष्यो भवेद्योगी वत्सरत्रितयेन तु ।
ममत्वमच्युतं तस्य भवेत्सर्वत्र कुत्र चित् ॥३॥

[2.–3. सकलद्वयोर्धारणे]

तादृग्रूपस्य चक्रस्य नाभिं मूर्तिं स्वकां स्मरन् ।
चिन्तयेत्सर्वमेवाहं मयि सर्वमवस्थितम् ॥४॥
ततोऽहङ्कारविज्ञानं प्राप्नोतीति किमद्भुतम् ।

[4.–5. प्रलयाकलद्वयोर्धारणे]

हृच्चक्रे समनुध्यायन्मत्स्वरूपमतन्द्रितः ॥५॥
अविलम्बमवाप्नोति गर्वावरणजं फलम् ।

Adhikāra 16.1–3a *cit.* SvaTaUd$_{KSTS}$ 12.99ab:*a* **1–7** Δ SvaTa$_{KSTS}$ 12.98cd–99ab; Δ MatPār$_{BH}$ YP 4.100cd–106ab **5d** **मत्स्वरूपम्** :: SvaTa$_{KSTS}$ वैकारिके तथा रुद्रो

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

Adhikāra 16.1b **धारणां**] $K_{ED}\beta$ *SvaTaUd*$_{KSTS}$; धारणान् G ♦ **॰त्तमाम्**] $K_{ED}\beta$G *SvaTaUd*$_{KSTS}$; ॰तुमाम् P **2b** **आत्मदेहम्**] $K_{ED}\alpha$; आत्मन्यहम् K_2 *SvaTaUd*$_{KSTS}$ **3c** **अच्युतं**] $K_{ED}\beta$P; उच्युतं G **3d** **कुत्र**] $K_{ED}\beta$; क्वत्र γ **4b** **मूर्तिं**] $K_{ED}\beta$P; मूर्ति॰ G **5c** **समनुध्यायन्**] $K_{ED}\beta$G; समुनुध्यायन् P **6a** **अविलम्बम्**] *conj.* Sanderson; अवलोकम् B, अर्कलोकम् K_{ED}, अकलोकम् γVJ

Incipit 16 ॐ श्रीगुरुभ्यो नमः ॐ J

[6.–15. विज्ञानाकलादिशिवान्ता धारणाः]

बिम्बादिकं क्रमात्सर्वं चिन्तयन्नीललोहितम् ॥६॥
तद्भवं सर्वमाप्नोति दशावस्थाप्रचोदितम् ।
इति गर्वमयी प्रोक्ता प्रजापतिगुणप्रदा ॥७॥

[बुद्धिधारणा, 1. शुद्धा]

उद्यदादित्यबिम्बाभं हृदि पद्मनुस्मरन् ।
धर्मादिभावसंयुक्तमष्टपत्रं सकर्णिकम् ॥८॥
मासेन स्थिरबुद्धिः स्यात् षड्भिः श्रुतिधरो भवेत् ।
त्रिभिरब्दैः स्वयं कर्ता शास्त्राणां संप्रजायते ॥९॥

[2.–3. सकलद्वयोर्धारणे]

स्वां तत्र चिन्तयेन्मूर्तिं बुद्धितत्त्वं प्रपश्यति ।

[4.–5. प्रलयाकलद्वयोर्धारणे]

तदीशज्ञानमाप्नोति ब्रह्माणमनुचिन्तयन् ॥१०॥
वेदानुद्गिरते सुप्तः समाधिस्थोऽथवा मुनिः ।
सुस्थिरास्ते सदाभ्यासाद् अनधीता अपि स्फुटम् ॥११॥

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8 *cit.* $\text{SvaTaUd}_{\text{KSTS}}$ 12.99cd–100a:*a* **8–12** Δ $\text{SvaTa}_{\text{KSTS}}$ 12.99cd–101ab; Δ $\text{MatPār}_{\text{BH}}$ YP 4.106cd–111; *cf.* $\text{TaĀl}_{\text{KSTS}}$ 5.19cd–42 on the बुद्धिध्यान° of the TriŚiBhai **10d** *cf.* $\text{SvaTa}_{\text{KSTS}}$ 1299c: ब्रह्माणं बुद्धिसंस्थं

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

7b प्रचोदितम्] $K_{ED}\beta$P; प्रबोधितम् G **8a उद्यदादित्य°**] K_{ED}B[pc]; उ*दादित्य° B[ac], उदितादित्य° K_1 *SvaTaUd*$_{\text{KSTS}}$, उदित्यादित्य° γVJ **8d अष्ट°**] $K_{ED}\beta$G *SvaTaUd*$_{\text{KSTS}}$; अप्प° P ♦ **सकर्णिकम्**] K_{ED}VJP *SvaTaUd*$_{\text{KSTS}}$; च कर्णिकम् G **9c अब्दैः**] $K_{ED}\beta$P; अब्दै G **10a स्वां तत्र**] K_{ED}BγV; स्वातत्र J **11a उदगिरते**] $K_{ED}\beta$P; उद्गरते G ♦ **सुप्तः**] *conj.*Kaul; सप्त $K_{ED}\alpha$ **11c सुस्थिरास्**] K_{ED}BγJ; स्वस्थिरास् V

[6.–15. विज्ञानाकलादिशिवान्ता धारणाः]
बिम्बादिकं क्रमात्सर्वं पूर्वोक्तमनुचिन्तयन् ।
प्राप्नोति ब्राह्ममैश्वर्यं बुद्ध्यावरणमाश्रितम् ॥१२॥
[गुणधारणा, 1. शुद्धा]
हृदि बिम्बं रवेर्ध्यायेत्तदन्तः सोममण्डलम् ।
एवमभ्यसतस्तस्य षण्मासादुपजायते ॥१३॥
दिव्यचक्षुरनायासात्सिद्धिः स्याद्वत्सरत्रयात् ।
[2.–3. सकलद्वयोर्धारणे]
स्वदेहं चिन्तयंस्तत्र गुणज्ञानमवाप्स्यति ॥१४॥
[4.–5. प्रलयाकलद्वयोर्धारणे]
लिङ्गाकारं स्मरन्दीप्तं तदीशत्वमवाप्नुयात् ।
[6.–15. विज्ञानाकलादिशिवान्ता धारणाः]
बिम्बादि पूर्ववद्ध्यायन्दशकं दशकात्मकम् ॥१५॥
फलमाप्नोत्यसंदेहाद्गुणावरणसंस्थितम् ।
चतुर्विंशत्यमी प्रोक्ताः प्रत्येकं दशपञ्चधा ॥१६॥
धारणाः क्ष्मादितत्त्वानां समासाद्योगिनां हिताः ।

13–17ab Δ SvaTa$_{\text{KSTS}}$ 12.101cd–104; Δ MatPār$_{\text{BH}}$ YP 4.112–113; *cf.* YoSū 3.47

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

12c ब्राह्मम्] $K_{ED}G\beta$; ब्रह्मम् P ♦ **ऐश्वर्यं**] $K_{ED}\beta$; ऐश्वर्य° γ **12d बुद्ध्यावरणं**] $K_{ED}\beta$; बुद्धावरणं γ ♦ **आश्रितम्**] K_{ED}; आश्रितः α **13a ध्यायेत्**] *em.*; ध्यायंस् $K_{ED}\beta$, ध्यायस् γ **14a दिव्य°**] K_{ED}; दिव्यं α **15a लिङ्गाकारं**] $K_{ED}\beta$G; लिङ्गकारं P **16a आप्नोत्यसंदेहाद्**] $K_{ED}\beta$; आप्नोति तन्मोहौद् G, आप्नोत्यसन्देहोद् P **16c °विंशत्यमी प्रोक्ताः**] $K_{ED}\beta$P; °विंशतिसंप्रोक्ताः K_1G

[त्रयोदशभेदः]

त्रयोदशात्मके भेदे षडन्याः संस्थिता यथा ॥१७॥
योगिनामनुवर्ण्यन्ते तथा योगप्रसिद्धये ।

[1. पुरुषधारणा, 1. स्वरूपिणी]

देहं मुक्त्वा स्वरूपेण नान्यत्किं चिदिति स्मरेत् ॥१८॥
सितपद्मासनासीनं मण्डलत्रितयोपरि ।
एवमत्र स्थिरीभूते मासमात्रेण योगवित् ॥१९॥
सर्वव्याधिविनिर्मुक्तो भवतीति किमद्भुतम् ।
षण्मासादस्य विज्ञानं जायते पृथिवीतले ॥२०॥
अब्दाज्जरादिनिर्मुक्तस् त्रिभिः पुंस्तत्त्वदृग्भवेत् ।

[2.–3 प्रलयाकलद्वयोर्धारणे]

हृदधः पङ्कजेऽत्रैव द्वादशार्धाङ्गुलां तनुम् ॥२१॥
हृदन्तां भावयेत्स्वाक्यां षण्मासान्मृत्युजिद्भवेत् ।

17cd–37ab cf. TaĀl$_{\text{KSTS}}$ 10.105–107 **18cd–24** ∆ SvaTa$_{\text{KSTS}}$ 12.105–110; *cf.* YoSū 3.48 **18cd–41** ∆ MatPār$_{\text{BH}}$ YP 5.22cd–28: पुरुष → माया **22a (तनुम) स्वाक्यां** :: *cf.* SvaTa$_{\text{KSTS}}$ 12.105d: सर्वेषु देहमापूर्य

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

17c त्रयोदशात्मके] $K_{ED}\gamma$VJ; त्रयो⟨विं⟩शात्मके B **18c देहं मुक्त्वा**] K_{ED}B^{pc}; देहमुक्त्वा βP, देहमुक्ता G **18d नान्यत्**] K_{ED}J; नान्यं BγV ◆ **इति**] $K_{ED}\beta$; अति° γ **19b °त्रितयोपरि**] $K_{ED}\beta$P; °त्रतयोपरि G **19c एवमत्र**] $K_{ED}\beta$P; एकमात्र° G **20c षण°**] $K_{ED}\beta$G; षाण° P ◆ **विज्ञानं**] $K_{ED}\beta$P; विज्ञान G **21a अब्दाज्जरादि°**] $K_{ED}\beta$P; शब्दाजरादि° G **21b त्रिभिः पुंस्तत्त्व°**] $K_{ED}\beta$; त्रिभिरस्तत्त्व° G, त्रिभिरपु⟨ं⟩स्तत्त्व° P **22a हृदन्तां**] *em.*; हृदन्तं α, हृदन्ते K_{ED} ◆ **स्वाक्यां**] *conj.* Sanderson; स्वान्यां K_{ED}B^{mg}VJP, स्वात्यां B, स्वान्या G **22b षण्मासान्**] $K_{ED}\beta$G; षण्मान P

त्रिभिरब्दैः समाप्नोति पुंस्तत्त्वेश्वरतुल्यताम् ॥२२॥

[4.–13. विज्ञानाकलादिशिवान्ता धारणाः]

बिम्बादौ पूर्ववत्सर्वं तत्र संचिन्तिते सति ।
फलमाप्नोत्यसंदेहात् पुरुषावरणस्थितम् ॥२३॥
एतद्वेदान्तविज्ञानं समासादुपवर्णितम् ।
कपिलस्य पुरा प्रोक्तमेतद्विस्तरशो मया ॥२४॥

[रागधारणा, 1. स्वरूपिणी]

शरत्संध्याभ्रसंघाभं स्वदेहमनुचिन्तयन् ।
वीतरागत्वमभ्येति षड्भिर्मासैर्न संशयः ॥२५॥
जरामरणनिर्मुक्तो वर्षेणैवोपजायते ।
त्र्यब्दाज्ज्ञानमवाप्नोति रागावरणजं महत् ॥२६॥

[2.–3a. सवेद्यप्रलयाकलयोर्धारणे]

रक्तं संचिन्तयेद्देहं संपूर्णाभ्रोपरिस्थितम् ।
मासषट्कमनुद्विग्नो वीतरागत्वसिद्धये ॥२७॥

24 ≈ $\text{TaĀl}_{\text{KSTS}}$ 22.5cd–6a   24c *cit.* $\text{SvaTaUd}_{\text{KSTS}}$ 10.1077cd–1078ab:*a*: यदुक्तं श्रीमालिनीविजये मयाप्येतत्पुरा प्रोक्तं कपिलाय महात्मने   25–30 Δ $\text{SvaTa}_{\text{KSTS}}$ 12.117a

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

22c अब्दैः] $K_{ED}\beta$; अब्दै G   **22d पुंस्°**] $K_{ED}\beta$G; पुं° P   **23a सर्वं**] $K_{ED}\beta$; सर्व γ **23c आप्नोत्यसंदेहात्**] $K_{ED}\beta$P; आप्नोति संदेहात् G   **24b उपवर्णितम्**] $K_{ED}\beta$P; उपवर्जितम् G   **25a °संध्याभ्रसंघाभं**] $K_{ED}B^{mg}$; °संध्याभ्रस*ण्डां⟨भं⟩ B, °संध्याभस्माडाभं G, °संध्याभ्र*खण्डाभं V, °संध्याभस्मांडाभं J, °संध्याभस्माण्डाभ P   **25c अभ्येति**] α; आप्नोति K_{ED} **25d मासैर्**] $K_{ED}\beta$; मासै G, माशैर् P   **26c त्र्यब्दाज्**] $K_{ED}\beta$; शब्दा G, अब्दां P   **27a संचिन्तयेद्**] $K_{ED}\beta$P; संचिन्तये G   **27b संपूर्णाभ्रोपरि°**] K_{ED}BV; संपूर्णाभोपरि° γ, संपूर्णध्वओपरि° J   **27c °षट्कम्**] $K_{ED}\beta$P; °शट्कम् G ♦ **अनुद्विग्नो**] $K_{ED}\beta$P; अनुद्विग्न° G

स्मरन्संवत्सरे सम्यङ्मृत्युना न प्रपीड्यते ।
त्रिभिरब्दैरजितद्वन्द्वो रागे च समतां व्रजेत् ॥२८॥

[2.–3b. अपवेद्यप्रलयाकलयोर्धारणे]

रक्तपद्मस्थितं रक्तं पञ्चपर्वं हृदावधि ।
ध्यायन्फलमवाप्नोति पूर्वोक्तमखिलं क्रमात् ॥२९॥

[4.–13. विज्ञानाकलादिशिवान्ता धारणाः]

बिम्बादि चात्र पूर्वोक्तमनुचिन्तयतो मुहुः ।
फलं भवति निःशेषं रञ्जकावृतिसंभवम् ॥३०॥

[विद्याधारणा, 1. स्वरूपिणी]

हृदि पद्मं सितं ध्यायेद् द्व्यष्टपत्रं सकेसरम् ।
सर्वामृतमयं दिव्यं चन्द्रकल्पितकर्णिकम् ॥३१॥
निश्चलं तत्र संयम्य चेतो निद्रान्तमात्मनः ।
ततो यत्पश्यते स्वप्ने तथ्यं तत्तस्य जायते ॥३२॥
एवमभ्यसतस्तस्य बुद्धिपद्मोदितं फलम् ।
सर्वं प्रजायते तस्य तत्कालक्रमयोगतः ॥३३॥

31–34 Δ $\mathrm{SvaTa}_{\mathrm{KSTS}}$ 12.117b

Codd: $K_1\, K_2\, K_3\, K_4 \simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

28ab **संयङ्मृत्युना**] $K_{ED}\beta$G; संयकृत्युना P 28d **रागे**] $K_{ED}\beta$P; रागोG ♦ **समतां**] $K_{ED}\beta$G; समतं P 29b **°पर्वं**] $K_{ED}\beta$; °प-र्वं° $K_1\gamma$ ♦ **हृदावधि**] $K_{ED}\beta$G; हृदावपि P 30d **रञ्जकावृति°**] $K_{ED}\beta$P; रजकावृति° G ♦ **°संभवम्**] $K_{ED}\beta$G; °संभवात् P 31d **चन्द्र°**] $K_{ED}\beta$P; चन्द्रं G ♦ **°कर्णिकम्**] $K_{ED}\beta$G; °कणिकम् P 32a **संयम्य**] $K_{ED}B^{pc}$; ⊔⊔⊔ $B^{ac}\gamma$V, ⟨कथितं⟩ J 33b **बुद्धि°**] V; तदधि $K_{ED}B\gamma$J 33c **तस्य**] $K_{ED}\gamma$; देवि $K_3\beta$

[2.–13. विज्ञानाकलादिशिवान्ता धारणाः]
चतुरङ्गुलदेहादि सर्वं तत्र विचिन्तयन् ।
पूर्ववत्सर्वमाप्नोति विद्यातत्त्वसमुद्भवम् ॥३४॥
[कला-, नियति-, कालधारणाः, 1. स्वरूपिणी]
हृदयादेकमेकं तु व्यतिक्रम्यार्धमङ्गुलम् ।
पृथक्चक्रत्रयं ध्यायेद्रक्तनीलासितं क्रमात् ॥३५॥
[2.–3. प्रलयाकलद्वयोर्धारणे]
तत्रत्यद्व्येकपर्वं तु पुरुषं तत्समद्युतिम् ।
[4.–13. विज्ञानाकलादिशिवान्ता धारणाः]
बिम्बादिकं च यत्प्रोक्तं तत्त्वत्रयमिदं महत् ॥३६॥
त्रयोदशात्मकं भेदमेतदन्तं विदुर्बुधाः ।
[एकादशभेदः]
एकादशप्रभेदेन तत्त्वद्वयमथोच्यते ॥३७॥

35–37ab Δ SvaTa$_{KSTS}$ कला°: 12.117cd, नियति°: 12.111–114ab, काल°: 12.114cd–116

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

34b सर्वं तत्र] βP; सर्वत्रैवं K_{ED}, सर्वत्रत्र G ♦ **विचिन्तयन्**] $K_{ED}\beta$G; विचिन्तयेत् P **35b अङ्गुलम्**] $K_{ED}\beta$G; अङ्गलम् P **35d °नीलासितं**] BVP; °नीलसितं K_{ED}J, °नीलाचितं G, **36a तत्रत्यद्व्येकपर्वं**] K_{ED}B^{pc}; तत्र*द्व्येकपूर्वं B^{ac}, तत्र तिथ्येकपर्वं $K_1\gamma$, तत्र त्रिद्व्येकपूर्वं V, तत्रजिद्व्येकपर्वं J **36d तत्त्वत्रयम्**] $K_{ED}\beta$; तत्त्वत्रवम् G, तत्र त्रयम् P

35d **°नीलासितं** :: the reading "black" (BVP) in place of "white" has been adopted since it corresponds to the level of Kāla, usually associated with that colour.

[सवेद्यप्रलयाकलभेदः, 1. स्वरूपधारणा]
कण्ठकूपावधौ चक्रे पञ्चारे नाभिसंस्थितम् ।
ध्यायेत्स्वरूपमात्मीयं दीप्तनेत्रोपलब्धवत् ॥३८॥
क्षित्यादिकालतत्त्वान्ते यद्वस्तु स्थितमध्वनि ।
सर्वं प्रसाध्य योगीन्द्रो न कालेनाभिभूयते ॥३९॥
[2.–11. विज्ञानाकलादिशिवान्ता धारणाः]
बिम्बादिकेऽपि तत्रस्थे योगिनामनुचिन्तिते ।
भवतीति किलाश्चर्यमनायासेन तत्फलम् ॥४०॥
[अपवेद्यप्रलयाकलभेदः, 1. स्वरूपधारणा]
कण्ठाकाशे स्थिरं चेतः कुर्वन्योगी दिने दिने ।
मायोत्थं फलमाप्नोति
[2.–11. विज्ञानाकलादिशिवान्ता धारणाः]
बिम्बादावपि तत्रगे ॥४१॥
[नवभेदे विज्ञानाकलस्य 1. स्वरूपधारणा]
कण्ठकूपविधानाभं राहुग्रस्तेन्दुबिम्बवत् ।

37cd–41 *cf.* SvaTa$_{\text{KSTS}}$ 12.118–122ab; cf. TaĀl$_{\text{KSTS}}$ 10.108–109

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

38a **°कूपा°**] K_{ED}BV; °रूपा° G, °क्कृपा° J, °क्रूप° P 38b **पञ्चारे**] $K_{ED}\beta$P; पञ्चरे G 38c **आत्मीयं**] $K_{ED}\beta$P; आत्मेयं G 39a **°तत्त्वान्ते**] $K_{ED}\beta$P; °तत्त्वन्ते G 39b **वस्तु**] $K_{ED}\beta$P; वस्त G ♦ **स्थितमध्वनि**] $K_{ED}\beta$; स्थिमतध्वनि G, स्थितमधुनि P 39c **प्रसाध्य**] K_{ED}; प्रसाद्य α 40a **तत्रस्थे**] $K_{ED}\beta$; तत्रोस्थ G, तत्रस्थो P 40c **भवतीति**] $K_{ED}\beta$P; भवन्तीति G ♦ **किलाश्चार्यम्**] VJ; कलाश्चर्यम् $K_{ED}^{ac}\gamma$, किमाश्चर्यम् K_{ED}^{pc}B 41c **मायोत्थं**] $K_{ED}\beta$P; मायोक्तं G 42a **°कूप°**] $K_{ED}\beta$P; °रूप° G 42b **°ग्रस्तेन्दु°**] $K_{ED}\beta$P; °ग्रस्तेन्दुं G ♦ **°बिम्बवत्**] $K_{ED}\beta$; °विन्धवत् G, °डिंबवत् P

चिन्तयन्न पुनर्याति मायादेर्वशवर्तिताम् ॥४२॥

[2.–9. मन्त्रादिशिवान्ता धारणाः]

तदेव तत्र स्वर्भानुमुक्तवत्परिचिन्तयन् ।
तेजोदेहादिकं चापि प्राप्नोति परमेशताम् ॥४३॥

[सप्तभेदे शुद्धविद्याधारणा 1. स्वरूपिणी]

मध्यन्दिनकराकारं लम्बकस्थं विचिन्तयेत् ।
समस्तमन्त्रचक्रस्य रूपं यत्सामुदायिकम् ॥४४॥
ततः कालक्रमाद्योगी मन्त्रत्वमधिगच्छति ।
अनुषङ्गफलं चात्र पूर्वोक्तं सर्वमिष्यते ॥४५॥

[2.–3. मन्त्रेश्वरद्वयोर्धारणे]

मूर्तिं तत्रैव संचिन्त्य मन्त्रेशत्वमवाप्नुयात् ।

[4.–5. मन्त्रमहेश्वरद्वयोर्धारणे]

तदधोदीपकं तेजो ध्यात्वा तत्पतितां व्रजेत् ॥४६॥

[6.–7. शिवशक्त्योर्धारणे]

सबाह्याभ्यन्तरं तस्मादधोर्ध्वं व्यापि च स्मरन् ।
तेजो मन्त्रेश्वरेशानपदान्न च्यवते नरः ॥४७॥

42–43 *cf.* TaĀl$_{KSTS}$ 10.110 44–47 *cf.* SvaTa$_{KSTS}$ 12.122cd–125ab; *cf.* TaĀl$_{KSTS}$ 10.111abc

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Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

42d **मायादेर्वशवर्तिताम्**] K_{ED}V; मायादेर्वशवर्तिनाम् B, मायादेवेश-वर्तिनाम् γ, मायादेवंशवर्तिताम् J 43a **°भानु°**] $K_{ED}\beta$; °भानुर् γ 43c **तेजो°**] K_{ED}BV; तेजे γJ 44a **°कारं**] $K_{ED}\beta$; °कार° γ 44b **लम्बकस्थं**] $K_{ED}\beta$G; लम्बस्थंक P 44d **यत्**] $K_{ED}\beta$P; पत् G 45b **मन्त्रत्वमधि°**] $K_{ED}\beta$G; मन्त्रत्वधि° P 46a **मूर्तिं**] $K_{ED}\beta$; मूर्तिस γ 46c **°अधो°**] βP; °अधो K_{ED}, °अयो G 47b **अधोर्ध्वं व्यापि**] K_{ED}G; अधोर्धव्यापि βP

[पञ्चभेदे ईश्वरधारणा, 1. स्वरूपिणी]

बद्ध्वा पद्मासनं योगी पराबीजमनुस्मरन् ।
भ्रुवोर्मध्ये न्यसेच्चित्तं तद्बहिः किं चिदग्रतः ॥४८॥
निमीलिताक्षो हृष्टात्मा शब्दालोकविवर्जिते ।
पश्यते पुरुषं तत्र द्वादशाङ्गुलमायतम् ॥४९॥
तत्र चेतः स्थिरं कुर्यात्ततो मासत्रयोपरि ।
सर्वावयवसंपूर्णं तेजोरूपमचञ्चलम् ॥५०॥
प्रसन्नमिन्दुसंकाशं पश्यति दिव्यचक्षुषा ।
तं दृष्ट्वा पुरुषमदिव्यं कालज्ञानं प्रवर्तते ॥५१॥
अशिरस्के भवेन्मृत्युः षण्मासाभ्यन्तरेण तु ।
वञ्चनं तत्र कुर्वीत यत्नात्कालस्य योगवित् ॥५२॥

[मृत्युजिह्मानम्]

ब्रह्मरन्ध्रोपरि ध्यायेच्चन्द्रबिम्बमकलमषम् ।

48–61ab *cf.* SvaTa$_{KSTS}$ 12.125cd–145; *cf.* TaĀl$_{KSTS}$ 10.111d–112ab **48–66ab** *cf.* MatPār$_{BH}$ YP 5.29–36ab, 5.47–62 **51d कालज्ञानं** :: *cf.* DīUtt$_{IFI}$ Samudāyaprakaraṇa 54.1–85; TaĀl$_{KSTS}$ 4.127–144 **53–58ab** *cf.* MVUT 17.13cd–17; *cf.* SiYoMa$_{T}$ 11.8–12; *cf.* SvaTa$_{KSTS}$ 7.212cd–227

Codd: K$_1$ K$_2$ K$_3$ K$_4$ ≃ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

49a निमीलिताक्षो] K$_{ED}\beta$P; निमीलिप्ताक्षोG **49d आयतम्**] K$_{ED}$-βP; आयुतम् G **50a चेतः**] K$_{ED}\beta$P; चेत॰ G ♦ **स्थिरम्**] K$_{ED}\beta$P; ॰स्थितं G ♦ **कुर्यात्**] K$_{ED}\beta$P; कुर्या G **51b पश्यति**] K$_{ED}$; पश्यते α **52a अशिरस्के**] K$_{ED}\beta$P; अशिरस्कं G **52c वञ्चनं**] K$_{ED}$V; वचनं BγJ **52d यत्नात्कालस्य**] K$_{ED}$BVJP; पत्नाकालस्य G **53a ॰रन्ध्रोपरि**] K$_{ED}\beta$P; ॰रन्ध्रपरि G ♦ **ध्यायेच्**] K$_{ED}\beta$P; ध्याये G

49a A correct *[ra]ma-vipulā*: ⏑⏑⏑⏑–,–––.

स्रवन्तममृतं दिव्यं स्वदेहापूरकं बहु ॥५३॥
तेनापूरितमात्मानं चेतोनालानुसर्पिणा ।
सबाह्याभ्यन्तरं ध्यायन्दशाहान्मृत्युजिद्भवेत् ॥५४॥

[व्याधिनाशनम्]

महाव्याधिविनाशेऽपि योगमेनं समभ्यसेत् ।
प्रत्यङ्गव्याधिनाशाय प्रत्यङ्गगमनुस्मरन् ॥५५॥
धूम्रवर्णं यदा पश्येन्महाव्याधिस्तदा भवेत् ।
कृष्णे कुष्ठमवाप्नोति नीले शीतलिकाभयम् ॥५६॥
हीनचक्षुषि तद्रोगं नासाहीने तदात्मकम् ।
यद्यदङ्गं न पश्येत तत्र तद्व्याधिमादिशेत् ॥५७॥
आत्मनो वा परेषां वा योगी योगपथे स्थितः ।
वर्षैस्तु पञ्चभिः सर्वमविद्यातत्त्वान्तमीश्वरि ॥५८॥
वेत्ति भुङ्क्ते च सततं न च तस्मात्प्रहीयते ।

[2.–3. मन्त्रमहेश्वरद्वयोर्धारणे]

तत्रस्थे तेजसि ध्याते सर्वदेहविसर्पिणि ॥५९॥

Codd: K_1 K_2 K_3 K_4 $\simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

53c दिव्यं] $K_{ED}\beta$; दिव्य° γ **53d स्वदेहापूरकं**] $K_{ED}\beta$P; °स्वदेहोपूरकं G **54b चेतोनालानुसर्पिणा**] $K_{ED}\beta$P; चेतनोलानुसर्पिणा G **54c सबाह्या°**] $K_{ED}\beta$P; सर्वाह्या° G **55d प्रत्यङ्गगम्**] G; प्रत्यङ्गाङ्गम् $K_{ED}\beta$, प्रत्यङ्गागम् P **56a धूम्र°**] β; धूम° $K_{ED}\gamma$ **56c कृष्णे**] K_{ED}BγV; कृत्स्ने J **56d शीतलिका°**] $K_{ED}\beta$; शीतलिक° γ **57b °हीने**] $K_{ED}\beta$P; °हीनो G **58a आत्मनो**] $K_{ED}\beta$G; आत्मौन P **58b योगी**] K_{ED}VJ; योगे G, योग° P **58d ईश्वरि**] $K_{ED}\beta$G; एश्वरि P **59a वेत्ति**] $K_{ED}\beta$; वेतिγ ◆ **भुङ्क्ते**] $K_{ED}\beta$P; भुङ्गे G **59c ध्याते**] $K_{ED}\beta$G; ध्याने P **59d °विसर्पिणि**] $K_{ED}$$B^{mg}$; °विसर्पिणः α

59a A correct *[gaga]na-vipulā*: -˘-˘-˘˘-.

पूर्वोक्तं सर्वमाप्नोति तत्कालक्रमयोगतः ।

[4.–5. शिवशक्त्योर्धारणे]

अथोर्ध्वव्यापिनि ध्याने तत्र तस्मादखण्डितः ॥६०॥
सर्वमन्त्रेश्वरेशत्वान्न भूयोऽपि निवर्तते ।

[त्रयोभेदे सदाशिवधारणा, 1. स्वरूपिणी]

एवं ललाटदेशेऽपि महादीप्तमनुस्मरन् ॥६१॥
प्रपश्यत्यचिरादेव वर्णाष्टकयुतं क्रमात् ।
इन्द्रनीलप्रतीकाशं शिखिकण्ठसमद्युति ॥६२॥
राजावर्तनिभं चान्यत्तथा वैडूर्यसंनिभम् ।
पुष्परागनिभं चान्यत्प्रवालकसमद्युति ॥६३॥
पद्मरागप्रतीकाशमन्यच्चन्द्रसमद्युति ।
तां दृष्ट्वा परमां ज्योत्स्नां दिव्यज्ञानं प्रवर्तते ॥६४॥
विहारपादचारादि ततः सर्वं प्रवर्तते ।

61cd–66ab *cf.* $\text{SvaTa}_{\text{KSTS}}$ 12.146–156; *cf.* $\text{TaĀl}_{\text{KSTS}}$ 10.112cd–113ab

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Codd: K_1 K_2 K_3 $K_4 \simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

60c **॰ोर्ध्व॰**] $K_{ED}\beta$P; ॰ोव्य॰ G ♦ **॰व्यापिनि**] K_{ED}; ॰व्यापिनी α ♦ **ध्याने**] $K_{ED}\gamma$; ध्याते β **60d** **अखण्डितः**] $K_{ED}B^{pc}\gamma$; अखण्डितैः B^{ac}J, अखण्डिते V, **61a** **सर्व॰**] BVP; सर्वं॰ K_{ED}GJ **61b** **ऽपि निवर्तते**] K_{ED}G; विनिवर्तते βP **61c** **॰देशेऽपि**] $K_{ED}\beta$P; ॰देशपि G **62a** **प्रपश्यत्यचिराद्**] K_{ED}BJ; प्रपश्यति विराद् G, प्रपश्यति चिराद् VP **62d** **॰समद्युति**] K_{ED}; ॰समद्युतिम् α **63a** **राजावर्त॰**] K_{ED}-βG; राजवर्त॰ P ♦ **चान्यत्**] $K_{ED}\beta$P; चान्य G **63bc** *omitted* G **63c** **पुष्प॰**] $K_{ED}\gamma$VJ; पुष्य॰ B ♦ **॰निभं**] K_{ED}; ॰प्रभं βP **63d** **॰समद्युति**] K_{ED}; ॰समद्युतिम Gβ, ॰समुद्यतिम् P **64b** **॰समद्युति**] K_{ED}; ॰समद्युतिम् α **64c** **तां**] $K_{ED}\gamma$VJ; तं B ♦ **दृष्ट्वा**] K_{ED}VJP; दृष्टा G ♦ **परमां**] $K_{ED}\beta$; परमा γ **65a** **विहार॰**] $K_{ED}\beta$P; विहारं G

[२.–३. शिवशक्त्योर्धारणे]

अधोर्ध्वं व्यापिनि ध्याते न तस्माच्चयवते पदात् ॥६५॥
इत्येतत्सर्वमाख्यातं लक्ष्यभेदव्यवस्थितम् ।

[चित्तभेदः]

अधुना चित्तभेदोऽपि समासादुपदिश्यते ॥६६॥
पिशाचानन्तपर्यन्तगुणाष्टकसमीहया ।
तत्तद्रूपगुणं कुर्यात्सम्यगीशे स्थिरं मनः ॥६७॥
इत्यैश्वर्यप्रदानस्य मार्गस्यास्य पृथक्पृथक् ।
यथोपासा तथाख्याता योगिनां योगसिद्धये ॥६८॥

इति श्रीमालिनीविजयोत्तरे तन्त्रे
धारणाधिकारः षोडशः
समाप्तः

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

65c अधोर्ध्वं] K_{ED}BVP; अधो?र्ध्वं? G, अधोध J ♦ **व्यापिनि**] $K_{ED}\beta$G; व्यापिनी P **65d न तस्माच्चयवते**] $K_{ED}$$B^{mg}$VJP; ततः स्याच्चयवते B, न तस्मा⊔वते G **66b लक्ष्यभेद°**] $K_{ED}$$B^{pc}$; लक्षभेदं B^{ac}J, लक्षभेद° GV, लक्ष्यभेदम् P ♦ **°व्यवस्थितम्**] $K_{ED}\beta$G; अवस्थितम् P **66c °भेदो**] K_{ED}; °भेदे α **67b °समीहया**] $K_{ED}\beta$; °समीहयः γ **67c °गुणं**] $K_{ED}\beta$G; °गुणां P **67d ईशे**] K_{ED}VJP; ईशो B, ईश° G ♦ **मनः**] $K_{ED}\beta$P; पुनः G **68a इत्यैश्वर्यप्रदानस्य**] *conj.*; इतीश्वरपदान्तस्य $K_{ED}\beta$, एतेश्वरपदातस्य G, एतेश्वरपदान्तस्य P **68c तथाख्याता**] $K_{ED}\beta$; तथाख्यातः γ **68d योगिनां**] $K_{ED}\beta$G; योगिनः P

Explicit 16 इति श्रीमालिनीविजयोत्तरे तन्त्रे धारणाधिकारः षोडशः 16 K_{ED}; इति श्रीमालिनीविजयोत्तरे धारणाधिकारः षोडशः 16 B; इति श्रीमालिनीविजयोत्तरे धारणाधिकारः षोडशः 16 G; इति श्रीमालिनीविजयोत्तरे धारणाधिकारः षोडशः 16 V; इति श्रीमालिनीविजयोत्तरे धारणाधिकारः षोडशः सर्गः 16 J; इति श्रीमालिनीविजयोत्तरे धारणाधिकारः षोडशः P

17

अथैतत्सर्वमुद्दिष्टं यदि न स्फुटतां व्रजेत् ।
स्फुटीकृतेऽस्थिरे तत्र न मनस्तिष्ठते स्फुटम् ॥१॥

[1. प्राणायामः]

गतिभङ्गं ततस्तस्य प्राणायामेन कारयेत् ।

Adhikāra 17 For formal lists of the *aṅga*s of Ṣaḍaṅgayoga see MatPār$_{BH}$ YP 1.6 = BṛKālUtt YP 1cd–2ab: प्रत्याहारस्तथा ध्यानं प्राणायामश्च धारणा। तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते, ≃ KirTa$_{G}$ 58.2cd–3ab, ≃ RauSūSaṃ$_{BH}$ vp 7.5, ≃ WṛTat$_{JAVA}$ 53, ≃ GaTat$_{JAVA}$ 3; PaĀkhTa$_{G}$ 14.10; MṛgTa$_{KSTS}$ YP 1.3; ŚrīKaSaṃ$_{BOD}$ 40; GoŚa$_{N}$ 7, 111–116; *cf.* TatJñā$_{JAVA}$ 44; *cf.* MaiUp 6.18; *cf.* TaĀlViv$_{KSTS}$ 4.96: अत्र योगस्य स्वदर्शनोक्तानि षडङ्गानि...; *cf.* also Abhinavagupta's rejection of the ancillaries at TaĀl$_{KSTS}$ 4.86–108ab based on the authority of MVUT 18.74–78 **1–2ab** ∆ MṛgTa$_{KSTS}$ YP 1.2cd; *cf.* SvaTa$_{KSTS}$ 4.374ab: तिष्ठेत्स यत्र वै प्राण आत्मा तद्गतिमाप्नुयात्, SvaTaUd$_{KSTS}$ *ad loc*: प्राणाश्रया संवित्; *cf.* MṛgTa$_{KSTS}$ YP 1.12ab: निवृत्तेर्मनसो हेतुः संसर्गात्प्राणखेदनम्; *cf.* SvaTa$_{KSTS}$ 7.315b: जिते प्राणे जितं मनः; *cf.* MatPār$_{BH}$ YP 2.10cd–11: प्राणो वायुरिति ख्यातः स च संसारवर्त्मनि। चैतन्येन सहैकस्मिन्नविभागेन लक्ष्यते। तद्गतेः संनिरोधो यः प्राणायामः स उच्यते; *cf.* GoŚa$_{N}$ 187ab; *cf.* AmYo 2.28–32; *cf.* YoSū 2.49: ...श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः; *cf.* ŚiDhaUtt (*cit.* SaĀgSāSaṃ$_{SIAS}$ 1.313ab): प्राणो वायुः शरीरस्थस्तस्य यामो निरोधनम्

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

Adhikāra 17.1d **ऽस्थिरे**] *conj.*; स्थिते $K_{ED}\alpha$ **1d** **तिष्ठते**] $K_{ED}\beta$G; तिते P **2a** **°भङ्गं**] K_{ED}; °भङ्गां α

Incipit 17 G; श्रीगुरुभ्यो नमः ॐ J

स च पञ्चविधः प्रोक्तः पूरकादिप्रभेदतः ॥२॥
पूरकः कुम्भकश्चैव रेचको ह्यपकर्षकः ।
उत्कर्षः पञ्चमो ज्ञेयस्तदभ्यासाय योगिभिः ॥३॥

[1a. पूरकः]

पूरकः पूरणाद्वायोर्द्वेधा षोढा च गीयते ।
स्वभावपूरणादेको विरेच्यान्यः प्रपूरितः ॥४॥
नासामुखोर्ध्वतालूनां रन्ध्रभेदाद्विभिद्यते ।

2–3 ∆ MatPār$_{BH}$ YP 2.11cd–12ab; ∆ SvāSūSaṃ$_{VE}$ 20.3cd; ∆ SaJñāUtt YoPra 17–18a; ∆ MṛgTa$_{KSTS}$ YP 1.4, 1.12–20ab; ∆ AgnPu$_{KSS}$ 373.6; *cf.* SvaTa$_{KSTS}$ 7.295cd–298ab; *cf.* PaĀkhTa$_{G}$ 14.13–14ab, see also समीरजयः at 14.17cd–32; *cf.* VāPu 10.78–79ab; *cf.* ŚveUp 2.9; *cf.* YoSū 2.50–51; *cf.* NeTa$_{KSTS}$ 8.12–13ab; *cf.* SaĀgSāSaṃ$_{IFI}$ 303; *cf.* WṛTat$_{JAVA}$ 56; *cf.* GaTat$_{JAVA}$ 6; *cf.* TatJñā$_{JAVA}$ 44; *cf.* GoŚa$_{N}$ 32–46: प्राणविद्या; *cf.* SiSiPad$_{M}$ 2.35 for four types: रेचकपूरककुम्भकसंघट्टकरणानि चत्वारि; *cf.* ŚārTil 25.16cd–18; *cf.* MatsySaṃ$_{S}$ 4.1–8; *cf.* BṛYoYāSmṛ$_{KK}$ 8.1–49; *cf.* ŚiSvaUd 1.376–379; *cf.* TaĀl$_{KSTS}$ 4.89–91 (*cit.* of VīĀv) for Abhinavagupta's rejection of प्राणायामः **4–5** ∆ MatPār$_{BH}$ YP 2.30–31ab; ∆ MṛgTa$_{KSTS}$ YP 1.21cd–22ab; ∆ SārTriKāUtt$_{BH}$ 11.11cd–12; ∆ SaJñāUtt YoPra 19; ∆ BhaiMaṅ$_{NAK}$ 3.8–9; ∆ AgnPu$_{KSS}$ 373.8; *cf.* MatsySaṃ$_{S}$ 4.10abc; *cf.* PaĀkhTa$_{G}$ 14.30cd for the perfection accruing from पूरकः; *cf.* ĪŚiGuDePad YP 2.44; *cf.* ŚiSvaUd 1.377ab **4–8ab** *cf.* SiŚe$_{IFI}$ अष्टाङ्गयोगपटलः 15cd–16; *cf.* SaĀgSaṃ$_{IFI}$ fol. 1357–59; *cf.* SaĀgSāSaṃ$_{SIAS}$ 1.311cd–321

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

2d °प्रभेदतः] Bγ; °प्रभेदकः K_{ED}VJ **3c उत्कर्षः**] K_{ED}BVP; उत्कर्षो G, तत्कर्षः J **3d °अभ्यासाय**] $K_{ED}\beta$G; °अभ्या⊔य P **4c एको**] K_{ED}B^{pc}J; एकं B^{ac}, एके γV **4d विरेच्यान्यः**] $K_{ED}\beta$G; विरेचान्यः P **5a °तालूनां**] $K_{ED}\beta$P; °तालानां G

भिन्नः षोढात्वमभ्येति पुनर्भेदैरनन्तताम् ॥५॥

[1b. कुम्भकः]

कुम्भः पञ्चविधो ज्ञेयस्तत्रैकः पूरितादनु ।
विधृतो रेचकात्पश्चाद्द्वितीयः परिकीर्तितः ॥६॥
द्वयोरन्ते द्वयं चान्यत्स्वभावस्थश्च पञ्चमः ।
स्थानान्तरप्रभेदेन गच्छत्येषोऽप्यनन्तताम् ॥७॥

[1c. रेचकः]

रेचकः पूर्ववज्ज्ञेयो द्विधाभूतः षडात्मकः ।

[1d. उत्कर्षकः]

स्थानसंस्तम्भितो वायुस्तस्मादुत्कृष्य नीयते ॥८॥
योऽन्यप्रदेशसंप्राप्त्यै स उत्कर्षक इष्यते ।

6–7 Δ MatPār$_{BH}$ YP 2.31cd–32; Δ SaJñāUtt YoPra 20; Δ MṛgTa$_{KSTS}$ YP 1.22cd–23ab; Δ SārTriKāUtt$_{BH}$ 11.13; Δ BhaiMaṅ$_{NAK}$ 3.10; Δ AgnPu$_{KSS}$ 373.9; *cf.* MatsySaṃ$_{S}$ 4.10d–11; *cf.* PaĀkhTa$_{G}$ 14.31ab for the perfection accruing from कुम्भकः; *cf.* ĪŚiGuDePad YP 2.45; *cf.* ŚiSvaUd 1.377cd **8ab** Δ MatPār$_{BH}$ YP 2.33–35ab; Δ SaJñāUtt YoPra 21; Δ MṛgTa$_{KSTS}$ YP 1.20–21ab; Δ SārTriKāUtt$_{BH}$ 11.14–15ab; Δ BhaiMaṅ$_{NAK}$ 3.11; Δ AgnPu$_{KSS}$ 373.7; *cf.* MatsySaṃ$_{S}$ 4.9; *cf.* PaĀkhTa$_{G}$ 14.31cd for the perfection accruing from रेचकः; *cf.* ĪŚiGuDePad YP 2.46; *cf.* ŚiSvaUd 1.378ab **8cd–9ab** *cf.* SvaTa$_{KSTS}$ 7.296bc: आभ्यन्तररेचकः; *cf.* NeTa$_{KSTS}$ 8.12ab: सूक्ष्मप्राणायामः

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

5c **षोढात्वम्**] $K_{ED}\gamma$VJ; षोडत्वम् B 5d **भेदैर्**] $K_{ED}\beta$G; भेदेर् P 6b **अनु**] $K_{ED}\beta$; अनुः γ 7a **चान्यत्**] K_{ED}; चान्यः α 9a **योऽन्यप्रदेश°**] $K_{ED}\gamma$VJ; *deleted* B ♦ **°संप्राप्त्यै**] $K_{ED}\beta$P; °संप्राप्त्ये G 9b **उत्कर्षक**] $K_{ED}\beta$G; उत्कर्षशक P

[1e. अपकर्षकः]

तस्मादपि पुनः स्थानं यतो नीतस्तदाहृतः ॥९॥
अपकर्षक इत्युक्तो द्वावप्येतावनेकधा ।

[1f. आसनम्]

एषामभ्यसनं कुर्यात्पद्मकाद्यासनस्थितः ॥१०॥

[1g. उद्घातः]

अधमः सकृदुद्घातो मध्यमो द्विगुणो मतः ।

9cd–10ab *cf.* $SvaTa_{KSTS}$ 7.296d: आभ्यन्तरपूरकः; *cf.* $NeTa_{KSTS}$ 8.12ab: सूक्ष्मप्राणायमः **10cd** ∆ $MatPār_{BH}$ YP 2.12cd–22ab; ∆ $SvāSūSaṃ_{VE}$ 20.2ab, 20.3ab; ∆ SaJñāUtt YoPra 10–12; ∆ $PaĀkhTa_{G}$ 14.4–9; ∆ $MṛgTa_{KSTS}$ YP 1.18–19; ∆ $SvaTa_{KSTS}$ 7.290cd–291ab; *cf.* ŚveUp 2.8ab; *cf.* $NeTa_{KSTS}$ 8.11; *cf.* $GoŚa_{N}$ 8–12; *cf.* $SiŚe_{IFI}$ अष्टाङ्गयोगपटलः 14cd–15ab; *cf.* $SaĀgSaṃ_{IFI}$ fol. 1356–57; *cf.* $SaĀgSāSaṃ_{IFI}$ 302; *cf.* $SiSiPad_{M}$ 2.34; *cf.* $MatsySaṃ_{S}$ 3.1–38; *cf.* ĪŚiGuDePad 2.35cd–40; *cf.* $TatJñā_{JAVA}$ 44; *cf.* ŚārTil 9–16ab; *cf.* $JaĀkhSaṃ_{GOS}$ 33.3cd–5, 17cd–18ab; *cf.* YoSū 2.46 **11** *cf.* $MatPār_{BH}$ YP 7.1–6ab; *cf.* $SvaTa_{KSTS}$ 7.301cd–302ab: संनिरुद्धे तु वै प्राणे मूर्ध्नि गत्वा निवर्तते। स उद्घात इति प्रोक्तो ज्ञातव्यो योगिभिः सदा; *cf.* $SārTriKāUttVṛ_{BH}$ 2.3cd–4ab: ऊर्ध्वं घातो वायोरुद्घातो द्वादशान्तं †यावन्नादवृत्त्या† प्रेरणम्, especially the $TraŚatKāUtt_{BH}$ cited *ad loc*; *cf.* $MṛgTaVṛ_{KSTS}$ YP 1.17–20ab; *cf.* $UttṢaṭ_{DVI}$ 1.18c (+ $KulDīp_{DVI}$); *cf.* $LiṅPu_{ŚĀ}$ 1.8.46cd–48ab; *cf.* PāYoBhāViv$_{GOML}$ 2.50; *cf.* YoSūRāMar 2.50; *cf.* $GoŚa_{N}$ 51; *cf.* ĪŚiGuDePad YP 2.48–49ab

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Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

10c **एषाम्**] $K_{ED}\beta$; एनाम् G, एवम् P ♦ **अभ्यसनं**] $K_{ED}\beta$G; अभिसनं P ♦ **कुर्यात्**] $K_{ED}\beta$P; कुर्या G **11a** **°उद्घातो**] K_{ED}B[pc]VP; °उद्घाते B[ac], °उद्धाते G, °उद्घाते J **11b** **मध्यमो द्विगुणो**] *conj.*; मध्यमः सिद्धिदो $K_{ED}\alpha$

ज्येष्ठः स्याद्यस्त्रिरुद्घातः स च द्वादशमात्रकः ॥११॥
त्रिर्जानुवेष्टनान्मात्रा त्रिगुणाच्छोटिकात्रयात् ।
अजितां नाक्रमेन्मात्रां वायुदोषनिवृत्तये ॥१२॥
प्रत्यङ्गधारणाद्वायुं न च चक्षुषि धारयेत् ।

11cd *cf.* VāPu 10.80–81: मन्दो द्वादशमात्रस्तु उद्घाता द्वादश स्मृताः। मध्यमश्च द्विरुद्घातश्चतुर्विंशतिमात्रिकः। उत्तमस्त्रिरुद्घातो*मात्राः षट्त्रिंशदुच्यते। स्वेदकम्पविषादानां जननो ह्युत्तमः स्मृतः। **12** Δ MṛgTa$_{KSTS}$ YP 1.27cd–28ab; Δ SaJñāUtt YoPra 22–24ab (23cd–24ab are cited at MṛgTaVṛ$_{KSTS}$ YP 1.27–28ab:*a*): 12, 24 and 48 तालः; *cf.* PaĀkhTa$_{G}$ 14.49cd–50; Δ AgnPu$_{KSS}$ 373.10–12: 12, 24 and 36 तालमात्रिकाः; *cf.* ŚārTil 25.21–22; *cf.* GoŚa$_{N}$ 102–107 and MatsySaṃ$_{S}$ 4.12–13: both teach 12:24:36 मात्राः; *cf.* SaĀgSaṃ$_{IFI}$ fol. 1358; *cf.* BṛYoYāSmṛ$_{KK}$ 8.10cd–15: teaches 12:24:36 मात्राः; *cf.* ĪŚiGuDePad YP 2.47; *cf.* HaYoPraJyo 2.12 for a list of मात्राः according to Purāṇic and Haṭhayogic sources **12cd** Δ SaJñāUtt YoPra 24cd–25ab; वायुदोषः :: MṛgTaVṛ$_{KSTS}$ YP 1.2cd; AgnPu$_{KSS}$ 373.12b, a longer list of विघ्नाः at MatsySaṃ$_{S}$ 4.23–24 with cures at 4.25–38; *cf.* ŚārTil 25.19 **13ab** *cf.* ŚārTil 25.24–25 for a list of sixteen loci of retention; *cf.* ĪŚiGuDePad YP 3.57–60 for eighteen loci of retention; a list is also given in VāPu 11.41ff (पाशुपतयोगः) as part of a प्राणायामचिकित्सा; anomalous is SvaTa$_{KSTS}$ 7.299cd–300

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

11c **°उद्घातः**] $K_{ED}B^{pc}\gamma$VJ; °उद्धातः B^{ac} **11d** **°मात्रकः**] K_{ED}BG; °मात्रिकः V, °मातृकः J, °मात्मकः P **12a** **मात्रा**] α; मात्रा° K^{pc}_{ED}, मात्रात् K^{ac}_{ED} **12b** **छोटिका°**] $K_{ED}G\beta$; छोदिका° P

[२. धारणाचतुष्टयम्]

नाभिहृत्तालुकान्तस्थे विधृते मरुति क्रमात् ॥१३॥
चतस्रो धारणा ज्ञेयाः शिख्यम्ब्वीशामृतात्मिकाः ।
यद्यत्र चिन्तयेद्द्रव्यं तत्तत्सर्वगतं स्मरेत् ॥१४॥
बिन्दुनादात्मकं रूपमीशानी धारणा श्रिता ।
अमृतायां स्मरेदिन्दुं कालत्यागोक्तवर्त्मना ॥१५॥

13c *cf.* SārTriKāUttVṛ$_{\text{BH}}$ 2.1cd:*c* **13cd–17** ∆ SvāSūSaṃ$_{\text{VE}}$ 20.4–28; ∆ KirTa$_{\text{G}}$ 58.18cd–26ab; ∆ MatPār$_{\text{BH}}$ YP 2.35cd–65: आग्नेयी°, वारुणी°, ईशानी°, अमृतधारणा; ∆ RauSūSaṃ$_{\text{BH}}$ vp 7.6cd–10: आग्नेयी°, सौम्या°, ऐशानी°, अमृता धारणा; *cf.* SārTriKāUtt$_{\text{BH}}$ 2.2–4ab (भूतशुद्धिः); *cf.* SvaTa$_{\text{KSTS}}$ 7.299cd–300; *cf.* PaĀkhTa$_{\text{G}}$ 14.14cd–15ab, also 14.33–49ab; *cf.* AgnPu$_{\text{KSS}}$ 375.7–22; *cf.* WṛTat$_{\text{JAVA}}$ 57; *cf.* TatJñā$_{\text{JAVA}}$ 45; *cf.* NeTa$_{\text{KSTS}}$ 8.16; *cf.* SiSiPad$_{\text{M}}$ 2.37; *cf.* MatsySaṃ$_{\text{S}}$ 6.1–12: वायु°, आग्नेयी°, वारुण°, अमृताधाराणा; *cf.* YoSū 3.1; *cf.* TaĀl$_{\text{KSTS}}$ 4.93ab **15d** *cf.* TaĀl$_{\text{KSTS}}$ 30.57ab; *cf.* SiYoMa$_{\text{T}}$ 11.8–12; on कालत्यागः *cf.* SvaTa$_{\text{KSTS}}$ 4.279cd–288ab; TaSaBhāTa$_{\text{NAK}}$ 1.188–196

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

13c **°कान्तस्थे**] B; °कण्ठस्थे K_{ED}VJ, °कण्ठस्थो G, °कान्तस्थौ P **13d** **विधृते**] B; विवृते K_{ED}V, विवृत्ते γJ **14a** **ज्ञेयाः**] BγV; ज्ञेया K_{ED}J **14b** **शिख्यम्ब्वीशामृता°**] K_{ED}V; शिख्यांबीशामृता° B^{ac}, शिख्यम्बीशामृता° B^{pc}J, शिख्यांवीशामृता° G, शिख्यंवीशां मृता° P **14d** **तत्तत्°**] K_{ED}BγV; तत्° J **15a** **रूपं**] K_{ED}BγJ; सर्वं रूपं *(hypermetrical)* V **15b** **ईशानी धारणा श्रिता**] *em.* Sanderson; ईशानीं धारणां श्रितम् $K_{ED}\beta$G, ईशानीं धारणां श्रिताम् P **15c** **अमृतायां**] *em.* Sanderson; अमृतायाः $K_{ED}\beta$P, अमृताया G

13c **°कान्त°** :: to be interpreted as क+अन्त°, ie. a synonym for मूर्धान्त°. The reading °कणठ° is unsatisfactory since the throat is below the palate.

धारणाभिरिहैताभिर्योगी योगपथे स्थितः ।
हेयं वस्तु परित्यज्य यायात्पदमनामयम् ॥१६॥
त्रिवेदद्वीन्दुसङ्ख्यातसमुद्घातास्त्विमा मताः ।
एताभिरप्यधोऽप्युक्तं फलं प्राप्नोत्यनुत्तमम् ॥१७॥

[3. तर्कः]

योगाङ्गत्वे समानेऽपि तर्को योगाङ्गमुत्तमम् ।
हेयाद्यालोचनात्तस्मात्तत्र यत्नः प्रशस्यते ॥१८॥
मार्गे चेतः स्थिरीभूतं हेयेऽपि विषयेच्छया ।
प्रेर्य तेनानयेत्तावद्यावत्पदमनामयम् ॥१९॥

18–19 = TaĀl$_{\text{KSTS}}$ 4.15–16; *cf.* PaTriVi$_{\text{S}}$ p. 74$^{20-25}$; ∆ MatPār$_{\text{BH}}$ YP 2.66–77ab; ∆ SvāSūSaṃ 20.28cd–30 partially cited to MṛgTaVṛ$_{\text{KSTS}}$ YP 1.9:*b*, TaĀlViv$_{\text{KSTS}}$ 4.15–16:*b* and 4.105, SaJñāUttVṛ 29:*b*; ∆ PaĀkhTa$_{\text{G}}$ 14.15cd–16ab, 14.84–85; ∆ MṛgTa$_{\text{KSTS}}$ YP 1.8cd–9; *cf.* WṛTat$_{\text{JAVA}}$ 58; *cf.* GaTat$_{\text{JAVA}}$ 8; *cf.* TatJñā$_{\text{JAVA}}$ 45, 47 **18abc** *cit.* MṛgTaVṛ$_{\text{KSTS}}$ YP 1.9:*a* the citation ends: हेयाद्यालोचनाय. . . , Sanderson (1992b:6) points out that Nārāyaṇakaṇṭha probably read °लोचना यस्मात्

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

16d अनामयम्] $K_3\beta$; अनुत्तमम् $K_{ED}\gamma$ **17a °सङ्ख्यात°**] K_{ED}; °सङ्ख्याताः α **17b समुद्घातास्**] $K_{ED}\beta$P; समुद्घता G ♦ **मताः**] $K_{ED}\beta$P; गतः G **17c एताभिर्**] K_{ED}BγV; जाताभिर् J ♦ **अधो**] K_{ED}B^{mg}; अथो α **17d प्राप्नोत्यनुत्तमम्**] $K_{ED}\beta$P; प्राप्नोतिनुत्तम G **18b तर्को**] K_{ED}BGV *TaĀl*$_{\text{KSTS}}$; तत्को JP **18c °ालोचनात्**] BVP-*TaĀl*$_{\text{KSTS}}$; °ालोचना K_{ED}J; °ालोचनांत् G **19a स्थिरीभूतं**] B^{ac}VJ-*TaĀl*$_{\text{KSTS}}$; स्थिरीभूते K_{ED}B^{pc}, स्थिरेभूते γ **19b हेये**] $K_{ED}\beta$P *TaĀl*$_{\text{KSTS}}$; हेयो G **19c प्रेर्य**] B^{ac}VJ *TaĀl*$_{\text{KSTS}}$; प्रेर्यं K_{ED}B^{pc}, प्रेवन् γ

[4. ध्यानं]

तदर्थभावनायुक्तं मनो ध्यानमुदाहृतम् ।
तदेव परमं ज्ञानं भावनामयमिष्यते ॥२०॥

[5. समाधिः]

मुहूर्तादिव तत्रस्थः समाधिं प्रतिपद्यते ।

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20 Δ SvāSūSaṃ$_{VE}$ 20.32: शिवतत्त्वार्थविषया चिन्ता ध्यानमुदाहृतम् ।तद्बीजालम्बनं ज्ञानं प्रवाहात्मकमिष्यते; Δ MatPār$_{BH}$ YP 2.8–10ab; Δ PaĀkhTa$_{G}$ 14.12; Δ MṛgTa$_{KSTS}$ YP 1.7ab; Δ SaJñāUtt YoPra 3–4 (not in the Nepalese MS but embedded in Aghoraśiva's commentary), 15–16; *cf.* NeTa$_{KSTS}$ 8.15; *cf.* ŚiDṛ$_{KSTS}$ 7.78–80; *cf.* SaĀgSāSaṃ$_{SIAS}$ 2.287–293ab *cf.* WṛTat$_{JAVA}$ 55; *cf.* GaTat$_{JAVA}$ 5; *cf.* ŚārTil 25.26 *cf.* GoŚa$_{N}$ 162–184; *cf.* SiSiPad$_{M}$ 2.38; *cf.* MatsySaṃ$_{S}$ 7.1–74; *cf.* BṛYoYāSmṛ$_{KK}$ 9; *cf.* ĪŚiGuDePad YP 3.69–78; *cf.* SiŚe$_{IFI}$ अष्टाङ्गयोगपटलः 23–28; *cf.* TatJñā$_{JAVA}$ 44, 45–46; *cf.* YoSū 3.2, 1.28; *cf.* TaĀl$_{KSTS}$ 4.93cd for Abhinavagupta's rejection of ध्यानम्; *cf.* TaĀl$_{KSTS}$ 5.19cd–42 for बुद्धिध्यानम् as taught in the TriŚiBhai **20cd** *cit.* TaĀlViv$_{KSTS}$ 4.14:*a* **20d** *cf.* YoSūRāMar *ad* 1.17: भावना च भाव्यस्य विषयान्तरपरिहारेण चेतसि पुनः पुनर्निवेशनं **21** *cit.* TaĀlViv$_{KSTS}$ 4.14:*b* **21–22ab** Δ SvāSūSaṃ$_{VE}$ 20.33–35, 20.2cd; Δ MatPār$_{BH}$ YP 2.77cd–85; Δ PaĀkhTa$_{G}$ 14.16cd–17ab, 14.86–87ab; Δ MṛgTa$_{KSTS}$ YP 1.7cd; Δ SārTriKāUttVṛ$_{BH}$ 2.9: ध्यानस्यैव प्रकर्षावस्था या सा समाधिः; *cf.* SaJñāUtt YoPra 18; *cf.* NeTa$_{KSTS}$ 8.17–20; *cf.* WṛTat$_{JAVA}$ 59; *cf.* GaTat$_{JAVA}$ 9; *cf.* ŚārTil 25.27 *cf.* GoŚa$_{N}$ 185–197, also 184: दिनद्वाशकेन स्यात्समाधिः प्राणसंयमात्; *cf.* SiSiPad$_{M}$ 2.39; *cf.* ĪŚiGuDePad YP 3.79–92; *cf.* SiŚe$_{IFI}$ अष्टाङ्गयोगपटलः 29–30; *cf.* MatsySaṃ$_{S}$ 7.75–90, especially 7.77cd: ध्यानात्सप्तगुणः कालः समाधिरभिधीयते; *cf.* YoSū 3.3; *cf.* TaĀl$_{KSTS}$ 4.94

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

20a **तदर्थ॰**] $K_{ED}\gamma$; तदर्थं β **20c** **परमं**] $K_{ED}\beta$P *TaĀlViv*$_{KSTS}$; मुरमं G

20b **मनो ध्यानम्** :: K_{ED} prints मनोध्यानम्.

तत्रापि च सुनिष्पन्ने फलं प्राप्नोत्यभीप्सितम् ॥२१॥
यत्किंचिच्चिन्तयेद्वस्तु नान्यत्वं प्रतिपद्यते ।

[6. प्रत्याहारः]

तेन तन्मयतामाप्य भवेत्पश्चादभाववत् ॥२२॥
पञ्चतामिव संप्राप्तस्तीव्रैरपि न चाल्यते ।
ततः शब्दादिभिर्योगी योगिनीकुलनन्दनः ॥२३॥
इत्यनेन विधानेन प्रत्याहृत्य मनो मुहुः ।
प्राणायामादिकं सर्वं कुर्याद्योगप्रसिद्धये ॥२४॥

[उत्क्रान्तिः]

सर्वमप्यथवा भोगं मन्यमानो विरूपकम् ।

22cd–24ab Δ MatPār$_{BH}$ YP 2.2–7; Δ PaĀkhTa$_{G}$ 14.11; Δ SaJñāUtt YoPra 11cd; Δ MṛgTa$_{KSTS}$ YP 1.5–6; *cf.* ŚveUp 2.8cd; *cf.* NeTa$_{KSTS}$ 8.13cd–14; *cf.* WṛTat$_{JAVA}$ 54; *cf.* GaTat$_{JAVA}$ 4; *cf.* ŚārTil 25.26; *cf.* GoŚa$_{N}$ 123–153; *cf.* SiSiPad$_{M}$ 2.36; *cf.* ĪŚiGuDePad YP 3.55–57; *cf.* SiŚe$_{IFI}$ अष्टाङ्गयोगपटलः 17–18; *cf.* MatsySaṃ$_{S}$ 5; *cf.* BṛYoYāSmṛ$_{KK}$ 8.50–55; *cf.* TatJñā$_{JAVA}$ 48; *cf.* YoSū 2.54; *cf.* TaĀl$_{KSTS}$ 4.92 **25** paraphrase TaĀl$_{KSTS}$ 19.55ab; *cit.* TaĀlViv$_{KSTS}$ 19.55:*a*

Codd: K$_{1}$ K$_{2}$ K$_{3}$ K$_{4}$ $\simeq$ K$_{ED}$; B V J G P = α; B V J = β; G P = γ

21d प्राप्नोत्य्] K$_{ED}$$\beta$G *TaĀlViv*$_{KSTS}$; प्राप्नोात्य् P **22a वस्तु**] K$_{ED}$$\beta$; यस्तु γ **23c शब्दादिभिर्**] K$_{ED}$$\beta$G; शब्दारिभिर् P **24d** J *indicates end of section* **25a अथवा**] K$_{ED}$$\beta$G; अथ यो P

21d प्राप्नोत्य् :: The reading प्राप्नोात्य् in P points to an error due to dictation. The reciter split the सन्धि° of the final ा which the scribe began to write but then hastily abandoned.

स्वशरीरं परित्यज्य शाश्वतं पदमृच्छति ॥२५॥
तदा पूर्वोदितं न्यासं कालानलसमप्रभम् ।
विपरीतविधानेन कुर्यात्स्कृक्छिन्दियुग्गतम् ॥२६॥
आग्नेयीं धारणां कृत्वा सर्वमर्मप्रतापिनीम् ।
पूरयेद्वायुना देहमङ्गुष्ठान्मस्तकान्तिकम् ॥२७॥
तमुत्कृष्य ततोऽङ्गुष्ठाद्ब्रह्मरन्ध्रान्तमानयेत् ।
छेदयेत्सर्वमर्माणि मन्त्रेणानेन योगवित् ॥२८॥

25–34 ∆ SvāSūSaṃ$_{VE}$ 22.1–8; ∆ KirTa$_{G}$ 59; ∆ MatPār$_{BH}$ YP 7.41–48; *cf.* SaJñāUtt YoPra 31ab; *cf.* PaĀkhTa$_{G}$ 14.107–109; *cf.* SārTriKāUtt$_{BH}$ 8.30ff; *cf.* NeTaUd$_{KSTS}$ 19.180cd:*a*:*b*; *cf.* SaĀgSāSaṃ$_{IFI}$ 150; *cf.* DīĀd$_{IFI}$ fol. 373–379 **25cd** *cit.* TaĀlViv$_{KSTS}$ 14.36cd:*a* **25d** *cit.* TaĀlViv$_{KSTS}$ 14.41–42ab:*a* **26–28** ≈ TaĀl$_{KSTS}$ 19.11–13c **27–28ab** ≈ SvāSūSaṃ$_{VE}$ 22.23 (teaching ईशानीधारणा): आग्नेयधारणाशुद्धं कायमापूर्य वायुना।अङ्गुष्ठाग्रात्समाकृष्य धारयेन्मूर्धनि क्रमात्

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

25d ऋच्छति] K_{ED} *TaĀlViv*$_{KSTS}$; इच्छति α **26b समप्रभम्**] K_{ED}-βG *TaĀl*$_{KSTS}$; सम⟨:⟩प्रभम् P **26d कुर्यात्स्कृक्छिन्दि°**] *em.*; कुर्याच्छृक्छिन्दि° BV, कुर्या⊔⊔द्वि° K_{ED}G, कुर्या‹च्छृ›कच्छिर्द्वि° J, कुर्या⊔⊔र्द्वि° P, सृक्छिन्दि° *TaĀl*$_{KSTS}$ ♦ युग्गतम्] *em.* Sanderson; युग्मताम् K_{ED}-βG, युग्दताम् P, युगलेन तु *TaĀl*$_{KSTS}$ **27b °प्रतापिनीम्**] K_{ED}BγV; °प्रतापनीम् J *TaĀl*$_{KSTS}$ **27c देहम्**] $K_{ED}$$\beta$P *TaĀl*$_{KSTS}$; देहंम् G **27d °न्तिकम्**] $K_{ED}$$\alpha$; °न्तकम् *TaĀl*$_{KSTS}$ **28a तम्**] $K_{ED}$$\beta$G *TaĀl*$_{KSTS}$; तद् P ♦ **ततोऽङ्गुष्ठाद्**] $K_{ED}$$\beta$G *TaĀl*$_{KSTS}$; ततोंर्गुष्टाद् P **28c °मर्माणि**] K_{ED}BγJ; °म⟦ा⟧न्त्राणि V **28d मन्त्रेणानेन**] α; मन्त्रेनानेन K_{ED}

[मर्मच्छेदनमन्त्रः]

जीवमादिद्विजारूढं शिरोमालादिसंयुतम् ।
कृत्वा तदग्रे कुर्वीत द्विजमाद्यमजीवकम् ॥२९॥
इत्येषा कथिता कालरात्रिर्मर्मनिकृन्तनी ।
नैनां समुच्चरेद्देवि य इच्छेद्दीर्घजीवितम् ॥३०॥
शतार्धोच्चारयोगेन जायते मूर्ध्नि वेदना ।
एनं प्रत्ययमालोच्य मृत्युजिद्ध्यानमाश्रयेत् ॥३१॥
निपीड्य तं ततस्तत्र बिन्दुनादादिचिन्तकः ।
वेगादुत्कृष्य तत्रस्थं कालरात्र्या विसर्जयेत् ॥३२॥

29–31 *cit.* TaĀlViv$_{KSTS}$ 30.29–64ab:*a*; ≈ TaĀl$_{KSTS}$ 30.55cd–57: कालरात्रिक्षुरिका; *cf.* SiYoMa$_{T}$ 24.7; *cf.* PaĀkhTa$_{G}$ 14.107cd–108ab **29d** *cit.* TaĀlViv$_{KSTS}$ 5.133cd–134ab:*a* **31cd** *cf.* MVUT 16.53–54; *cf.* SiYoMa$_{T}$ 11.8–12; on कालत्यागः *cf.* SvaTa$_{KSTS}$ 4.279cd–288ab **32cd–33** ≈ TaĀl$_{KSTS}$ 19.13d–14

Codd: $K_1 K_2 K_3 K_4 \simeq K_{ED}$; B V J G P = α; B V J = β; G P = γ

29b °दिसंयुतम्] K_{ED}P *TaĀlViv*$_{KSTS}$; °ादिकं युतम् G, °ादिसंस्थितम् β **29c तदग्रे**] $K_{ED}\beta$P; तदग्री G, ततोऽग्रे *TaĀlViv*$_{KSTS}$ **29d आद्यमजीवकम्**] $K_{ED}\alpha$ *TaĀlViv*$_{KSTS}$; आद्यं सजीवकम् K_1 **31a शतार्धोच्चारयोगेन**] $K_{ED}\alpha$ *TaĀlViv*$_{KSTS}$; शतावर्तनया *TaĀl*$_{KSTS}$ **31b वेदना**] $K_{ED}\beta$ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; योदना G, ्वाएदना *underlined with dashes* P **31c एनं**] BV; एवं $K_{ED}\gamma$ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$, जानं J **31d मृत्युजिद्°**] K_{ED}BVγ *TaĀl*$_{KSTS}$ *TaĀlViv*$_{KSTS}$; मृत्युजि⊔द् J **32a तत्र**] $K_{ED}\beta$G; ते⟨ऽ⟩त्र P **32b °चिन्तकः**] *em.* SANDERSON; °चिन्तकम् $K_{ED}\alpha$ **32c तत्रस्थं**] *em.* SANDERSON; तत्रस्थ° $K_{ED}\alpha$ **32d कालरात्र्या**] V *TaĀl*$_{KSTS}$; कालरात्रीं K_{ED}G, कालरात्र्यां BP, कालरात्रां J ♦ **विसर्जयेत्**] $K_{ED}\beta$P *TaĀl*$_{KSTS}$; विवर्जयेत् G

29c A correct *[ra]ma-vipulā*: ⏑––⏑–,–⏑–. **29d** The completed mantra for severing the *marman*s is thus स्कृक्.

अनेन क्रमयोगेन योजितः परमे पदे ।
समय्यपि महादेवि दीक्षोक्तं फलमश्नुते ॥३३॥

[मन्त्राः]

⟨ ⟩ सिद्धयोगेश्वरीमते ।
तत्सकाशाद्भवेत्सिद्धिः सर्वमन्त्रोक्तलक्षणा ॥३४॥
तदेव मन्त्ररूपेण मनुष्यैः समुपास्यते ।
एष ते ज्ञेयसद्भावः कथितः सुरवन्दिते ॥३५॥
अभक्तस्य गुहस्यापि नाख्येयो जातुचित्त्वया ।
उदरं सर्वमापूर्य ब्रह्मरन्ध्रान्तमागतम् ॥३६॥
वायुं भ्रमणयोगेन ततस्तं प्रेरयेत्तथा ।
यावत्प्राणप्रदेशान्तं योगिनां मनसेप्सितम् ॥३७॥
प्राप्यते पुनरावृत्य तथैव नाभिमण्डलम् ।
एवं समभ्यसेत्तावद्यावद्वासरसप्तकम् ॥३८॥

33 paraphrased TaĀl$_{KSTS}$ 19.55cd; *cit.* TaĀlViv$_{KSTS}$ 19.55:*b*

Codd: K_1 K_2 K_3 K_4 ≃ K_{ED}; B V J G P = α; B V J = β; G P = γ

33 **अनेन → अश्नुते**] *TaĀl$_{KSTS}$ TaĀlViv$_{KSTS}$*; *omitted* $K_{ED}\alpha$ 33b **परमे पदे**] *TaĀlViv$_{KSTS}$*; हुतिवर्जितः *TaĀl$_{KSTS}$* 34a ⟨८⟩] K_{ED}BV; *unmarked omission* G ⟨प्रयोगमेतत्कथित⟩ J, + P 34b **सिद्धयोगेश्वरीमते**] *em.*; सिद्धयोगीश्वरीमते $K_{ED}\beta$; सिद्धयोगीश्वरे मते γ 34d **°मन्त्रोक्त°**] $K_{ED}\beta$G; °मन्त्रेक्त° P 35b **म⟨नुष्यैः⟩**] K_{ED}B; म⊔⊔ः γV, मं⟨त्रोतः⟩ J ♦ **समुपास्यते**] K_{ED}BγV; समुपासते J 35d **सुरवन्दिते**] K_{ED}BGV; सुरवन्दिने J, सरवन्दिते P 36a **गुहस्यापि**] $K_{ED}\beta$G; गृहस्यापि P 36b **त्वया**] *em.* Sanderson; मया $K_{ED}\beta$P, °मयः G 37a **वायुं**] K_{ED}; तदा $K_1\gamma$, ⟨वायु⟩ B, ⊔⊔ V, ⟨चित्त⟩ J 37b **तं**] K_{ED}; तां α 37c **°प्रदेशान्तं**] $K_{ED}\beta$; °पदेशान्तं G, ⟦प्रे⟧देशान्त° P 38a **प्राप्यते**] *em.* Sanderson; व्याप्यते K_{ED}B^{mg}, व्याप्य तत् α ♦ **आ⟨वृत्य⟩**] K_{ED}B^{sec}; आ⟨गत्य⟩ P, आ⊔⊔ GV, आ⟨वृत्या⟩ J 38b **तथैव**] K_{ED}BγJ; तथैवा V

तदाप्रभृति संयुक्तः कर्षयेत्त्रिदशानपि ।
अनेनाकृष्य विज्ञानं सर्वयोगिनिषेवितम् ॥३९॥
गृह्णीयाद्योगयुक्तात्मा किमन्यैः क्षुद्रशासनैः ।
प्रथमं महती घूर्णिरभ्यासात्तस्य जायते ॥४०॥
ततः प्रकम्पो देवेशि ज्वलतीव ततोऽप्यणुः ।

इति श्रीमालिनीविजयोत्तरे तन्त्रे
सप्तदशो योगाङ्गाधिकारः
समाप्तः

40cd–41ab *cf.* MVUT 11.35; *cf.* MatsySaṃ$_S$ 4.19cd–22

Codd: K_1 K_2 K_3 K_4 $\simeq$ K_{ED}; B V J G P = α; B V J = β; G P = γ

39a **तदाप्रभृति**] $K_{ED}\beta$G; ⟨मू⟩तदाप्रभृति P 39b **कर्षयेत्त्रिदशान्**] K_{ED}B^{pc}; कर्ष⊔⊔दशान् B$^{ac}\gamma$V, कर्ष⟨येत्त्रि⟩दशान् J 39c **अनेनाकृष्य**] $K_{ED}\beta$P; अनेन कृष्य G 40b **अन्यैः**] $K_{ED}\gamma$VJ; अन्यै∗ B 40c **महती**] $K_{ED}\beta$; महदिरा γ 40d **अभ्यासात्तस्य**] $K_{ED}\beta$; अभ्यासान्तस्य γ 41b **अणुः**] K_{ED}BγV; अडुः J

41a A correct *[ra]ma-vipulā*: ⏑⏑⏑⏑–,–⏑⏑. The change from *pathyā*° to *vipulā*° form of the metre may be a deliberate device indicating the end of the chapter. **Explicit 17** इति श्रीमालिनीविजयोत्तरे तन्त्रे सप्तदशोऽधिकारः ।१७। K_{ED}; no punctuation to indicate the end of chapter 17 in α; ⟨सप्तदशोऽधिकारः 17⟩ B^{mg}.

III
The Conquest of the Levels of Reality

The Systematisation of Yoga

THE CENTRAL enterprise of the *Mālinīvijayottara*'s putative Yogapāda is the integration of the diverse systems of yoga taught in the revealed scriptures of the Siddhānta and Kula into a coherent framework based on the fifteenfold division of apperception. The section covers seven chapters (12–18), five of which are given over to the detailed exposition of a series of visionary introspections *(dhāraṇā)*. The scope of the synthesis achieved is no less remarkable than its sophistication. Unexpectedly, in assimilating yogic material from other streams of Śaivism, the redactor(s) of the *Mālinīvijayottara* have expended a great deal of effort to maintain what amounts to a parity among the doctrines absorbed. Neither the Kula nor the Siddhānta are discernably privileged. Nor do clearly identifiable sectarian polemics appear to underlie the *Mālinīvijayottara*'s practical teachings on yoga. The governing principle of its systematisation is rather the establishment of equivalences. Noteworthy is also the stability of the correlations; the consistent ingenuity in Abhinavagupta's exegesis of the *Mālinīvijayottara* bears witness to the system's resistance to alteration.

The *Mālinīvijayottara* itself specifies that yoga is the topic of its teachings. In its narrative framework, it is the seer's query about the practice of yoga that presents Skanda with the opportunity to transmit Śiva's revelation to the eight sages. When Skanda's report of Śiva and Devī's dialogue eventually launches into a discussion of mantras in chapter three, the Seers are portrayed as being perplexed at this apparent digression, and they ask about

its relevance to yoga at the beginning of chapter four. The section establishing the pedigree of the *Mālinīvijayottara* as a new revelation lineally descended from the *Siddhayogeśvarīmata* plainly states that the **Mālinīvijayatantra*, the immediate precursor of the *Mālinīvijayottara*, taught yoga.[1]

The primarily yogic orientation of the *Mālinīvijayottara* is also evidenced by the fact that its liturgy is essentialised and abbreviated, while its yogic teachings are expanded and elaborated. Despite this centrality of yoga (especially the practicalities of yoga) in the *Mālinīvijayottara*, Abhinavagupta has sidelined it in his *Tantrāloka*,[2] preferring to analyse instead the epistemological background of the *Mālinīvijayottara*'s yogic homologies. Of course, the question why Abhinavagupta is so disinterested in the actualities of yoga, or even why he should have chosen to place an openly yogic text at the centre of his teachings, needs to be posed in a much wider framework than is possible here.[3] Only recently, Prof. Sanderson has shown that the alleged non-dualist orientation of the

1 *Mālinīvijayottara* 1.9c–10b: 'O Great Lord, in the **Mālinīvijayatantra*, thirty million [verses] in extent, you have revealed an extensive path of yoga.'

2 This is all the more striking in view of his claim accurately to represent the *Mālinīvijayottara*. *Cf.* TaĀl$_{K}$ 1.17–18.

3 Unfortunately a definitive evaluation of these, and many other apparently conflicting tendencies in his exegesis, is still hindered by several large *lacunæ* in our present knowledge of the Trika in general and the *Mālinīvijayottara* in particular. It is still not possible to accurately place or date the *Mālinīvijayottara*'s original compilation. We also do not know for certain what status the *Mālinīvijayottara* enjoyed in Kashmir (or anywhere else) before Abhinavagupta made it the linchpin for his synthesis of Trika and Krama elements into a householders' religion. The absence of any manuscript witnesses of the *Mālinīvijayottara* anywhere outside of Kashmir, in fact outside of Abhinavagupta's own tradition, seems to imply that the text was of rather minor importance. On the other hand, in view of the severe losses of early Śaiva scriptures, such negative evidence may reveal nothing of relevance at all.

Mālinīvijayottara is exegetical fiction perpetrated by Abhinavagupta.[4] Indeed, the fifteen-fold division is, as already noted, cited with approval by the dualist Nārāyaṇakaṇṭha, who attributes a similar doctrine to the *Kāmikatantra*. He even attempts to insinuate a similar suggestion into a verse of the *Mṛgendratantra*. All of the presently available evidence indicates that the actual position of the *Mālinīvijayottara* in Abhinavagupta's system is far more complex than he himself admits.[5]

Now, the *Mālinīvijayottara* claims to be the essence of the *Siddhayogeśvarīmata*, a work conspicuously lacking a detailed exposition of yoga. The work of this title surviving in manuscripts in Nepal is a shorter version than was known to Abhinavagupta.[6] Although it is highly likely, it is thus not entirely certain that the Nepalese recension's complete disinterest in yoga accurately reflects the longer Kashmirian recension. Provided that it is indeed the case that the *Siddhayogeśvarīmata* was not especially concerned with systematic yoga, we see the Trika of the *Mālinīvijayottara* addressing itself to a new audience: Sādhakas who wish to devote themselves full-time to the practice of yoga. This is made quite plain in the work's concluding verses:[7]

> And you [sages] may not transmit this great [teaching] to persons who are not [your own] disciples, or to the disciples of others without careful scrutiny. This [doctrine] has been fully *MVUT 23.42d–44b*

4 See Sanderson (1992:281–312).

5 Given this regrettable dearth of concrete data about the text and its milieu, the scholar will hopefully forgive the at times large number of parallel and related passages adduced as (secondary) testimonia in the critical apparatus of the *Mālinīvijayottara*'s chapters on yoga.

6 See Törzsök (1999:introduction).

7 The verse numbers are augmented by one because the KSTS edition has numbered two verses as 23.15.

revealed for **those who delight in yoga**, who are pious, courteous and whose minds are focussed on Śiva.

By contrast, the audience of Abhinavagupta's subsequent exegesis were predominantly "householder ritualist-gnostics", who would have had no opportunity to spend years in retreats, pursuing demanding yogic disciplines.

The larger part of the *Mālinīvijayottara*'s Yogapāda is concerned with the conquest of the levels of reality *(tattvajaya)*. This is prefaced by a survey of preliminary obligations. These comprise: [1.] a scrutiny of the required qualifications of the Yogin *(adhikāra)*, [2.] the description of a suitable venue *(yogasthāna)*, [3.] the selection of a suitable path and goal which will confer the desired Perfections and/or liberation *(lakṣyabheda, cittabheda-)*, [4.] a quick method of achieving the obligatory possession (*āveśa*) in the case of the Yogin who has only been initiated according to the Tantraprakriyā (which involves no possession), and, finally, [5.] the salutation of Śiva and the preceptorial lineage. Then follow the introspections *(dhāraṇā)* in the ascending order of the realities. Concluding the section is an exposition of the Siddhānta's system of the six ancillaries of yoga *(ṣaḍaṅgayoga)*, and the method of performing yogic suicide *(utkrānti)*.

The more advanced, subitist yogas taught in chapter 18 which access Śiva directly are not taken up here. The highest level accessed directly in the practices evaluated here is that of Sadāśiva/Śakti. This means that there are two constants in all of the yogas discussed here: there is a goal and there is a path leading to it.

The *Mālinīvijayottara* deals with this approach to soteriology by teaching various trajectories of graded transcendence which culminate at the level of Śiva. The routes of ascent taught in the Tantras of the Śaivasiddhānta can proceed along the introspected, and thus appropriated, or "conquered", levels of the ontological

courses *(adhvan)*. In the *Mālinīvijayottara* and in the *Svāyambhuvasūtrasaṃgraha* there are six such paths. Which path is followed depends on the incidental Perfections sought by the Yogin. The *Mālinīvijayottara* terms this Perfection-based yoga the system of six *lakṣyabheda*; the *Svāyambhuvasūtrasaṅgraha* knows it as the *phalabheda*. But additionally, in the *Mālinīvijayottara*, the stages of this gradual advancement have, by assimilation to a hierarchy of seven experients, aquired an apperceptive dimension. The original ontological ascent is no longer the only, or even the primary path to Śiva. A more direct path through the phenomenological stages of the perceivers of this ontology is advocated. It is this innovative yoga of deepening apperception which forms the core of the *Mālinīvijayottara*'s yoga-praxis. Evidently, the *Mālinīvijayottara* took this new method quite seriously; five entire chapters (12–16) are given over to it. At the heart of this new system of yogic introspection lie the fifteen dimensions of the cognitive apparatus of the perceiving subject and their corrollaries. This requires a brief explanation.

The basic idea of the *tattvajaya*, the conquest of the levels of reality, or *bhūmikājaya*, the conquest of the planes, is of course taught in other Śaiva scriptures, but no work available to me even approximates to the level of detail found in the *Mālinīvijayottara*. The crucial innovation is the idea that it is possible to attain to the highest state of Śiva not only by traversing *along* the *tattvādhvan* to ever higher realities, but that one may stop at any given reality and then ascend *obliquely* through fifteen levels of subjective experients, telescoping them inwards as one progresses towards the experiential mode of the highest perceiver. Any *tattva* (Sakala souls of course only have sensory access to the realities from earth up to matter) can provide the basis for this practice. When meditative immersion into the pure, abstract objectness of the *tattva* (e.g. its *svarūpa* or "own-form") is achieved, the Yogin

proceeds not to the next *tattva* of the ontological hierarchy (as would the Saiddhāntika Yogin), but to the awareness of himself being immersed in the object. His own Sakala self thereby becomes the next "own-form" *svarūpa* that he must contemplate as though it were an external thing. As each higher perspective is gained, the lower apperceptive states are folded in and become inactive and objectivised: the divisions, or the refractions *(bheda)* of the *tattva* thus collapse in pairs (ie. one experient and his cognitive power). In such practice the Yogin in a sense never really transcends the reality upon which the ascent is based.

What is characteristic is that these contemplations require the Yogin to redirect Judgement *(tarka)*, the most important ancillary of Ṣaḍaṅgayoga, applying it not to the reality *(tattva)* itself, but to the fifteen dimensions of his own self-awareness. The Yogin thus makes an epistemological value judgement instead of an ontological value judgement, and because of this he ascends not to the next reality *(tattva)*, but to the next experiential level *(pramātṛbheda)* tied to the same reality.

It is at present not possible to state with conviction whether this is an innovation of the *Mālinīvijayottara*, or whether it has been adopted from some other (now lost) source, but it is certain that this conception of *dhāraṇā* sets the *Mālinīvijayottara* apart from the scriptures of the Siddhānta consulted. In practice, these fifteen-fold *dhāraṇā*s present complete *sādhana*s, requiring about seven years each to complete.

Seven Perceivers

1:14ff. THE EXPERIENTS *(pramātṛ)* first appear in the *Mālinīvijayottara*'s description of creation. In the first instance the *Mālinīvijayottara* teaches that the experients (and their powers) inhabiting the pure universe should be accepted as beneficial by the aspirant. Conversely, the building blocks of the impure universe *(aśuddhādhvan)* must be rejected as harmful. The individual soul must also be accepted.

That which must be cultivated and that which is to be rejected should be accurately discerned. [1.] Śiva, [2.] Śakti and [3.] Sovereigns of Mantraregents, [4.] Mantras, [5.] Mantraregents, and [6.] individual souls, this sextet is said to be what needs to be cultivated by those seeking attainment. Impurity, karma, Māyā, the entire universe deriving from Māyā, are all said to be what must be rejected. The category of what needs to be known is [thereby] determined. Apprehending this and rejecting [accordingly], one gains the reward of all perfections. *MVUT 1.14c–17b*

This list is intended as a parallel to Saiddhāntika presentations of the six (or five) "topics" *(padārtha)* explained in their scriptures.[8] With this the *Mālinīvijayottara* departs quite radically from the common didactic framework of the Śaivasiddhānta; its list is entirely made up of perceivers.

8 *Cf. Mataṅgapārameśvara* Vidyāpāda 1.28cd–30: *vicārayuktaṃ sadvastu sphuṭam āmnāyadarśanāt// yathā vyavasthitaṃ nyāyamārgeṇaivānulomataḥ/ sukaraṃ suvibhaktāṅgaṃ ṣaṭpadārthamayaṃ śubham// catuṣpādam idaṃ śāstram āyātam amṛtātmakam/ dhātur vaktrāmbhujodgārād vimalād gurusantatau//*. See GOODALL (1998:lxii & 182 footnote 69).

The list is, moreover, problematic. While the Siddhānta is quite rightly interested in discussing the category of the (bound) "soul", it is odd for the *Mālinīvijayottara* to say that the limited soul is *upādeya*, something that should be accepted.[9] Only the entities in the pure universe should be accepted, and there are only five Tattvas in the pure universe.

At first there actually appear to be seven separate entities enumerated in the text: Śiva, Śakti, Īśvara with [Śuddha]vidyā, Mantras, Mantra-regents and individual souls *(āṇavaḥ)*. One possible interpretation is that of GNOLI (1972:784): [1.] Śiva, [2.] Śakti, [3.] Śuddhavidyā, [4.] Īśvara, [5.] Mantras and [6.] Mantreśvaras. The *aṇu* qualifies the Mantreśvaras. I have not adopted this enumeration because it omits the Mantramaheśvaras, because its order is jumbled, and because it mixes Tattvas and experients incompletely and without apparent cause. Another possibility is to take *aṇu* as *aṇurāṭ* ie. Ananta (cf. TaĀlViv$_K$ ad 36.1d: *aṇur anantaḥ*), representing the Sovereigns of Mantra-regents. The compound *mantramantreśvarāṇavaḥ* would therefore be a synonym for the frequently encountered *mantramantreśvareśānāḥ* which would here be metrically impossible. Īśvara with [Pure] Knowledge *(savidyeśā)* might be counted as a single unit. But then again some experients are counted with their corresponding Tattvas, and others not. Either one counts ten (five Tattvas+five experients) or only five. Therefore, it appears that KAUL (1922:xvii) must be correct when he reads: '*The acceptables are Śiva, Śakti, Vidyesa (sic), Mantra, Mantreśvara and the Jivas (sic).*' This expands the list of the five pure

9 The *Haṃsayāmala* fol. 2v[4], for instance, is quite explicit in stating that the soul is: *sarvabhāvavi⟨nir⟩mmukto heyopāyavivarjjitaḥ* (perhaps emend to *heyopādeyavarjitaḥ*). It spells out quite clearly that, even though rebirth exists, the soul does not: *ātmā nāsti mahādevi punarbhāvo ⟨'⟩sti niścayaḥ*.

	[Tattva:]	Phase:	Kṛtya-:
1.	[Śiva]	Śānta	omniscient and all-creating
2.	[Sadāśiva]	Prabhu	coarse and subtle
3.	[Īśvara]	Īśa	all-creating

Table 1: *The Three Phases of Śiva in the* MVUT

experients[10] (the Śāmbhava, the Śaktija, the Mantramaheśvara, the Mantreśvara and the Mantra) by adding the bound soul.

Śiva, the highest experient, exists in a number of phases:

> **Among these the Infinite [is manifest as: the 1.] Lord *(īśaḥ)* [who is] all-creating *(sarvakṛt)*; the [2.] Quiescent *(śānta)*[11] [who] is [both] omniscient *(sarvajña)* and all-creating; the [3.] Chief *(prabhuḥ)*[12] is [both] coarse and subtle *(sakalo niṣkalo)*. His Power is of the same kind.** *MVUT 1.17c–18b*

Here are defined three (?) distinct phases of Śiva.[13] These phases of Śiva's involvement with his creation are also mentioned in other early Tantras. In the *Kiraṇatantra*[14] they are described as the [1.] "partless" *(niṣkala)*, corresponding to Śiva, [3.] "coarse" *(sthūla)*, corresponding to Īśvara, and [2.] "partless and with parts" *(sakalaniṣkala)* corresponding to Sadāśiva. Rāmakaṇṭha ad loc[15] cites an

10 *Cf.* TaĀl$_K$ 9.53c–55b.

11 *Cf. Tattvaprakāśavṛtti* 1: *śānto rāgadveṣādirahitaḥ*, 'Quiescent means devoid of [defilements] such as partiality and aversion etc.'

12 Aghoraśiva explains that "chief" means that he has no other lord over him. See *Tattvaprakāśavṛtti* 1: *prabhuḥ prabhavaśīlaḥ na tv īśvarāntaraprerya ityarthaḥ*.

13 The exact division of the phases of Śiva is problematic. The version adopted above attempts to approximate the more or less standard list taught in the Śaivasiddhānta.

14 *Cf. Kiraṇatantra*$_G$ 3.13: *proktaḥ sa niṣkalaḥ sthūlas tathā sakalaniṣkalaḥ / Īśaḥ Sadāśivaḥ Śāntaḥ kṛtyabhedād vibhidyate //*.

15 *Kiraṇatantravṛtti* 3.13: *śaktodyuktaḥ pravṛttaś ca kartā trividha iṣyate*.

	KirTa 3.13	*KirTa 3.24–25*	*KirVṛ*
1. Śiva	Niṣkala	resorbed *(layavat)*	potential *(śakta)*
2. Sadāśiva	Sakala-niṣkala	enjoying *(bhogavat)*	poised *(udyukta)*
3. Īśvara	Sthūla	holding office *(adhikāravat)*	engaged *(pravṛtta)*

Table 2: *The three phases of Śiva in the KirTa*

anonymous line which gives the triad "potential" *(śakta)*,[16] "poised to act" *(udyukta)*, and "active" *(pravṛtta)*. Further on, the *Kiraṇatantra* gives the additional triad of "resorption" *(laya)*, "experience" *(bhoga)* and "office" *(adhikāra)*.[17] These are also the names given to the three highest Tattvas in the *Mataṅgapārameśvara*. The *Sarvajñānottara* calls the three phases of Śiva the "coarse" *(sthūla)*, the "subtle" *(sūkṣma)* and the "mixed" *(vimiśra)*.[18] Sadāśiva is the "Lord" *(pati)*, he has a mantric body and is the agent of creation and resorbtion. Beyond him is Śiva, transcending mantras. He is omniscient *(sarvajña)*, pervasive *(sarvaga)* and quiescent *(śānta)*.[19] The various elements of the Śaivasiddhānta's three-fold division

16 Rāmakaṇṭha glosses this as "quiescent" *(śānta)*.

17 *Kiraṇatantra* 3.24c–25b. The *Kiraṇatantra* seems to say that Īśvara holds an office himself. Against this, the *Parākhyatantra* teaches that Īśvara confers office on others.

18 The term "mixed" for Sakalaniṣkala is seen also in the second verse of the *Prāsādadīpakamantraṭippaṇa* 2: *niṣkalaṃ sakalaṃ miśraṃ śivaṃ natvā guruṃ tataḥ / prāsādadīpakamantraṭippaṇaṃ likhyate⟦s⟧ tadā*, "After bowing to Śiva as the 'partless', as 'endowed with parts' and as 'mixed', then [bowing] to the guru, I compose the PrāDīMaṬi."

19 *Sarvajñānottara*$_{\text{R}}$ 43–47.

	SaJñāUtt *44cd*	*SaJñāUtt* *43–47*	*SaJñāUtt* *AdhvPra 185cd*	*PaĀkh* *2.95–98b*
1. Śiva	subtle *(sūkṣma)*	Sarvajña, Śānta	Niṣkala	Śānta, (resorbed)
2. Sadā-śiva	mixed *(vimiśra)*	Pati, Mantra-bodied	Sakala-niṣkala	Sakalaniṣkala, (enjoying)
3. Īśvara	coarse *(sthūla)*		Sakala	Sakala, (bestowing office)

Table 3: *The phases of Śiva in the SaJñāUtt and PaĀkh*

have been standardised[20] in the *Parākhyatantra* (see table 1.3).[21]

These three phases of Śiva serve to maintain the hierarchical structure of the experients *(pramātṛbhedana)* even in the highest reaches of the Śaiva universe.

The *Mālinīvijayottara*'s epithets all-creating and all-knowing refer to the powers of action *(kriyāśakti)* and knowledge *(jñānaśakti)*. In the highest form of Śiva both of these powers are present; in the lower form of Īśa the power of action predominates.

It is, however, by no means certain that the *Mālinīvijayottara* is here really teaching the "standard" Saiddhāntika three phases and not only two phases of Śiva: [1.] Īśa who is all-creating and Sakala,

20 A single Pāda cited from the *Haṃsapārameśvara* (*Netratantroddyota* 18.117d:*b*: *niṣkalaḥ sakalaḥ śāntaḥ*) appears to give the anomalous list of *niṣkala*, *sakala* and *śānta*. It is there obviously not possible to identify *śānta* with *niṣkala*, as does Rāmakaṇṭha in the *Kiraṇavṛtti*. But the context and continuation of the passage are uncertain.

21 *Parākhyatantra*$_{G}$ 2.95–98b: *pūjyate 'sau paraḥ śāntaḥ siddhimuktiphalārthibhiḥ / sa eva mantrakāyasthaḥ pūjyate sa paraḥ śivaḥ // tena dviṣṭhaḥ śivaḥ śāstre sakalo niṣkalaḥ sthitaḥ / sthityutpattivināśānāṃ hetur yo 'nugrahasya ca // tasmiṃś ca sakale sthāne so 'dhikārī kalātmakaḥ / anyeṣām adhikāraṃ sa rudrādīnāṃ prakāśayet // adhikārī ca bhogī ca layī syād upacārataḥ /.*

and [2.] Prabhu who is Śānta and all-knowing, all-creating and Niṣkala—a fundamental dichotomy expounded already in the *Rauravasūtrasaṃgraha*.[22]

Gnoli interprets this passage as teaching a different two-fold division:[23] Īśa, the all-creator is Śānta, and Prabhu, is all-creating, all-knowing, Sakala, Niṣkala, infinite. All of the parallels adduced, however, discredit such an identification of Īśa with Śānta.

There remains the problem of the *Mālinīvijayottara*'s mention of *ananta*. The translation adopted gives this as a descriptive attribute of the all-encompassing Śiva. But is it perhaps possible that the *Mālinīvijayottara* intends Ananta, the leader of the eight Vidyeśvaras in Īśvaratattva?

This is unlikely because the leader of the Vidyeśvaras is in the *Mālinīvijayottara* called Aghora and not Ananta. It is even more unlikely that the Ananta mentioned should be one of the eleven Rudras in Puruṣa and Rāgatattva[24] or the lowliest Ananta located just above the Brahmāṇḍa.[25]

As will be taught later on in the *Mālinīvijayottara*, the discrimination of that which is beneficial and that which must be rejected is achieved through yogic effort. While the Pralayākalas naturally

22 See *Rauravasūtrasaṃgraha* 7.1–4. This dual aspect of Śiva is encountered also in a similarly worded passage in the *Sarvajñānottara*. In its second introductory verse Śiva is addressed as Īśa (Lord) of all of the worlds *(sarvaloka)* and as Prabhu, who is all-knowing and all-creating. But in the *Sarvajñānottara*'s Yogaprakaraṇa 1.2ab (edited in Goodall (1998:lx note 145): *bhagavan sarvalokeśa sarvajña sarvakṛt prabho*) and 32ab (*sarvakṛt sarvajñaḥ sūkṣmaḥ, sarveśaḥ sarvakṛd bhavet*) it is not certain that Śiva's phases are intended, rather than just a series of meaningful epithets. As noted in table 1.3 the *Sarvajñānottara* also teaches the common three-fold division (*Adhvaprakaraṇa* 185cd: *sakalo niṣkalaś caiva tathā sakalaniṣkalaḥ*).

23 Gnoli (1972:784).

24 *Mālinīvijayottara* 5.25c–26b.

25 *Mālinīvijayottara* 5.13–14.

form part of the impure universe and thus need to be rejected, the Vijñānākalas have not yet been explicitly identified as being part of either the beneficial or what needs to be rejected.[26] They are first encountered in the *Mālinīvijayottara*'s description of the subsequent stages of creation:

He, desiring to create the universe, out of his own volition[27] awakened at the beginning of creation eight individual souls who are Vijñānakevalas. [These become] Aghora,[28] Paramaghora,[29] Ghorarūpa, Ghorānana,[30] Bhīma, Bhīṣaṇa, Va- *MVUT 1.18c–22b*

26 Vijñānākalas are experients who are freed from Kalā *(akala)* because of awareness *(vijñāna)*; Pralayākalas are experients freed from Kalā *(akala)* by cosmic dissolution *(pralaya)*. H. Brunner- Lachaux (1977:v–vi) remarks that in later South Indian sources the form *Vijñānakala* is more prevalent than *Vijñānākala*, referring to *Īśānaśivagurudevapaddhati* vol. 3 p. 137, where *vi-jñāna* is analysed as the "inversion of knowledge" *(viparītātmajñānam)*, or "ignorance".
27 *nijecchayā* :: The initial activity of Śiva's power is known as his "volition" *(icchā)*. This divine power of will (*śivecchā*, *icchāśakti*) is responsible for the inception of creation. As Sadyojyotis explains (*Svāyambhuvasūtrasaṃgrahaṭīkā ad* 3.2): ***śivecceti*** *pūrva[m e]vāsyecchākhyāyāḥ śakter vyāpāro bhavati, anantaraṃ ca śaktir anekavidhā vibhāgena saṃtiṣṭhata iti, ato vyāpārāṇāṃ kramavattvāc chivecchayā prayuktā śaktir anekavibhāgena saṃsthitety ucyate* '**The volition of Śiva**: Only at the beginning is his Power called "volition" active, subsequently [this] energy establishes [itself] in numerous modifications. Therefore, since operations occur sequentially, the Power [of Śiva] set in motion by his will is said to have many [sub]divisions.' Once the initial stages of creation are underway, the *Mālinīvijayottara* does not conceive of this volitional power as suddenly ceasing its activity, rather it subsists as the very foundation of the evolving universe, see *Mālinīvijayottara* 1.24c, 1.33d, 1.44b, 3.5ff.) with an infinite (*Mālinīvijayottara* 3.25d: *parisaṃkhyā na vidyate*) variety of sub-energies.
28 See *Mālinīvijayottara* 8.77cd for the Śaktis of these.
29 Paramaghoraḥ or Paramāghoraḥ, reading *paramo ghoraḥ* either as *paramaḥ+aghoraḥ* or *paramaḥ+ghoraḥ*.
30 The corresponding female Śakti given as the fourth *pada* of the Parāparāmantra is Ghora**mukhi**.

mana[31] and Pivana.[32] To these eight [intermediaries who function as] operatives of preservation/creation *(sthiti)*,[33] destruction, obscuration/protection[34] and grace he accorded [the status of] pure Mantraregents of Mantras.[35] In the same way[36] he created seventy million Mantras with their respective spheres of influence/maṇḍalas. All these Mantras are great souls capable of bestowing complete fulfilment.[37]

At the beginning of each cycle of creation Śiva bestows his grace upon a number of Vijñānakevalas, experients who, by their own efforts, have become stuck in the interstice between the pure and impure universes and who are unable to move either upwards (since they have no awareness of Śiva) or downwards (since they have isolated themselves from Māyā). Śiva's grace is their only chance for liberation. Once Śiva has awakened them to their new status as Vidyeśas or Mantramaheśvaras they discharge their duties until they finally attain liberation at the end of their term of office. In its presentation of the course of the worlds *(bhuvanādhvan)* the *Mālinīvijayottara* explicitly locates these eight at the

31 The corresponding two *pada*s of the Parāparāmantra are the two imperatives *vama piba*. *Cf. Mālinīvijayottara* 3.59–60b.

32 More correct would be Pibana, but because "Pivana" is well attested (it appears to be the standard Kashmirian orthography), even in *mantroddhāra*, no correction is necessary.

33 For the possible interpretation of *sthiti* as *sṛṣṭi* see GOODALL (1998:183) footnote 40.

34 Only four of the five great acts are mentioned here. For the possible interpretation of *rakṣā* as "obscuration" *(tirobhāva)* see below.

35 The emendation (?) of K_{ED}: *mantramantreśvareśatve* is unnecessary. On the purity of the sovereignty of the eight Sovereigns of Mantraregents see *Rauravasūtrasaṃgraha* 1.19cd: . . . *'tyantaśuddham aiśvaryaṃ vidyeśānāṃ*.

36 By awakening yet more Vijñānakevalas trapped in a state of quasi-isolation in the interstice between the pure and impure universe.

37 *Cf. Mataṅgavṛtti* VP p. 245[6]: *śabdavyatiriktā ātmaviśeṣā eva mantrāḥ syuḥ.*

level of Īśvaratattva.[38] Other Tantras, however, often place them at the level of Sadāśivatattva.[39] The *Mālinīvijayottara*[40] offers a way to resolve such discrepancies by implying that this "location" can be viewed from two standpoints. The Mantramaheśvaras exist as experients at the level of Īśvaratattva (e.g. their field of experience is confined to the reality level of Īśvara); but as entities experienced objectively they exist (as the *svarūpa* cognized by the *Śivapramātṛ*) at the level of Sadāśiva (see table 2.1).

Other Śaiva Tantras usually have a list of eight Vidyeśvaras headed by Ananta,[41] the chief agent in the impure universe, but the *Mālinīvijayottara* derives the names of the eight Vidyeśvaras from the *pāda*s of the Parāparāmantra as male counterparts to the eight Yoginīs of that mantra.[42] This motif of sovereignty by proxy, the delegation of responsibility for at least four of the five great acts to eight superintendents, evokes the parallel of a powerful monarch who need not bother himself with the messy details of actually implementing his commands. An implicit dualism underlies this account of creation. It appears that Śivas distance and

38 *Mālinīvijayottara* 5.31cd: *īśvare pivanādyāḥ syur aghorāntā maheśvarāḥ*. Abhinavagupta explicitly states that the eight Vijñānākalas are awakened to the status of Sovereigns of Mantra-regents ($TaĀl_K$ 10.138). Īśvaratattva is also given as their location at *Svacchandatantra*$_K$ 10.1060 (as also be Aghoraśiva on *Tattvasaṃgraha* 41.

39 See Torella (1994:201) footnote 14. There too, they are placed in many *prakaraṇa* texts: *Pratyabhijñāhṛdaya* 3: *tathā ca sadāśivatattve 'hantācchāditāsphuṭedantāmayaṃ yādṛśaṃ parāpararūpaṃ viśvaṃ grāhyaṃ tādṛg eva śrīsadāśivabhaṭṭārakādhiṣṭhito mantramaheśvarākhyaḥ pramātṛvargaḥ parameśvarecchāvakalpitatathāvasthānaḥ*.

40 *Mālinīvijayottara* 2.1–9.

41 See, for instance, *Kiraṇatantra* 12.

42 Hélene Brunner (1963:166 note 1) has traced the corresponding list of eight Śaktis Vāmā, Jyeṣṭhā etc. to the eight epithets of Vāmadeva in the *Taittirīyāraṇyaka*.

otherness from the created universe is carefully maintained even in the creative act itself. Such an account may well have originated against the backdrop of dualist metaphysics. The *Mālinīvijayottara* apparently restricts the agency of the eight Vidyeśas to only four of the five Great Acts.[43]

Which act are they exempted from?

The synonyms used for the *pañcakṛtya* are occasionally misleading so it is unclear if the Vidyeśas are incapable of creation *(sṛṣṭi)* or of obscuration *(tirobhāva)*.

The first alternative requires *rakṣā* (lit. "protection") to be interpreted as "obscuration". Evidence for this can be found in the *Vimalāvatī* of Vimalaśiva.[44]

The second alternative requires *sthiti* to be taken as a synonym for *sṛṣṭi*. This exclusion of obscuration is supported by the *Parākhyatantra*,[45] and the same restriction appears also to be taught in the *Rauravasūtrasaṃgraha*.[46]

But it must be noted that, despite their teaching only four

43 It is rare to see the five acts explicitly given in early Śaiva scriptures; Goodall ad *Parākhya* 2.123 notes only the *Mṛgendra* 3.8 and one might add too the *Netratantra* 21.43–44.

44 *Vimalāvatī* 1.1a: *yo jantor jananaṃ sthitiṃ sanilayāṃ saṃrakṣaṇānugrahau*. All five of the great acts are mentioned and there can be no doubt that *saṃrakṣaṇa* here must correspond to "obscuration".

45 *Parākhyatantra* 2.96cd: *sthityutpattivināśānāṃ hetur yo 'nugrahasya ca*.

46 *Rauravasūtrasaṃgraha* 1.15ab: *sthitisaṃrakṣaṇādānabhavānugrahakāriṇaḥ*. It is unlikely that *bhava* in this list should by itself denote "obscuration", rather there are also only four acts mentioned. This is confirmed just two verses later. The text reads the following list (1.18cd): *teṣām utpattisaṃhārasthityanugrahahetavaḥ* (here, of course, *sthiti* retains its natural sense of "permanence"). Rāmakaṇṭha also paraphrases this four-fold enumeration at *Kiraṇavṛtti* 1.9.47 (p. 7[6]), but he claims it as the *locus classicus* of Śiva's five-fold agency!

acts, exegetes[47] do cite such scriptural passages as evidence that Śiva's agency is five-fold, evidently assuming the fifth act to be tacitly understood.[48]

The question of the precise status of these eight souls arises here. Once differentiated into Mantras, Mantra-regents and Sovereigns of Mantra-regents are they still Vijñānakevalins in the strict sense as defined in *Mālinīvijayottara* 1.22d–23a (see below), i.e. afflicted by Āṇavamala?

Evidently, Abhinavagupta explicitly denies this; for him the experients in the Śuddhādhvan are free from any *mala* and the Vijñānakevala experients, limited by Āṇavamala, are located in the interstice between the pure and impure courses. However, FLOOD (1993:165–168) argues that this passage presents the designation Vijñānakevala as an original, collective term for the experients in the Śuddhādhvan. Since they possess individuality, their embodiment must have some cause, and since this can be neither Māyīyamala nor Kārmamala, and since it is equally not clear that their bodies could consist of Śakti, he claims it must be Āṇavamala. This he believes to be the original doctrinal position, in support of which he refers to the *Tattvaprakāśa* 1.8 of the Saiddhāntika Bhojadeva:[49]

47 At *Tattvasaṃgraha* 41cd *(sargasthitilayamuktīḥ kurvanti harecchayā nunnāḥ)* Sadyojyotis may be teaching the earlier view that they are responsible only for four acts: creation, maintenance, resorption and "liberation" (e.g. grace). Aghoraśiva *ad loc* takes this again as teaching all five acts, because, he claims, obscuration *(tirobhāva)* is inseparable from these four: *sargādicatuṣṭayaṃ tadavinābhūtaṃ bhojanātmakaṃ tirobhāvaṃ ca kurvanti.*

48 By the time Aghoraśiva wrote his *Vṛtti* on the *Tattvaprakāśa* (1.10) this exegetical consensus view required no justification.

49 *Tattvaprakāśa* 1.8: *paśavas trividhā jñeyā vijñānapralayakevalau sakalaḥ / malayuktas tatrādyo malakarmayuto dvitīyaḥ syāt //*

TaPra 1.8 Bound souls are said to be three-fold, Vijñānakevala, Pralayakevala and Sakala. The first among these is connected with impurity *(mala)* and the second with impurity and karma.

There are problems with FLOOD's hypothesis. It blurs the rather important distinction between the Vijñānakevalas and the experients in the pure universe. Bhojadeva nowhere implies that he understood the experients in the pure universe actually to be the same as Vijñānakevalas. *Tattvaprakāśa* 1.8 in itself reveals nothing above what is taught at *Mālinīvijayottara* 1.22cd, namely the allocation of defilements. What Bhojadeva does do (*Tattvaprakāśa* 1.9–10) is divide the Vijñānakevalas into two distinct classes: the first is ready for the removal of impurity *(samāptakaluṣa)* the second is not. Śiva bestows his grace upon the former and removes their impurity, thus raising them to the level of Vidyeśas. There is no indication that they are still considered to be Vijñānakevalas once this has taken place. In fact *Tattvaprakāśa* 1.8 pointedly calls the Vijñānakevalas bound souls. Therefore the following must be urged in support of Abhinavagupta's view. Firstly, the textual evidence of the *Mālinīvijayottara* does not explicitly support the view that these Vijñānakevalins are inhabitants of the Śuddhādhvan. Rather, Śiva "awakened" *(bodhayām āsa)* eight Vijñānakevalas and then raised them to the higher level of experients in the pure universe. Neither the *Mālinīvijayottara* nor Bhojadeva say that they are still Vijñānakevalas after this awakening. Secondly, the apparent logical impossibility of individuality without a material cause leading to embodiment is not a great problem to the tradition. Utpaladeva answers it thus:[50]

ĪPraKā 3.2.7 Even though these Vijñānākalas are equal with regard to [the degree of] their awakening etc., nevertheless they are mutually

50 *Īśvarapratyabhijñākārikā* 3.2.7: *bodhādilakṣaṇaikye 'pi teṣām anyonyabhinnatā / tatheśvarecchābhedena te ca vijñānakevalāḥ //*. Similarly also $TaĀl_K$ 10.131ab.

differentiated [into individuals] by the difference [in purpose] of the Lord's volition.

Some Saiddhāntika sources escape the problem by assigning the "defilement of authority" *(adhikāramala)* to these eight great Vidyeśvaras. This ensures that they remain subject to Śiva's impetus.[51] It is in this context, after introducing this new type of defilement, that the *Ratnatrayaparīkṣā* does indeed seem to call the three experients in the pure universe Vijñānakevalas.[52]

Who then are the lower category of the Mantreśvaras? The *Mālinīvijayottara* identifies them as follows:

In the same way throughout the universe, the 118 Rudras headed by Aṅguṣṭhamātra, are favoured by Śiva and assigned directly to the status of Mantra-rulers, in accordance with their aptitude. They, assuming control of their respective spheres of action, bestow, by their own power, the same rewards upon supplicants who seek the rewards of experience and liberation as do Brahmā etc. These great monarchs transmit this discernment of what has to be cultivated and what has to be rejected, as revealed by Śiva, to the Seers, whence it passes to humans *(manvanta)*. *MVUT 1.37–40ab*

Jayaratha explains that these beings are the one hundred Rudras (Śatarudra) plus the Maṇḍaleśas.[53] To support this, Jayaratha quotes an unidentified scripture, the second hemistich of which states that Mantreśvaras are those beginning with the hundred Rudras ending with Viriñca.[54] In the *Mālinīvijayottara*[55] Viriñca

51 See *Kiraṇatantra* 4.7ff. Also Aghoraśiva to *Tattvasaṃgraha* 41: *adhikāramalayogena preryatvāc chivāpekṣayaiṣāṃ kalayā nyūnaṃ kartṛtvaṃ*.

52 *Ratnatrayaparīkṣā* 23–24.

53 TaĀlViv$_{K}$ 10.170–172:*a*: *mantreśā iti tattanmantravācyāḥ śatarudrādyāḥ*. See also *Mokṣakārikā* 73–94, *Tattvasaṃgraha* 30–32 and 42.

54 TaĀlViv$_{K}$ 10.170–172:*a*: *mantreśāḥ śatarudrādiviriñcāntatayā sthitāḥ*.

55 *Mālinīvijayottara* 5.28–29.

is, however, not one of these, their names are: Mahātejas, Vāmadeva, Bhavodbhava, Ekapiṅgekṣaṇa, Īśāna, Bhuvaneśa, Puraḥsara, Aṅguṣṭhamātra.

As for the Mantras,[56] the *Mālinīvijayottara* explains:

MVUT 1.40cd–41

In this world [where beings have] just come into existence from [the elevated position of] Brahmā down to a clump of grass, thirty-five million Mantras appointed by Śiva are sufficient. After bestowing [liberating] grace upon the multitude of individual souls they attain to the imperishable state.

More commonly Śaiva Tantras give the number of Mantras as seven *koṭis*.[57] The *Mālinīvijayottara* itself had given this number at 1.21cd.[58]

The *Mālinīvijayottara* then divides the experients it has introduced into four classes depending on the degree of their contact with the three impurities *(mala)*:

MVUT 1.22c–24b
soul

Soul should be known as four-fold; among these the Vijñānakevala is affected only by [innate] impurity *([āṇava]mala)* and the Pralayakevala is affected by that and by karma *(kārmamala)*. Impurity is said to be ignorance,[59] the cause of

56 According to Rāmakaṇṭha ad *Sārdhatriśatikālottara*$_{BH}$ 1c the word Mantra denotes [1.] Śiva, Śakti, Vidyās and Vidyeśvaras, [2.] their mantra-selves, and [3.] the words that denote them because they are the locus of their manifestation: ***mantratantraṃ tvayā proktaṃ*** *śivatacchaktividyāvidyeśvarāś ca tatsvarūpāś cāṇavaḥ tadabhidhāyakāś ca śabdās tadvyaktisthānatvān mantrā ity ucyante.*

57 *Mataṅgapārameśvara*$_{BH}$ VP 7.3b: *mantrāṇāṃ saptakoṭayaḥ*.

58 So also *Tantrasadbhāva* 4.62ab: *saptakoṭyas tu mantrāṇām aprameyāś ca ye smṛtāḥ*, 1.22cd–23ab. *Cf. Mataṅgapārameśvara*$_{BH}$ VP 5.18. See also *Sārdhatriśatikālottaravṛtti* p. 7: *vidyāpadārthe mantramantreśātmanas tattvadvayasya saha tadbhuvanabhūtādibhiḥ. . . saṃgrahaḥ mantreśvarāḥ.*

59 For even more sweeping identifications made by Abhinavagupta see TaĀl$_{K}$ 9.84c–86.

the sprout of transmigration.[60] **Karma is either positive or negative, classified as respectively pleasant, afflictive etc.**

The four types of soul are: [1.] The experients in the pure universe, beyond the realm of Māyā, untainted by any of the three impurities *(mala)*; [2.] The experients remaining only in awareness (Vijñānakevalin) who are affected only by the impurity of individuation *(āṇavamala)*, [3.] the experients merged into nature (Pralayakevalin) limited by the impurity of individuation *(āṇavamala)* and the impurity of action *(kārmamala)*, [4.] the limited or bound soul (Sakala) impeded by all three impurities,—the two mentioned above and the impurity of Māyā *(māyīyamala)*. The three impurities *(mala)*, which in the dualist Siddhānta are conceived of as subtle yet tangible substances which can only be physically removed by Śaiva initiation and the subsequent obligatory observances, are in the *Mālinīvijayottara* boldly equated with ignorance *(ajñāna)*. This important passage is frequently cited as scriptural proof for the liberating power of knowledge.

The idea that there should exist a hierarchy of experients is common to most Tantras of the Śaivasiddhānta. In so far as the experients in the pure universe and the limited souls subject to all three *mala*s are concerned, the *Mālinīvijayottara* does not teach anything very different from other early Śaiva Tantras. But the Vijñānākala and Pralayākala experients are not taught under these names in

60 Abhinavagupta also identifies the compound *saṃsārāṅkurakāraṇam* as a definition of karma, TaĀl_{K} 9.88ab: *saṃsārakāraṇaṃ karma saṃsārāṅkura ucyate*, 'The cause of transmigration is karma, it is said to be the sprout of transmigration.' *Cf.* also $\text{TaĀlViv}_{\text{K}}$ introducing TaĀl_{K} 9.88c–89b: *kiṃ saṃsāra evāṅkura uta saṃsārasyāṅkuras tasya kāraṇam iti*. Jayaratha raises the problem whether this compound should be read as the 'cause of the sprout which is transmigratory existence' or as the 'cause of the sprout of transmigratory existence'. The *Mālinīvijayottara* may here be elaborating on *Svāyaṃbhuvasūtrasaṃgraha* 1.17c: *malaṃ saṃsārakāraṇaṃ*.

the earliest Tantras of the Śaivasiddhānta. Among demonstrably early Śaiva Tantras, the Pralayākala experients are mentioned only in the *Parākhyatantra*[61] and in the *Mālinīvijayottara*, the Vijñānākalas only in the *Mālinīvijayottara*. Writing before he had discovered the reference to these experients in the *Parākhyatantra*, GOODALL observed that they are only present in the early Śaivasiddhānta's exegetical literature, and Prof. SANDERSON has put forward the hypothesis that the Śaivasiddhānta has in this case taken over the terminology of the *Mālinīvijayottara*.[62] Considering that the *Parākhyatantra* must be reckoned among the latest of the early listed Tantras of the Śaivasiddhānta (it therefore probably postdates the *Mālinīvijayottara*) used by the exegetes who formulated its dualist theology (see GOODALL, forthcoming), and noting that neither Sadyojyotis nor Rāmakaṇṭha cite it on this issue, Prof. SANDERSON's hypothesis remains persuasive.

61 Dr. GOODALL has supplied me with the following reference, *Parākhyatantra* 4.20ef: *malino mūrchitākārā niṣkriyā⟨ḥ⟩ pralayākalāḥ*.

62 GOODALL (1998:184 footnote 77): 'The first Saiddhāntika source in which we find the terms *pralayākala* and *vijñānākala* is Sadyojyotiḥ's *Svāyambhuvavṛtti* ad 1:2 and ad 2:26 (in the second passage we find *vijñānakevala* in place of the latter). The *Kiraṇa* speaks below of the *kevala* type of soul (1:23), but it does not sub-divide it into these two categories, SANDERSON observes (*1996a:23): 'The source of the new terminology is unclear. Jayaratha in the *Tantrālokaviveka* ad 10:7 considers it a Saiddhāntika classification, and it was generally adopted in Saiddhāntika circles; but I can find no Saiddhāntika scripture which uses it. . . In this absence of any early Saiddhāntika evidence of the classification I propose the hypothesis that the source lay in the *Mālinīvijayottara*, the non-Saiddhāntika scripture which Abhinavagupta took as the basis of his exposition of the rival Trika-based Śaivism of Kashmir. For there the terminology is central and pervasive. . . ' Note that it is the *Mālinīvijayottara* that Rāmakaṇṭha cites in *Kiraṇavṛtti* 1:23.9 to show that the category of the *vijñānākala* has the sanction of scripture.'

	Pramātṛ:	*Condition:*	*Mala:*
1.	Amala	*mukta*	–
	a. Vidyeśvareśāna	"	–
	b. Vidyeśvara	"	–
	c. Vidyā	"	–
2.	Kevala	*avimala, akalāpaśu*	*mala* but no *kalā*
3.	Sakala	*baddha*	*mala* and *kalā*

Table 4: *The experients in the SvāSūSaṃ*

The *Svāyambhuvasūtrasaṃgraha*, the source for much of the material that the *Mālinīvijayottara* has adopted from the Śaivasiddhānta, shows a simpler, three-fold (or, counting the subdivisions, five-fold) division of experients.

Is it possible that the *Mālinīvijayottara*'s *pramātṛbheda* is an elaboration of this system, produced by adding one further subdivision to the "isolated" *(kevala)* soul? The *Svāyambhuvasūtrasaṃgraha* begins by saying that souls are bound by the three defilements *(ātmamala, māyākhyabandha* and *karmabandha-)* and that Śiva has produced his teachings in order to free them.[63] Then it says that the soul exists in three conditions: isolated *(kevala)*, with Kalā *(sakala)* and without impurity *(amala)*.[64] These correspond to the experient not free from impurity *(avimala)*, the bound experient, and the experient liberated by initiation. The liberated soul it understands to be of three kinds: Vidyā, Vidyeśvara and Vidyeśvareśāna.[65] These correspond to the *Mālinīvijayottara*'s Mantra, Mantreśvara and Mantramaheśvara experients. The only substan-

63 *Svāyambhuvasūtrasaṃgraha* 1.2: *athātmamalamāyākhyakarmabandhavimuktaye / vyaktaye ca śivatvasya śivāj jñānaṃ pravartate //.*

64 *Svāyambhuvasūtrasaṃgraha* 1.5: *athātmāvimalo baddhaḥ punar muktaś ca dīkṣayā / vijñeyaḥ sa tridhāvasthaḥ kevalaḥ sakalo 'malaḥ //.*

65 See *Svāyambhuvasūtrasaṃgraha* 2.10c: *vidyāvidyeśvareśānaḥ,* referring to Ananta.

tial innovation in the *Mālinīvijayottara* is the subdivision of the isolated soul *(kevala)* into the Pralayākala and the Vijñānākala experients. The *Svāyambhuvasūtrasaṃgraha* does not teach these two categories. It defines the isolated soul *(kevala)* as devoid of consciousness, pervasive, eternal, devoid of the *guṇa*s, inactive, non-sovereign, subject to [Śiva's power of] obscuration,[66] powerless, requiring purification and awakening, freed from Kalā, and bound *(paśu)*.[67] This *kevala* soul cannot, therefore, be identified with the Vijñānākala as understood by Abhinavagupta (see below) because that experient is not "devoid of consciousness" *(acetana)* but rather "established in pure awareness" *(śuddhacinmātrasaṃsthita)*.

As GOODALL (1998:184) has observed, it is in Sadyojyotis' *Ṭīkā* commentary that the Vijñānākala and Pralayākala experients first appear in the Śaivasiddhānta. Given that Sadyojyotis knew the *Mālinīvijayottara*, it is likely that he was also aware of the close relation between the *Mālinīvijayottara* and the *Svāyambhuvasūtrasaṃgraha*. It might have seemed quite natural, therefore, to read the doctrine of the one into the other.

Sadyojyotis, commenting on the *Svāyambhuvasūtrasaṃgraha*, gives the following exposition of the experients merged into nature and the experients remaining only in consciousness:[68]

66 Sadyojyotis ad loc: *vyāghātaḥ śivāt tiraskāraḥ.*

67 *Svāyambhuvasūtrasaṃgraha* 1.6: *acetano vibhur nityo guṇahīno 'kriyo 'prabhuḥ / vyāghātabhāg aśaktaś ca śodhyo bodhyo 'kalaḥ paśuḥ //.*

68 Sadyojyotis *ad Svāyaṃbhuvasūtrasaṅgraha* 1.2: *... te ca dvirūpāḥ, vijñānākalāḥ pralayākalāś ca / teṣām ubhayeṣām api māyākhyas tāvan nāsti / vijñānākalāḥ kṣīṇakarmāṇaḥ, teṣāṃ mala eva kevalo 'sti / pralayākalānāṃ malaḥ karma cāsti / teṣāṃ dviprakārāṇām api ye niradhikāreṇānugraheṇānugṛhītās te śivatulyā bhavanti ye sādhikāreṇānugṛhītās te māyātītā vidyāvidyeśvarā bhavanti / malamāyākhyayuktānām apy anugrahaḥ saṃbhaviṣyati / kutaś cid upāyāt kṣīṇe karmaṇi māyākhyo bandhaḥ svakāraṇe pralayaṃ yāti /.*

> They (the experients who are free of Kalā) are of two kinds, the Vijñānākalas and the Pralayākalas. First of all, both of them are free from [the defilement] called Māyā. The Vijñānākalas have exhausted their karma; for them there is only [innate] impurity alone. The Pralayākalas have [innate] impurity and karma. Among these, who are also of two kinds, those [A.] who are favoured by a grace not conferring office become equal *(tulya)* to Śiva, those [B.] favoured by a grace conferring office become Vidyās and Vidyeśvaras beyond Māyā. [Salvific] grace is also possible for those who have [innate] impurity and Māyā. [At a certain moment] when karma has been exhausted by some means the bond known as Māyā dissolves into its own cause. *SvāSūSaṃṬī 1.2*

Sadyojyotis locates the Vijñānākalas below the principle of Pure Knowledge *(śuddhavidyā)*. He divides the order of reality-levels *(tattvādhvan)* into a "place of becoming" *(bhavapada)* and the "place above becoming[69]" *(udbhavapada)*. This "place of becoming" consists of all of the Tattvas below Pure Knowledge:[70]

> All that is conjoined to Kalā, i.e. the [soul characterised by] individuality *(aṇutvaṃ)*, as well as [the soul in the] condition of being a Pralayākala finds itself in the state of becoming since it is liable to arise from Māyā. The condition of being a Vijñānākala is also in the state of becoming since it is below [the principle of] pure knowledge *(śuddhavidyā)*. All that exists above that, beginning with the Mantras [and their] regents and ending with Ananta is in the state beyond becoming.

Sadyojyotis understands the pair of the "place of becoming" *(bhavapada)* and the "place above becoming" *(udbhavapada)* as the

69 Sadyojyotis: *tasmād ūrdhvaṃ yad bhavati.*

70 *Svāyaṃbhuvasūtrasaṅgrahaṭīkā ad* 2.26: ***bhavapadaṃ** sarvam eva kalāyuktam aṇutvaṃ / pralayākala[tvaṃ] māyāto bhavanārhatvād bhavapadaṃ / vijñānakevalatvam adho bhavati śuddhavidyāta iti bhavapadam / tasmād ūrdhvaṃ yad bhavati tat sarvam eva mantra(corr., manu°ed.)nāthādy anantāntam udbhavapadam /...*

same as the commonly taught division of the reality-levels *(tattvādhvan)* into an impure universe *(aśuddhādhvan)* and a pure universe *(śuddhādhvan)*. He does not postulate the existence of another Tattva, such as Mahāmāyā, in which to locate the Vijñānākalas. An unidentified Śaiva scripture quoted by Abhinavagupta and Jayaratha also places the Vijñānākalas in the interstice between the pure and impure universes:[71]

> Above Māyā [and] below Pure Knowledge exist the Vijñānākalas.[72]

In the *Mālinīvijayottara* (2.1–9) the Pralayākalas are placed in Māyā and the Vijñānākalas in the interstice between the impure and the pure universes. Abhinavagupta locates the Vijñānākalas in Mahāmāyātattva, which is an independent reality level between Māyā and Śuddhavidyā. But he is unable or unwilling to cite an authoritative scriptural passage substantiating this. Instead he applies reason:[73]

> There must necessarily exist another principle above the principle of Māyā and below the principle of [Śuddha]Vidyā where abide the Vijñānākalas. As has been revealed (untraced): *The Vijñānākalas are above Māyā [and] below [the principle of] Pure knowledge.* If [the level of] Mahāmāyā did not exist, then, since the level of Māyā is occupied by the Pralayākalas, and the [princi-

71 *Parātriṃśikāvivaraṇa*$_S$ 5–9b, TaĀlViv$_K$ 9.90c–96:a: *māyordhve śuddhavidyādhaḥ santi vijñānakevalāḥ.*

72 This passage appears to be related to *Rauravasūtrasaṅgraha* 4.27cd–28. *Cf.* also *Mokṣakārikā* 75.

73 *Parātriṃśikāvivaraṇa*$_S$ 5–9b: *māyātattvasyopari vidyātattvādhaś cāvaśyaṃ tattvāntareṇa bhavitavyaṃ yatra vijñānākalānāṃ sthitiḥ / yathoktam* ***māyordhve śuddhavidyādhaḥ santi vijñānakevalāḥ*** */iti / tathā hi mahāmāyābhāve māyāpade pralayakevalānām avasthitiḥ vidyāpāde ca vidyeśvarādīnām iti kim iva tad vijñānakevalāspadaṃ syād?*

ple beginning with Śuddha] Vidyā by the Mantra-regents etc.,[74] what then would be the level of the Vijñānākalas?

The *Mālinīvijayottara*'s *tattvādhvan* does not contain this additional level. The significant agreement between the two setups is that the isolated experients, even though they are to a certain degree freed from the lower universe, remain beneath the higher universe.

In the *Tantrāloka* Abhinavagupta elaborates the *Mālinīvijayottara*'s definition and description of the nature and career of the Vijñānākalas as follows:

> For, even though [the Vijñānakevalin is] exempt from actions [and retribution] he is unable to ascend, because there remains the fundamental impurity *(mūlamala-= āṇavamala)* called ignorance. Nor [is he able] to descend, because the cause of differentiation[75] is lacking. Only because of his limitation[76] is he unable to contact his non-difference from Śiva. The Vijñānakevalin is said to abide in bare, pure awareness. By the will of Śambhu he may experience non-difference from Śiva and in due order [in accordance with the intensity of his experience[77]] he attains identity with Śiva in the form of a Mantra-regent or a Sovereign of the Mantra-regents. *TaĀl 9.90c–93b*

Abhinavagupta then differentiates the impurity afflicting the higher experients according to the degree of its removal. Impurity does not disappear all at once but rather fades away in stages. This

74 The Mantras occupy Śuddhavidyā, the Mantreśvaras Īśvaratattva and the Mantramaheśvaras are in Sadāśivatattva.

75 Jayaratha glosses: . . . *vaicitryakāraṇasya kārmamalasya*. . . , 'Of the cause of multiplicity, i.e. of the impurity of action.'

76 Jayaratha explains: *svātantryahāneḥ—āṇavamalāṃśakṛtasya svarūpasaṃkocasya saṃbhavāt*, 'Because of [his] loss of autonomy—because of the presence of a contraction of his own nature, brought about by a trace of the defilement of individuation.'

77 Jayaratha glosses: *kramād iti śivābhedaparāmarśasya tāratamyātiśayāt*.

reasoning also refutes the charge that the Vijñānākala experient should be subject to karma and its fruition because karma is produced by inherent impurity *(āṇavamala)*, to which the Vijñānākala is still subject:

TaĀl 9.93c–96 [Objection:] But surely, if [inherent] impurity *(mala)* is the cause of such karma, then why does this not produce the chain of karmic events for the Vijñānākala also? [Reply:] Not so! In the case of the [Vi]jñānākala the [inherent] impurity is on the verge of obliterating [itself]. So how then could it be a cause [of karma? This self-]obliterating arises independently.[78] The categories of the [1.] Vijñānākala, [2.] the Mantra, [3.] Mantra-regent, [4.] the Sovereign of the Mantra-regents and [5.] the primordial [Śiva[79]] are postulated because of the respective gradation in the three levels of [impurity]: [1.] expecting the obliteration [of *mala*] *(didhvaṃsiṣu)*, [2.] the obliterating [of *mala*] *(dhvaṃsamāna)*, [5.] the obliteration [of *mala*] *(dhvasta)*, with the [two] intermediate stages [of [3.] somewhat obliterating *(kiñciddhvaṃsamāna)* and [4.] somewhat obliterated *(kiñciddhvasta)*].[80]

This gradation, rational and sensible though it is, has no direct scriptural basis in the *Mālinīvijayottara*. It must be seen as a response to a perceived deficiency in the *Mālinīvijayottara*'s presentation. The *pūrvapakṣa* raises a problem simply not perceived by the *Mālinīvijayottara*'s redactor(s).

78 Jayaratha explains this with a simile of a seed which is beyond the point of germination: *na hi ninaṅkṣu bījaṃ punaḥ praroham iyāt, nāpy asya naśyattāyāṃ naṣṭatāyāṃ vā ninaṅkṣutvād evānyat kiṃ cid apekṣaṇīyaṃ saṃbhavet*, 'For it is not so that a seed intent on perishing will germinate once more. And when it is in the condition of perishing or when it has perished it is not possible to expect anything else [from it] precisely because it is intent on perishing.'

79 Jayaratha glosses: *ādiḥ—ādisiddhaḥ śivah.*

80 Jayaratha supplies the two intermediate stages: *avasthāntarāṇīti—kiṃciddhvaṃsamānatvakiṃciddhvastatvādirūpāṇi.*

If the *Mālinīvijayottara* has not taken over the Vijñānakevala and Pralayakevala experients from the scriptures of the Śaivasiddhānta, what other source(s) have been used?

Similar types of experients are taught in early Sāṅkhya and Yoga systems. Patañjali discusses two classes of experients known as the Videha, the "disembodied", and the Prakṛtilaya, those "merged into primal matter". Could these have served as the models for the Śaiva Vijñānakevala and Pralayakevala experients?

The *Yogasūtra* does not say very much about the Videhas and Prakṛtilayas. For them, trance *(samādhi)* does not need to be acquired by yogic effort, it is concurrent with their existence. Patañjali's commentator Vyāsa explains this further:[81]

> That *(samādhi)* is two-fold, produced by a means and produced by [mere] existence. Of these [the *samādhi*] produced by a means applies to Yogins. **For the disembodied and for those merged into primal matter [*samādhi*] has existence as its cause.**[82] In the case of the disembodied, the gods,[83] [*samādhi*] depends on [mere] existence. For they, experiencing a state of quasi-isolation *VyāBhā 1.19*

81 *Yogasūtra* 1.19 with the *Bhāṣya* of Vyāsa: *sa khalv ayaṃ dvividhaḥ—upāyapratyayo bhavapratyayaś ca / tatropāyapratyayo yogināṃ bhavati /* ***bhavapratyayo videhaprakṛtilayānām*** //1.19// *videhānāṃ devānāṃ bhavapratyayaḥ / te hi svasaṃskāramātropayogena cittena kaivalyapadam ivānubhavantaḥ svasaṃskāravipākaṃ tathājātīyakam ativāhayanti / tathā prakṛtilayāḥ sādhikāre cetasi prakṛtilīne kaivalyapadam ivānubhavanti yāvan na punar āvartate 'dhikāravaśāc cittam iti.*

82 The term *pratyaya* is explained by Vyāsa as denoting both the secondary sense of "cause" and also as "mental representation" [of an external object]. Bhoja prefers the more direct "awareness" *(jñāna*, cf. 3.2, 2.20). Both Vyāsa and Bhoja take *bhavapratyayo* as a *bahuvrīhi* adjectival to *samādhi*. It is not at all certain what Patañjali originally intended as the sense of *bhavapratyayo* in the Sūtra (*cf.* Feuerstein (1980:74–77)).

83 For the method by which the Yogin may attain a condition known as "great disembodiment" *(mahāvideha)* see *Yogasūtra* 3.43: *bahir akalpitā vṛttir mahāvidehā tataḥ prakāśāvaraṇakṣayaḥ.*

(kaivalyapadam iva) because their minds have access only to their own subliminal impressions *(saṃskāra)*, pass [the whole period of] the fruition of their subliminal impressions in an analogous condition. Similarly, the experients merged into primal matter experience a state of quasi-isolation while the mind, though it still has a duty to fulfill, is dissolved into primal matter, until the mind is restored by the force of [unfulfilled] duty.[84]'

Bhoja interprets *bhava* as transmigratory existence.[85]

RāMār 1.19 For the disembodied and those merged into primal matter transmigratory existence [itself] is the cause of trance *(samādhi)*. "Having as its cause becoming" is [formed as a *bahuvrīhi* compound as follows:] that which has as its *pratyaya*, i.e. as its cause, "becoming", i.e. transmigratory existence. The meaning is this: they enter into trance no sooner than transmigratory existence becomes manifest [to them]. This is their practice of yoga since they have not discerned the highest reality *(paratattva)*.

The level of attainment Patañjali, Vyāsa and Bhoja attribute to these two types of experients is fairly high in the hierarchy of trances described in the *Yogasūtra*. They are mentioned right after the description of the ascending stages of the cognitive trance *(saṃprajñātasamādhi)* and Bhoja explicitly locates them at the upper edge of the reality levels accessible by cognitive trance. This again seems very similar to the Śaiva Vijñānakevala and Pralayakevala experients' location between the pure and impure universes.

84 This idea is illustrated in the late *Sāṃkhyapravacanasūtra* 3.54: *na kāraṇalayāt kṛtakṛtyatā magnavad utthānāt*, 'Final accomplishment is not achieved through dissolution into the source since there occurs [re-]emergence, as in the case of plunging [into water].'

85 *Rājamārtaṇḍa* 1.19: ***videhāḥ prakṛtilayāś** ca… teṣāṃ samādhir **bhavapratyayo** bhavaḥ saṃsāraḥ sa eva pratyayaḥ kāraṇaṃ yasya sa bhavapratyayaḥ / ayam arthaḥ, āvirbhūtamātre eva saṃsāre te tathādhisamādhibhājo bhavanti / teṣāṃ paratattvādarśanād yogābhyāso 'yam.*

But there are two serious problems which make the equation of the Videhas with the Vijñānakevalas doubtful. Firstly, there is Vyāsa's claim that they are gods. Secondly, when compared to their Śaiva counterparts, the relative hierarchical positions of the Videhas and Prakṛtilayas are reversed.[86] Bhoja places the Videhas in the "blissful" *(sānanda)* penultimate level of cognitive trance, raising them above the "discursive" *(savitarka)*, its maturation—the "non-discursive" *(nirvitarka)*, the "deliberative" *(savicāra)* and its maturation—the "non-deliberative" *(nirvicāra)* levels. They experience the "absorption of grasping" *(grahaṇasamāpatti)* beyond the "objective absorption" *(grāhyasamāpatti)*. Above them, at the final "egoistic" *(sāsmitā)* level of the cognitive trance are the Prakṛtilayas experiencing the "absorption of the grasper" *(gṛhītṛsamāpatti)*. As Bhoja remarks:[87]

> ... Then the blissful trance manifests. Those whose resolution is confined to this trance do not perceive [any] other reality, [such as] Prakṛti and Puruṣa. They are denoted by the word disembodied since they have relinquished the body and ego. ... [Then] the egoistic trance [manifests]. Those who are satisfied with this trance and do not perceive the supreme soul, the Puruṣa, are said to be merged into primal matter because for them the mind has merged into its own source. *RāMār 1.17*

86 The relatively superior position of the Prakṛtilaya is implicit in the *Yogasūtra* also, since, when a gradation is possible, enumeration usually begins with the inferior member of the list (cf. *Yogasūtra* 1.18).

87 *Rājamārtaṇḍa ad Yogasūtra* 1.17: *... sānandaḥ samādhir bhavati / asminn eva samādhau ye baddhadhṛtayas tattvāntaraṃ pradhānapuruṣarūpaṃ na paśyanti te vigatadehāhaṅkāratvād videhaśabdavācyāḥ /... sāsmitā / asminn eva samādhau ye kṛtaparitoṣāḥ paramātmānaṃ puruṣaṃ na paśyanti teṣāṃ cetasi svakāraṇe layam upāgate te prakṛtilayā ity ucyate*. See page 222 for further details of the *Rājamārtaṇḍa*'s trances.

It remains difficult to establish a correpondence between the Śaiva Vijñānākalas and the *Yogasūtra*'s Videhas; too little is known about them.

Much clearer, as Abhinavagupta teaches,[88] is the relationship between the Śaiva Vijñānākala and the "liberated" soul of the Sāṅkhya, Yoga and Pāñcarātra systems—the isolated soul *(kevalin)*. For Śaiva soteriologies these isolated souls are not yet fully liberated. They have succeeded in shedding all but the impurity of individuation.

But the Pralayākala-experients do appear to be Śaiva versions of the Prakṛtilayas.[89] Abhinavagupta identifies them with the "liberated" soul postulated by the Vaiṣṇavas, the Vedāntins, the Vijñānavādins and the Vaibhāṣikas:

TaĀl 4.29–30
Pralayākala

> That which the Vaiṣṇavas etc. by their own affirmation[s] believe to be liberation, e.g. joining with supreme Prakṛti, or bliss, or bare pure awareness, [or] the extinction of the series like [the extinction of] a lamp,[90] is [for us] the condition of the Pralayākala [which is of two kinds:] where objects are perceived *(savedya)* and where objects are not perceived *(apavedya)*.

88 At TaĀl_K 9.89c–90b Abhinavagupta says that the scriptures of Sāṅkhya, Yoga, Pāñcarātra etc. teach the relinquishing of the notions of "I" and "mine" for the sake of freeing the practitioner from karma and its fruition. This is immediately followed up by his definition of the Vijñānākala-experient, whom he thus identifies as the "liberated" soul of the Sāṅkhya, Yoga and Pāñcarātra systems.

89 The *Parākhyatantra*$_G$ defines them thus (4.20cdef): *māyātattvavilīnās te nirdeśyāḥ paśavo 'kalāḥ / malino (em. malinā cod.) mūrcchitākārā niṣkriyāḥ pralayākalāḥ //*, 'The Pralayākalas should be defined as bound souls freed from Kalā, merged into Māyā. They possess defilement, are in a swoon, devoid of [the power of] action.'

90 Jayaratha cites scriptural passages to show that these are the doctrinal positions of the Vaiṣṇavas, Brahmavādins, Vijñānavādins and the Vaibhāṣikas respectively.

The two-fold division of the Pralayākala experients into Savedya-Pralayākalas and Apavedya-Pralayākalas (see 2.5d–6a) is forced upon the system to avoid inconsistencies in the homologies of hierarchies elaborated in the second chapter of the *Mālinīvijayottara*. While teaching the introspection of the realities, the *Mālinīvijayottara* states that there are two realities *(tattva)* in the eleven-fold division of the Pralayākala.[91] This must be taken to mean that there are two experiential-levels *(pramātṛbheda)* and not that there are two ontological levels.

Pralayākalas escape karmic retribution only until the next cosmic dissolution:

> That is called the impurity of action *(kārmamala)* united with which the [Pra]layākalas are [confined] in the impenetrable darkness of a cavern,[92] like sleeping serpents. Then,[93] they whose [karmic[94]] traces are awakened, receiving appropriate retribution, transmigrate again and again in this [universe] beginning with Brahmā ending with immobile [entities].

TaĀl 9.138–139
Pralayākala

The *Mālinīvijayottara*'s innovation to the *pramātṛbheda* is therefore the subdivision of *Svāyambhuvasūtrasaṅgraha*'s isolated soul into the Vijñānākala and the Pralayākala. The exact source from which the *Mālinīvijayottara* has adopted these two experients is unclear. For Abhinavagupta the Pralayākalas are the "liberated" souls of the Vaiṣṇavas, Brahmavādins (Vedāntins) and Buddhists, and the Vijñānākalas are the souls "liberated" by isolation according

91 *Mālinīvijayottara* 16.37cd.

92 Jayaratha: *guhāgahanaṃ—māyāgarbhaḥ*, 'An impenetrably dark cave—the inside of Māyā.'

93 Jayaratha: *tata iti māyāntaravasthānānantaraṃ sṛṣṭiprārambhe*, '"Then" means at the beginning [of the next cycle] of creation, after remaining inside Māyā.'

94 Jayaratha: *saṃskāraḥ—karmavāsanātmā*.

to the Sāṅkhya, Yoga and Pāñcarātra systems. But it is not impossible that experients approximating to both the Vijñānākala and the Pralayākala existed under different names in various schools of early Sāṅkhya and Yoga.[95]

95 The Videhas and Prakṛtilayas were presumably the liberated souls for systems preceding Patañjali. While establishing his own hierarchy of experients these naturally were placed beneath the isolated soul *(kevalin)*.

1:24ff. These souls become entangled in creation because they develop an urge to experience.[96] This, of course, requires the existence of something to be experienced, and the leader of the Mantra-sovereigns therefore creates the universe.

The urge to seek experience arises out of karma (or, "*for the soul*") in accordance with the Lord's volition. *MVUT 1.24cd*

As is often the case on points of disputed doctrine, the phrasing of the *Mālinīvijayottara* does not make it perfectly clear which interpretation it favours. Does the soul's urge to seek experience arise from Śiva's will alone or is it dependent on the impurity of karma also?[97]

The demonstrative pronoun *asya* may be taken as either *asya ātmanaḥ* "for this soul", or as referring to the impurity of action, ie. *asya kārmamalasya* "out of this impurity of action" (the last subject mentioned in the preceding *pāda*). The doctrinal question is whether Śiva takes the soul's karma into consideration or whether he is free to disregard it. The first interpretation *(karmasāpekṣavāda)* may be found in the *Svāyambhuvasūtrasaṅgraha*, which teaches quite explicitly that bodies, objects of sensory perception and the

96 *Svāyambhuvasūtrasaṅgraha* 1.11d even states that: "the soul is exclusively intent on experiencing" *(bhogaikarasikaḥ pumān)*.

97 Gnoli translates, *nella maculazione nasce. . . .*

senses themselves come into being in accordance with karma.[98] Furthermore, we may note the proximity of *asya malasya* in the TaĀl$_K$ verses immediately preceding (9.142,143) the citation of this passage at 9.147–148, which form the conclusion of the recapitulation of the discussion of *mala* at TaĀl$_K$ 9.142–149ab.

However, Abhinavagupta does appear to gloss this demonstrative with *teṣām aṇūnāṃ* at TaĀl$_K$ 9.147a (implying that he understood *asya ātmanaḥ*, "for this soul").

MVUT 1.25 **To provide the means for the consummation of the experient urged to experience the Sovereign of Mantras penetrated Māyā with his energies and brought forth the universe.**

The Sovereign of Mantras is of course not Śiva himself, but Aghora, the leader of the eight Mantra-sovereigns who functions as his deputy.The *Rauravasūtrasaṅgraha* accounts for creation in very similar terms but adds the detail that the energies are the Śaktis headed by Vāma etc.[99]

The universe is thus created with a clear and definite purpose. Creation is here in the first instance described as a sequence of *tattvas*, lit. "essences", "realities", "planes of existence".

Abhinavagupta glosses *Mālinīvijayottara* 1.24cd as follows:[100]

TaĀl 9.147–149ab This impurity of these individual souls is suddenly activated by the Lord's volition.[101] As is stated in the scripture whose name is preceded by *śrī*: 'In accordance with the Lord's will

98 *Svāyambhuvasūtrasaṅgraha* 1.13: *karmataś ca śarīrāṇi viṣayāḥ karaṇāni ca / bhogasaṃsiddhaye bhoktur bhavanti na bhavanti ca //.*

99 *Cf. Rauravasūtrasaṅgraha* 1.6ab: *vāmādiśaktibhir yuktaḥ śivecchāvidhicoditaḥ/ vidyārājādhirājeśo māyāṃ vikṣobhya mantrarāṭ.*

100 TaĀl$_K$ 9.147–149ab.

101 Jayaratha prefaces: *evaṃ tadanatirikte 'py atirekāyamāṇānām aṇūnām īśvarecchāvaśād eva malaḥ prabodham iyād, yenaiṣāṃ karmavaicitryāt tattatsaṃsārāvirbhāvo bhavet*, 'Thus the impurity of these souls who appear as if they were separate even though they are not different from Him (Śiva) becomes

arises his urge to seek experience [=*Mālinīvijayottara* 1.24cd]. In order to facilitate [this experience] the primal Sovereign of Mantras excites Māyā and creates the multifarious world of transmigration [≈*Mālinīvijayottara* 1.25].

At *Mālinīvijayottara* 1.25d Abhinavagupta appears to have read *vikṣobhya* ("stirring up") in place of *āviśya* ("penetrating")[102] Kṣemarāja corroborates *vikṣobhya* in direct citation,[103] but Jayaratha[104] reads *āviśya* with J and P. Doctrinally *āviśya* ought to pose a problem to a non-dualist exegete, for Māyā is not conceived of as some substance external to Śiva which he first needs to penetrate in order to excite it into creative activity. Rather Māyā is Śiva's creative power itself, non-different from him. The slightly awkward choice of wording would be motivation enough for a nondualist to tamper with the text. However, the widespread acceptance of $\sqrt{kṣubh}$ in parallel passages in avowedly dualistic works[105] shows that such a charge might be unfounded. Conversely, an incentive for adopting *āviśya*, the *lectio difficilior*, is difficult to establish. One hypothesis might be the attempt to avoid internal inconsistency. Since the epithet "unshakeable" (*akṣobhya*) is attributed to Māyā,[106] it would be strange for Śiva to contradict this so blatantly. Indeed, Garuḍa raises exactly this point at *Kiraṇāgama* 4.15–16. But because the unshakeable nature of Māyā is not directly mentioned in the *Mālinīvijayottara*, the reading *āviśya* would thus be the result of textual

suddenly awakened by the will of the Lord, whereby, resulting from the differentiation of Karma there manifests a corresponding variety *(tattat)* of transmigratory experience.'

102 *Cf.* also *Tantrasāra*$_K$ p. 75$^{3-5}$; p. 76$^{8-10}$: *prakṣubdha, prakṣobha*.

103 *Netratantroddyota*$_{K2}$p. 273^9.

104 TaĀlViv$_K$ 9.40cd–41ab:*c*, 9.61b:*b*, 9.148cd–149ab:*a*.

105 *Kiraṇāgama* chapter 4, *Mātaṅgapārameśvara*: Vidyāpāda 9.2: *kṣobhito 'nantanāthena granthir māyātmako yadā/ tadā svena vikāreṇa karoti vipulaṃ jagat*.

106 *Kiraṇāgama* 4.18cd: *akṣobhyatvāt tathā māyā...*

revision based on a wider reading Śaiva scriptures. What then does the *Mālinīvijayottara* say about Māyā?

MVUT 1.26 **[Māyā] is said to be a unitary principle, all-pervasive, imperceptible, partless, the foundation of the universe, beginningless and endless, baneful/unconscious/Śiva-less/non-Śiva [yet] able to act, inexhaustible.**

The nature of Māyā as defined here is troublesome for a nondualist exegete. The dualist interpretation of *aśiva* as 'independent of Śiva' (supported by other Tantras)[107] is clearly unacceptable. While the two witnesses J and P avoid controversy by simply omitting the passage, Abhinavagupta avails himself of sophisticated exegetical devices to vindicate nondualist doctrine. He puts forward differing analyses of 1.26c: Māyā as "Śiva's inherent power" *(anādyantā śivā īśānī cf. Mālinīvijayavārttika* 1.174ab: *māyātattvasvarūpe hi śiveśānīti vakṣyate)*; Māyā as "unconscious", a "discreet phenomenon in consciousness" *(anādyantā aśivā īśānī cf. Tantrāloka: sā jaḍā bhedarūpatvāt)*. For a fuller exposition of the doctrinal controversy see SANDERSON (1992:300–306), whose translation of this verse I have adopted.[108] For *īśānī* as "able to act", see SANDERSON (1992:304–305).

Very similar is the *Svāyambhuvasūtrasaṅgraha*'s definition of Māyā:[109]

SvāSūSaṃ 2.8 The reality level of Māyā is the seed of the universe. It is imperishable, not Śiva, pervasive, unitary, partless, imperceptible, beginningless, inexhaustible, [and] sovereign.

It is noteworthy that here also there is a possible ambiguity regarding the relation of Māyā to Śiva. It is feasible to read *avinā-*

107 *Cf. Mṛgendratantra* VP 9.2.

108 GNOLI (1972:785) reads not *aśiva* but *śiva*: '...benefica (Śiva), signora (del tutto)...'

109 *Svāyambhuvasūtrasaṅgraha* 2.8: *māyātattvaṃ jagadbījam avināśy aśivātmakam / vibhv ekam akalaṃ sūkṣmam anādy avyayam īśvaram //.*

śya+śivātmakam, "of the nature of indestructible Śiva", removing the dualist implications of "not Śiva".

Nevertheless, the dualist Saiddāntikas would have fully approved of both of these definitions of Māyā. For instance, Bhojadeva states:[110]

> Māyā exists substantially, it is the root of the universe [and is] eternal... Māyā is said to be the material cause [of the universe]. It is subtle, unitary, eternal, pervasive, without beginning and endless and not in contact with Śivā. *TaPra 1.19cd, 3.1bcd*

There are other more straightforward *nirvacana*-etymologies proposed in other Tantras. The *Pauṣkarāgama* derives Māyā from √*mā* in the sense of "construct, fabricate":[111]

> Because the whole universe is made up *(mīyate)* of it, it is called Māyā. It is eternal, unitary, substantial, acts in accordance with karma, non-Śiva, common to all, †...†. *PauĀg*

Sadyojyotis and Aghoraśiva use yet a different *nirvacana* derivation from *māti* meaning "contain" to highlight Māyā's cosmological function:[112]

> Māyā is that in which the whole universe is contained during cosmic dissolution. *SvāSūSaṃṬī 2.8*

110 *Tattvaprakāśa* 1.19cd: *māyā ca vasturūpā mūlaṃ viśvasya nityā sā...* 3.1bcd: *māyopādānam iṣyate sūkṣmā / ekā nityā vyāpiny anādinidhanā śivāsaktā*. Here too, a non-dualist might forcibly read *āsaktā*, "joined to Śiva".

111 *Pauṣkarāgama* 3.1cd–2 (partially cited at *Śataratnasaṅgraha* 27:*a*):
mīyate 'smāj (conj. mayaty asmāj ed.) jagad viśvaṃ māyā yena samīritā //
nityaikā vyāpinī vasturūpā karmāśriyāśivā (em. °āśriyā śivā ed.) /
sādhāraṇī ca sarveṣāṃ †sakalāṃ munīśvarāḥ† //.

112 *Svāyambhuvasūtrasaṅgrahaṭīkā* vp 2.8: *māty asyāṃ pralaye sarvam jagad iti māyā*. Similarly also Aghoraśiva at *Bhogakārikāvṛtti* 117cd–118ab: *māty asyāṃ pralaye sarvam aśuddhaṃ jagad iti māyā*, 'It is called Māyā because the whole impure universe is contained *(māti)* in it during resorption'.

The *Mālinīvijayottara* continues to outline the process of cosmic evolution. Māyā produces the veils *(kañcuka)* which enshroud the individual soul. The first and primary of these evolutes is *kalā*, an instigating force:[113]

MVUT 1.27–29 **She (*māyā*) gave birth to the principle of force (*kalā*). By union with this the [individual] soul is endowed with the capacity for agency. Then [she] created [limited] knowledge (*vidyā*) and desire (*rāga*). Knowledge separates its (the soul's) karma into cause and effect, desire gratifies(/attaches) him in(/to) his own experiences though they be impure. Fate (*niyati*) conjoins the soul to [the consequences of] its own actions and time unfailingly drives him on with moments etc.**

Abhinavagupta reckons Māyā herself among the veils, counting six.[114] Other Śaiva scriptures may count only three.[115] Then, from Kalā spring the familiar *tattva*s of the Sāṃkhya system from 'unmanifest matter' down to 'earth'.

113 Rāmakaṇṭha commenting on *Mataṅgapārameśvara* Vidyāpāda 9.17–18b: *iyaṃ ca kalayantī bhogeṣu kṣipantī jagat kalā ity ucyate*.

114 *Tantrāloka* 9.204: *māyā kalā rāgavidye niyatir eva ca / kañcukāni ṣaḍ uktāni*. Jayaratha comments:... *ṣaḍ etāny āvṛtivaśāt kañcukāni mitātmanaḥ*. See also *Mālinīślokavārttika* 2.836 and *Paramārthasāra* 17. But Māyā need not always be counted, at *Tantrāloka* 29.271 Jayaratha counts only five: *kaleti kañcukapañcakopalakṣaṇam*.

115 *Mataṅgapārameśvara* Vidyāpāda 11.33cd: *rāgavidyākalākhyena kañcukatritayena vai*, also the *Śivatanuśāstra* cited at *Tantrāloka* 9.211cd: *evamavidyāmalinaḥsamarthitastriguṇakañcukabalena*. For more details about this problem see Goodall ad *Parākhya* 4.43–4.

Permeation

THE CENTRAL FEATURE of the *Mālinīvijayottara*'s complex homologies is introduced in its second chapter. Under the heading *vyāpti* ("permeation" or "pervasion") the *Mālinīvijayottara* teaches a fifteen-fold layered apperceptive sequence based on seven distinct types of experient *(saptapramātṛ)*, whose field of experience is the Śaiva ontology of the thirty-six *tattvas* ("elemental principles" or "reality levels"). With this graded hierarchy of perceivers are homologised two other phenomenological catalogues: firstly a Kaula sequence of four stages of yogic immersion *(piṇḍādi)*, itself already correlated with deepening levels of gnosis *(prasaṅkhyāna)*, and, secondly, a progression of states of lucidity *(jāgradādyavasthā)*.

Although the *Mālinīvijayottara* presents these juxtaposed sequences as if they constituted a unified analysis of the *tattvādhvan*, it will be made clear that what is presented is really a synthesis of three (or four) originally independent systems, produced with the definite aim of harmonising a theistic yoga, ultimately related to, or even derived from the Sāṃkhya, with practices originating in convulsive rites of possession. In this respect it may be helpful to regard the *Mālinīvijayottara*'s systematisation as a domesticated "yoga of possession". Thus the *Mālinīvijayottara* insists that the prospective Yogin is only qualified to begin his yogic practice after he has experienced possession by (or immersion into) the Goddess Parā.

The indebtedness to Sāṃkhya thought is acknowledged quite openly: at 16.24, after outlining the introspection of the Puruṣa

(puruṣadhāraṇā)[1], Śiva reveals that he originally taught this 'esoteric doctrine' *(vedāntavijñāna) in extenso* to Kapila, the legendary founder-sage of the Sāṃkhya system.

My subsequent discussion makes only fleeting reference to Patañjali's *Yogasūtra*. Although the redactor(s) of the *Mālinīvijayottara* (or the redactor(s) of the material they were utilising) were aware of Patañjali's yoga, or were at least aware of something closely related to Patañjali's system, its impact on the *Mālinīvijayottara* is not as great as one might have expected.[2] Perhaps they perceived it as no more than just one of many competing systems of yoga, and not yet necessarily as the most prominent one.[3]

1 Puruṣa is the final category of the Sāṃkhya system.

2 See chapters 4 and 17 passim for the few correspondences and the many divergences between the two systems. Other Śaiva Tantras, such as for instance the fourteenth chapter of the *Parākhya*, have however, made more substantial use of Patañjali's work, incorporating entire versified *sūtra*s.

3 Strange though this may seem in view of the attention lavished upon Patañjali's system by modern scholarship, it is confirmed by independent sources closer in time to the *Mālinīvijayottara*, such as the yogic works of Haribhadra (alias Bhavavirahasūri), a learned Brahmin expert in yoga, who converted to Jainism sometime in the eighth century CE (he is thus presumably not too far removed in time from the composition of the *Mālinīvijayottara*). His numerous works on yoga (e.g. *Yogaśataka*, *Yogabindu*, *Yogadṛṣṭisamuccaya*, *Yogaviṃśikā*, possibly the *Brahmasiddhāntasamuccaya* and sections of his *Ṣoḍaśaka*) attempt to import and harmonise substantial amounts of non-Jaina yogic doctrine, which was evidently widely perceived as being superior. Haribhadra's assimilation of these new trends is inspired by the syncretic view that it is yoga which liberates, and that its cultivation is not in essence a sectarian pursuit: *cf. Yogaviṃśikā* 1abc: *mŏkkheṇa joyaṇāo jogo savvo vi dhammavāvāro / parisuddho viṇṇeo*, 'All pure performance of Dharma is to be understood as yoga since it connects with liberation'. Even more directly in the *Yogabindu* 3a: *mokṣahetur... yogo...*, 'Yoga... is the cause of liberation'. It is noteworthy that Haribhadra's works rarely take note of Patañjali's views, but show frequent influence from various forms of Sāṅkhya, Buddhist, Śaiva and Mahāvratin

The first and primary gradation is that of the seven experients *(saptapramātṛ)*, seven progressively purer types of soul located in, or rather perceiving, ascending regions of the "course of principles" *(tattvādhvan)*. The *Mālinīvijayottara* first doubles their number by introducing their energy-consorts *(śakti)*, then adds a purely objective level at which objects exist in their 'own-form' *(svarūpa)*, untinged by the awareness of these experients.[4]

The second gradation is the Kaula sequence of four immersions of yogic ascent. These are treated by Abhinavagupta as four consecutive degrees of transformational, or acquisitive trance *(samāpatti)*, during which the Yogin successively appropriates (and is thus transformed into)[5] four aspects of cognition: [1.] the objectivised thing *(adhiṣṭheya)* itself, [2.] the process of objectivisation *(adhiṣṭhāna)*, [3.] the objectiviser *(adhiṣṭhātṛ)* and [4.] the pure awareness underlying the others. The *Mālinīvijayottara* subdivides each of these into four phases, building up a stupendous soteriological progression culminating with the ultimate level of Śiva *(śivapada)*. The assimilation of this tetradic system of yogic attainment to the heptadic gradation of the *pramātṛ*s is remarkably coherent.

The third gradation is the pentadic order of the states of lucidity *(jāgradādyavasthā)*, which are interpreted as diminished replicates

(Pāśupata) systems. For instance in *Yogadṛṣṭisamuccaya* 176 he compares the seventh, penultimate stage *(prabhā)* of Jaina yoga to what in the Sāṅkhya is called *praśāntavāhitā*, is known in certain Buddhist schools as *visabhāgaparikṣaya*, among the Śaivas is known as the *śivavartman*, and among the Pāśupatas *dhruvādhvan*: *praśāntavāhitāsaṃjñaṃ visabhāgaparikṣayaḥ / śivavartma dhruvādhveti yogibhir gīyate hy adaḥ //*.

4 There is no reason to believe that this is not meant as true ontological existence. Abhinavagupta's insistence that it is purely phenomenological is not explicit in the *Mālinīvijayottara*, a text which simply shows no clear preference for non-dualist doctrine. See SANDERSON (1992).

5 The *Mālinīvijayottara* uses the term *stha*, "abiding in".

of Śiva's five great acts. Since these are present in some evolved form in every level of the universe, the respective stages of lucidity cannot be simply assigned to this or that level of the hierarchy of the perceivers. Instead, they are said to recur in a new permutation at each level of the perceivers. They are thus a separate type of experiential paradigm which slides up the ladder of the perceivers, reappearing in a different configuration at each stage. The initial presentation and subsequent application of these gradations in the *Mālinīvijayottara* is on the whole descriptive. Abhinavagupta's exposition in the *Tantrāloka* is largely explanatory and polemical.

Division of the Realities by the Experients

2:1ff. THE FIRST SET of correlations taught in the second chapter of the *Mālinīvijayottara* is that between the experients *(pramātṛ)* and the realities *(tattva)*.

What then are the Śaiva[6] realities *(tattva)*? In the *Mataṅgapārameśvara*[7] *tattva*s are said to be real *(vasturūpa)*, clearly distinct *(svadharmaprakaṭātmaka)* entities.[8] A *tattva* is also said to be the manifest locus or support of an[other] entity *(vastupada)*, as this is clearly taught in revealed scripture. This refers to the fact that

6 The understanding of *tattva* put forward here is quite different from the Naiyāyika definition of *tattva* as the veridical grasping of a thing see *Nyāyabhāṣya* introductory: *kiṃ punas tattvam? sataś ca sadbhāvo 'sataś cā 'sadbhāvaḥ/ satsad iti gṛhyamāṇaṃ yathābhūtam aviparītaṃ tattvaṃ bhavati/ asac cā 'sad iti gṛhyamāṇaṃ yathābhūtam aviparītaṃ tattvaṃ bhavati/*. Similarly *Nyāyamañjarī* 1.2: *kiṃ punar idaṃ tattvaṃ nāma ? sato 'sato vā vastunaḥ pramāṇapariniścitasvarūpaṃ śabdapravṛttinimittaṃ tad ity ucyate / tasya bhāvas tattvam iti /*.

7 *Mataṅgapārameśvara* Vidyāpāda 5.3–4:

tattvaṃ yad vasturūpaṃ syāt svadharmaprakaṭātmakam /
tattvaṃ vastupadaṃ vyaktaṃ sphuṭam āmnāyadarśane //3//
yad acyutaṃ svakād vṛttāt tataṃ cātmavaśaṃ jagad /
tatam anyena no tasmāt tat tattvaṃ tattvasaṃtatau //4//

A=ĪPraVivVim 4.3.2:a; B=Bhatt; C=TaĀlViv 9.6cd:a

3d *°darśane*] *A; °darśanāt BC* **4b** *tataṃ cātmavaśaṃ*] *AC; tataḥ śāktavaśaṃ B* ♦ *jagad*] *BC; gatam A* **4c** *no tasmāt*] *A; vā yat syāt B, vā na syāt C*

8 *Cf. Mataṅgavṛtti* Vidyāpāda 5.3–4: *. . . svadharmeṇātmā prakaṭo yasya tad etad dharmirūpaṃ tattvam iti*, 'A *tattva* is that property-holder whose nature is manifest by its intrinsic property.'

even though *mala* is said to be a real entity *(pāramārthika)*, it is no *tattva*, being instead included in *paśutattva*.[9] Furthermore a *tattva* may never lose its original function. According to Rāmakaṇṭha, this part of the *Mataṅgapārameśvara*'s definition serves to exclude the worlds *(bhuvana)* etc. And finally, a *tattva* is said to be diffused, *tataṃ* (ppp. of $\sqrt{tan}$), in a particular world[10] which is under its sway, but it is not itself pervaded[11] by any other. The *Mataṅgapārameśvara* thus understands a *tattva* very much in the way Naiyāyika- or Mīmāṃsaka-realists understand natural universals. However, no reason is given why their number should be limited.

Abhinavagupta's understanding of *tattva* is based upon that of the *Mataṅgapārameśvara*, which he cites with approval.[12] In the *Tan-*

9 Thus Rāmakaṇṭha *ad loc*. However, Rāmakaṇṭha differs in reading *sphuṭam āmnāyadarśanāt*, which he unnaturally forces to mean: *yataḥ sphuṭam āmnāyasya prabandhasyākalpam avasthiter darśanāt...*, "Because [a *tattva*] perdures until the end of the eon". Perhaps Rāmakaṇṭha is here alluding to another definition of *tattva* where perdurance does feature. Jayaratha quotes such a definition without attribution in the TaĀlViv$_{K}$ 9.4c–6b:*a*: *ā mahāpralayasthāyi sarvaprāṇyupabhogakṛt / tattvam ity ucyate tajjñair na śarīraghaṭādy ataḥ //*, 'Knowers of the truth say a *tattva* [is that which] endures until universal dissolution, which makes experience possible for all living beings; therefore [it is] not [such as] the body or a pot etc.' This verse is so close to *Tattvaprakāśa* 73 *(ā pralayaṃ yat tiṣṭhati sarveṣāṃ bhogadāyi bhūtānām / tat tattvam iti proktaṃ na śarīraghaṭādi tattvam ataḥ //)* that it must be either a variant thereof or else its source. Similarly the *Sarvajñānottara*$_{R}$ 34c states that *tattva*s are eternal *(nitya)*.

10 Abhinavagupta's citation removes any mention of *jagat* (world). His definition remains broader.

11 Rāmakaṇṭha interprets quite differently, but nevertheless glosses *tataṃ* with *vyāptaṃ*, "pervaded".

12 The *Śivadṛṣṭivṛtti* 1.34 of Utpaladeva etymologises *tattva-* differently as '36 produced entities capable of expanding *(tanana)* into the differentiation of everything' (*viśvaprapañcatananakṣamaṃ tattvarūpaṃ ṣaṭtriṃśasaṃkhyaṃ kāryaṃ*). This implies that Utpaladeva there understood them rather as material causes for the subsequent evolution of the universe. Abhinavagupta makes

trāloka he defines a *tattva* as that which is recurrent or pervasive in all of the members of its class.[13] The term used by Abhinavagupta to describe the nature of this presence is *anugāmin*.[14] By this he is adopting a key-term (also syn. *anuyāyin*) used in Śāstric discourse to define a generic property *(jāti)*.[15] This is how Abhinavagupta understands the *Mataṅgapārameśvara*'s definition:

> That, which, resembling a universal, resides in [1.] its own effect, in [2.] a collection of properties or in [3.] a group [of experients etc.] similar to itself,[16] is a Tattva, because it is extensive *(tananād)*, i.e. because of its pervasion.[17] In order, [Tattvas are such as] earth and matter, soul and Śiva etc. Thus it does not follow that [this definition applies to] bodies and worlds. *TaĀl 9.4c–6b*

Abhinavagupta understands a *tattva* as similar to the common property *(sāmānya)* present in all members of a superset *(mahājāti)*. It is that which by virtue of its reality enables conscious agents to subsume the categories within it.[18]

no mention of this view. He also does not refer to the *Sarvajñānottara*$_{\mathrm{R}}$'s (33–34: *tanmātrādyās tu ye tattvāḥ susūkṣmāḥ sarvagāḥ guha/ te tu pāśāḥ parā[ḥ] proktāḥ sahajāḥ sarvajantuṣu// tatam etair jagat kṛtsnaṃ pāśāś caite malātmakāḥ/ sūkṣmagāḥ sarvagāḥ nityāḥ sahajāḥ sarvajantuṣu//*) identification of the *tattva*s beginning with the *tanmātras* as the bonds *(pāśa)*, made up of *mala*. The same etymology *(tataṃ)* is provided but applied differently: the *tattva*s are imperceptible and pervasive in the whole world.

13 See TaĀl$_{\mathrm{K}}$ 9.2.

14 TaĀl$_{\mathrm{K}}$ 10.2ab: *eṣām (em.* Sanderson*; teṣāṃ* K$_{\mathrm{ED}}$*) amīṣāṃ tattvānāṃ svavargeṣv anugāmināṃ*. See page 196.

15 *Cf. Ślokavārttika* Ākṛtivāda 5b, *Nyāyamañjarī* Āhnika 5 etc.

16 Reading Gnoli's correction *°gaṇe* for TaĀl$_{\mathrm{K}}$'s *°guṇe*. See also Jayaratha *ad loc: svasadṛg**gaṇe** (corr.; °guṇe ed.) saṃkucite pramātṛvarge prakāśaikaparamārthe vā viśvatra*.

17 Jayaratha: *tat tanoti—svakāryādi vyāpnoti*.

18 He is even more direct at *Īśvarapratyabhijñāvimarśinī* 3.1.2 p. 192: *bhinnānāṃ vargāṇāṃ vargīkaraṇanimittaṃ yad ekam avibhaktaṃ bhāti tat tattvaṃ, yathā*

Not all of the realities directly make up the universe in which the lower experients transmigrate. Or, as the *Mālinīvijayottara*'s experient-centred exposition puts it, not all of the experients are capable of experiencing all of the realities. A Sakala experient can by definition not experience the *puruṣatattva* as objects. If he does, he thereby becomes a Pralayākala experient.

At the very lowest level things exist in their own-form *(svarūpaṃ = svaṃ rūpaṃ)*, unaffected by any perceiving awareness. Abhinavagupta interprets this not as ontological existence, but as phenomenological existence. Since his system admits nothing external to consciousness, he understands the own form of a reality to be the awareness of that reality when that awareness is completely devoid of any trace of self-consciousness. The lowest perceivers in the hierarchy, the Sakala-experients, are only capable of perceiving objects based upon the realities from earth up to unmanifest matter (Prakṛti).[19] They can also perceive other Sakala experients transmigrating within these realities.[20] Sakala-experients are seen as a different category from the preceding own-nature *(svarūpa)* because they are aware of themselves, however vaguely, as being aware of the perceived thing. To be precise, they are aware of

girivṛkṣapuraprabhṛtīnāṃ nadīsaraḥsāgarādīnāṃ ca pṛthivīrūpatvam abrūpatvaṃ ceti, 'That which is the cause for the [conscious subject's] collectivisation of distinct groups, [which] appears as one, undivided, that is [defined as] Tattva. As for example Earth and Water [respectively in the case] of mountains, trees, cities etc. and rivers, ponds and oceans.' Even plainer is *Īśvarapratyabhijñāvivṛtivimarśinī* 3.1.2 p. 264: *etad uktaṃ bhavati—iha tasya bhāvas tattvam iti vargāṇāṃ viśeṣarūpāṇām ekīkaraṇanimittaṃ sāmānyam ucyate mṛtpāṣāṇadārvasthimāṃsādīnāṃ pṛthivī, saritkūpasaraḥsamudrādīnāṃ jalam iti*. This definition echoes *Ślokavārttika* Ākṛtivāda 3cd: *sāmānyaṃ tac ca piṇḍānām ekabuddhinibandhanam*; Abhinavagupta's *vargīkaraṇaṃ* is parallel to Kumārila's *ekabuddhinibandhanam*, the cause for a single idea grouping individuals.

19 See TaĀl_{K} 10.101.

20 See TaĀl_{K} 10.102.

themselves secondarily, but are focussed primarily on an external object. If such an experient should turn his attention inwards, and succeed in directly perceiving the self which is observing the external thing, then, because the next level of the ontology, the Self (Puruṣa), has become the object of his cognition, he is no longer a Sakala-experient but necessarily must be a Pralayākala-experient. This stage is different from the preceding one, because the perceiver is no longer just there in the background, but has become the object of direct perception; it is the stage where one is observing oneself being an observer of an object. Similarly, if one succeeds in turning even this stage into an object of cognition, i.e. if one rises to the state of being an observer who is watching the watcher of the watcher of the object, then one is no longer a Pralayākala- but a Vijñānākala-experient. This process continues to a depth of seven levels. As each new experiential level is surmounted the preceding perceivers are folded into objectivity, they lose their relative subjectivity because they are being perceived as mere objects from a more expanded state of the subject. In this way the Yogin ascends through the hierarchy of the perceivers, subsuming at each new level the previous stage of perceiverhood to the *svarūpa* of his cognition.

Each experient, furthermore, has a conscious energy *(śakti)*, which functions as the instrument, or faculty *(karaṇa)* of his cognition. At the lowest level there are seven classes of cognisers, and therefore also seven different categories of cognition (the energies of the cognisers), and there is the own-form. Ordinary consciousness of external objects is thus a complex phenomenon with fifteen aspects arranged in seven concealed layers of introverted self-awareness. As one of these pairs (of the perceiver and his energy) is retracted at each stage of the Yogin's ascent, the initial fifteen-fold division shrinks to thirteen, to eleven, to nine etc. until

the indivisible stage of Śiva is reached. There is no danger of infinite regress because this is a reductive series. The *Mālinīvijayottara* formulates this succinctly:[21]

MVUT 2.1–9 **Now, in brief, is revealed the manifoldness of these principles beginning with earth in order, so that Yogins may succeed in their practice. The principle of earth is divided by the categories of energy *(śakti)* and the holder of energy *(śaktimant)*, and it has an own-nature *(svarūpa)*; it should be known as fifteen-fold. The energy-holders are said to be the [seven] experients from Śiva [down] to Sakala; the wise know their energies to be corresponding[ly graded]. Those who strive for the respective rewards should understand each individual [element] in the great host of elemental principles from water to matter *(mūla)* as being similarly divided by these [fifteen] categories. By this same method [the principles] from [1.] Puruṣa to Kalā should be known as thirteen-fold,[22] [2.] the [Savedya]Pralayākala is eleven-fold *(rudravat)*, Māyā (=Apavedya-Pralayākala)[23] also should be known as similarly [divided into eleven], [3.] the [Vi]Jñānakevala are nine-fold, [4.] Mantras are similarly seven-fold, [5.] Mantra-regents are five-fold, [6.] the Sovereigns of Mantra-regents are three-fold and [7.] Śiva is evidently indivisible. This division has been taught succinctly, the details [would be] infinite. Yogins, in**

21 See table 2.1, supplemented with details from $\mathrm{Ta\bar{A}l_K}$ 10.103–113ab.

22 The Sakala perceivers in their energy- and energy-holder aspects have become merged into the own-nature. The experient of this stage is the Savedya-Pralayākala. The *Mālinīvijayottara* makes no direct mention here of any experient in the thirteen-fold division. But it does mention two stages in the eleven-fold division. In the terminology of the exegetes these are [1.] the Pralayākala who perceives objects (Savedya-Pralayākala) and [2.] the Pralayākala who does not perceive objects (Apavedya-Pralayākala).

23 Māyā here must mean the second Apavedya-Pralayākala because he is inside Māyā. Jayaratha *ad* $\mathrm{Ta\bar{A}l_K}$ 10.3–5: *māyeti tātsthyād dvitīyo 'pavedyaḥ pralayākala ucyate, tena so 'py ekādaśavidha evety arthaḥ.*

	Reality-level:	*Own-form:*	*Experients:*
1.	Earth→Prakṛti	Tattva	15: Sakalaśakti→Śiva
2.	Puruṣa→Kalā	Sakala-/śakti (expanded veils)	13: Savedya-Pralayākalaśakti→Śiva
3a.	Māyā	Savedya-Pralayākala-/śakti (dormant veils)	11: Vijñānākalaśakti →Śiva
3b.	Māyā	Apavedya-Pralayākala-/śakti (dormant veils)	11: Vijñānākalaśakti →Śiva
4.	[Mahāmāyā]	Vijñānākala-/śakti (no veils)	9: Mantraśakti →Śiva
5.	Śuddhavidyā	Mantra-/śakti (on verge of awakening)	7: Mantreśvaraśakti →Śiva
6.	Īśvara	Mantreśvara-/śakti (awakening)	5: Mantramaheśvaraśakti →Śiva
7.	Sadāśiva	Mantramaheśvara-/śakti (awakened)	3: Śiva

Table 5: *Experients and Realities*

order to secure success in their practice, should understand also the succession of worlds, praised in Yogic doctrine, as clearly divided by these levels. Whoever, O Śāṅkarī, knows even one of these principles or worlds will attain the fruits of yoga.

This is the only scriptural source for the doctrine of the apperceptive divisions presently known to survive. The Kashmirian exegetes at the turn of the millennium also seem to have known no other scripture teaching anything comparable. Abhinavagupta explicitly states that it is a unique, secret teaching of the Trika, and even the Saiddhāntika Nārāyaṇakaṇṭha[24] partially cites this passage of the *Mālinīvijayottara* in his commentary on the *Mṛgendra-*

24 *Fl.* second half of the 10th century CE, cf. Goodall (1996:xlv note 26; 1998:xvii–xviii) following Sanderson.

tantra in an unconvincing attempt to insinuate a similar doctrine into the text.

Abhinavagupta paraphrases and then elaborates this passage in the tenth book of the *Tantrāloka*.[25] He prefaces this with the following remarks:

TaĀl 10.1–2 The division of the principles, a unique secret of the Trika[26] teachings is [now] revealed. [For] in this illustrious *Trikaśāstra*[27] a further classification of these[28] *tattva*s, which pervade *(anugāminām)* each their own class of entities, has been set forth. [Paraphrase of *Mālinīvijayottara* 2.1–7].

Abhinavagupta then justifies the presence of the (Saiddhāntika) ranking of experients[29] *(pramātṛbheda)* in a scripture of the Trika by linking this seven-fold division to the triadic analysis of all phenomena into Śiva, Śakti and Nara which was the hallmark of the

25 TaĀl_K 10.1–187b.

26 Of the surviving works of the Trika it is only the *Mālinīvijayottara* which teaches this system of division.

27 Jayaratha identifies this as *Mālinīvijayottara* 2.1–7b. TaĀlViv_K to TaĀl_K 10.2 ... ***śrīTrikābhidhe śāstre*** *iti śrīMālinīvijayottare tad uktaṃ tatra*... partial citation of *Mālinīvijayottara* 2.1→7b.

28 TaĀl_K 10.2a: *teṣām>eṣām em.* SANDERSON.

29 TaĀlViv_K introducing TaĀl_K 10.7c–9b: *nanv asmaddarśane naraśaktiśivātmakam eva viśvam iti sarvatrodghoṣyate, tat katham iha Siddhāntadarśanādisamucitam pramātṛbhedam avalambyaitad uktam*, 'But surely, our [own Trika-]doctrine insists in all of its sources *(sarvatra)* that all is essentially of the nature of Śiva, Śakti and Nara. Then why now is this [other classification] taught here, which conforms to the doctrine of the Siddhānta etc., and is based on [their] hierarchy of experients?' Jayaratha is here not concerned about the particular fifteen-fold *pramātṛbheda* of the *Mālinīvijayottara*, but rather about the very idea that the *sāmānyaśāstra*'s ranking of perceivers should be taught in a Trika-scripture at all.

1.	experient *(mātṛ)*	*parāṃśa*	*śaktimant*
2.	experience *(pramāṇa)*	*parāparāṃśa*	*śakti*
3.	experienced *(meya)*	*aparāṃśa*	*svarūpa*

Table 6: *Triadic Reduction of Apperception*

Trika.[30] This is achieved by reducing the fifteen-fold apperceptive process to its three main elements: the perceiver, perceiving and the perceived.

> To explain, this means that *(ity adaḥ)* the three powers of God described earlier, are established three-fold as [1.] experient, [2.] experience and the [3.] experienced. Here the aspect of the experient is the supreme,[31] the aspect of valid cognition *(pramāṇāṃśa)* is the supreme-cum-inferior *(parāpara)*, the object of cognition is the inferior *(apara)*; these are further the power-holder, the power, and the objective form. *TaĀl 10.7c–9b*

There is no direct scriptural authority for this reduction in the *Mālinīvijayottara*, but then neither is there any apprehension about teaching Saiddhāntika doctrines.

Next, Abhinavagupta defines the categories introduced in the *Mālinīvijayottara*, beginning with the own-form of a thing:

> Among these, the own-form of earth is that which is given as separate and insentient, uncoloured by any properties imposed on it by such factors as the experiencer and the experience. But *TaĀl 10.9c–12b*

30 This is the third and lowest triad *(aparaṃ trikaṃ)* of the Trika. See TaĀlViv$_{K}$ 1.1–5. Jayaratha interprets the opening verses of the TaĀl$_{K}$ as an exposition of three triads: *paraṃ trikaṃ*, *parāparaṃ trikaṃ* and *aparaṃ trikaṃ*. On the three powers of Śiva see TaĀl$_{K}$ 1.107–108. In the highest triad the three powers of Śiva are completely dissolved in bliss (*cf.* MVV 1.20cd–21). The intermediate triad is the epistemic triad of perceiver, perception and the thing perceived.

31 Emendation Sanderson: *paro 'ṃśo; parāṃśo* K$_{ED}$.

its objectivity[32] is divided seven-fold by the perceivers beginning with the Sakala ending with Śiva, who are the power-holders and whose energies are not emerged. Objectivity produces seven more divisions when the energies of the [experients] beginning with the Sakala ending with Śiva predominate. Thus there are fourteen [divisions].[33]

For Abhinavagupta even the purely objective existence of a thing is defined in relation to the perceiver and perception. Things exist only in the cognitive process. He understands the two other elements of this process (the cogniser and cognising) as *upādhi*s, "limiting adjuncts"[34] of the object of cognition. Abhinavagupta defines the seven energies of the experients in relation to three of the five *kañcuka*s: Śuddhavidyā, Vidyā (generic knowing) and Kalā (limited capacity for action). The energies are differentiated by the relative prominence or absence of these. As Jayaratha states, the notion that the seven experients should have energy-consorts is

32 *Vedyatā*, lit. "knownness". The *vedya* is the object that is perceived, *cf.* *Nyāyasūtrabhāṣya ad* 1.1.1: *yo 'rthaḥ... pramīyate tat prameyam*.

33 TaĀlViv$_K$ ad loc: *vastuto hi śaktitadvatoḥ parasparam aviyoga eva, kiṃ tu prādhānyam eva prayojakīkṛtya tathāvyapadeśo yad ayaṃ śaktimān iyaṃ śaktir iti*, 'In reality there is no mutual disjunction between power and [power-]holder, but making predominance the criterium, designations such as: "this is the power-holder, this is power" are possible.'

34 In Śāstric discourse an *upādhi* is usually a mark which lies somewhere between a "property" *(dharma)* or "characteristic" *(lakṣaṇa)*, and an "adventitious mark" *(upalakṣaṇa)*. For instance, the *lakṣaṇa* of a cow is that it possesses a dewlap etc. *(sāsnādimant)*. An adventitious mark of Devadatta's house is that a crow is on its roof *(kākavad devadattagṛham)*. An *upādhi*, on the other hand, serves to distinguish objects it qualifies but need not perdure until the action it is involved in is completed. The commonly given example is that of a row of crystals *(sphaṭika)* placed before a row of china-rose blossoms *(japākusuma)*. The colour transmitted to the crystal by the blossom serves to distinguish the crystals, but once a crystal is selected and removed the colour vanishes.

	Pramātṛ- (knower), dormant energy:	*Pramātṛśakti- (knowing), predominant energy:*
1.	Sakala	Vidyā (generic knowing) Kalā (limited power of action)
2.	Pralayākala	Vidyā and Kalā indistinct
3.	Vijñānākala	Vidyā and Kalā fading
4.	Mantra	Śuddhavidyā emergent, Vidyā and Kalā latent
5.	Mantreśa	Śuddhavidyā emerged, latency of Vidyā and Kalā latent
6.	Mantramaheśa	Śuddhavidyā emerged, latency of Vidyā and Kalā absent
7.	Śiva	Icchāśakti

Table 7: *The Energies of the Experients*

not taught in the ŚaivaSiddhānta.[35] Again, the *Mālinīvijayottara* is the source for this innovation and it is Abhinavagupta who works out the details of their mutual differentiation.

> What constitutes the Sakala-perceiver's aspect of knowing is his limited capacity for knowing and action,[36] as the common core *(sāmānyātmā)* [of these faculties] rather than their individual instances *(tadbhidaḥ)*.[37] This is his energy. The [Pra]layāka- *TaĀl 10.12a–18*

35 TaĀlViv$_{K}$ introducing TaĀl$_{K}$ 10.12–17: *nanu sakalādipramātṛsaptakaṃ sarvatra prasiddham ity āstāṃ, ko doṣaḥ, tacchaktayas tu na kva cid api paripaṭhitāḥ, iti kās tāḥ?*, 'Well, granted, the seven perceivers beginning with the Sakala are accepted everywhere. What defect [can be attributed there]? But their energies are not taught anywhere. Who are they?'

36 *Cf.* TaĀl$_{K}$ 9.246–250.

37 Jayaratha notes that Vidyā and Kalā collectivise *(saṃgrahāt)* the multitude *(prasarasya)* of individual *buddhi*s and *karmendriya*s. *Cf.* also TaĀl$_{K}$ 9.242c–245.

la's aspect of knowing is the same only unmanifest.[38] But in the [Vi]jñānākala's [aspect of] knowing the limited powers of knowledge and action are on the verge of dissolution.[39] The instrument of Mantra [experients] is emergent Pure Knowledge (Śuddhavidyā) accompanied by latent traces of the disappearance [of the now absent] impure Vidyā and Kalā. As for the knowing of the Mantreśvaras, that is [this same] Śuddhavidyā with the traces of that [event] but fully awakened. The knowing of Mantramaheśa's is [this fully awakened Śuddhavidyā] without even that [subtle] latent trace. [This knowing, i.e. Śuddhavidyā] is [also] termed their instrument or power. Śiva's instrument is his sovereign power of volition's,[40] whose nature is nothing but his free will; by this he knows and acts. [Therefore] the seven experients from Śiva to the Sakala are two-fold according to the state of dormancy or excitation of their energies. Their variety divides the known.

Just as the seven energies are mutually distinguished by the prominence or absence of the three veils Kalā, Vidyā and Śuddhavidyā, so the experients are mutually distinguished by the degree to which the six veils are present. Abhinavagupta teaches this to clarify an apparent contradiction in the *Mālinīvijayottara*. The Sakala, whom Jayaratha identifies with the twenty-fifth Tattva (Puruṣa)[41] experiences subjecthood for the Tattvas from earth up to unmanifest matter *(prakṛti)*. Entities above this do not form the

38 TaĀlViv$_K$: ***param asphuṭa*** *itīyān viśeṣaḥ, sa hi prasuptabhujagaprāya ity abhiprāyaḥ*, 'By saying **only unmanifest**, he means that that is the extent of the difference [between them]. The idea is that [like the undifferentiated potential to know and act] it is like a comatose serpent.'

39 The present tense in *galad* cannot be taken literally because this would imply that a gradual dissolution of these limited powers takes place during the Vijñānākala's existence.

40 Reading *icchāśaktir* at TaĀl$_K$ 10.17b.

41 TaĀlViv$_K$ ad 10.98c–99b.

objects of his cognition.[42] At the end of its description of creation, however, the *Mālinīvijayottara* says this:

> **Individual souls endowed with the principles from Kalā to earth should be known as Sakalas by those striving to terminate this condition.[43]** *MVUT 1.35*

This appears contradictory. Abhinavagupta therefore clarifies that the *Mālinīvijayottara* is here merely alluding to expanded state of the six veils *(kañcuka)*,[44] and not teaching that these realities are objects of cognition for the Sakala soul.

> To clarify this point, those for whom the the six veils beginning with impure knowledge (Vidyā), limited capacity for desire (Rāga) and limited capacity for action (Kalā) are expanded are the Sakalas.[45] But those whose veils are in abeyance are the Pralayākalas. And those whose veils have been destroyed are the Vijñānākalas. *TaĀl 10.99c–100*

Now, surely these seven experients perceive not only the realities but also each other. Should this not alter the number of apperceptive levels? When a Pralayākala perceives a Sakala, then, admittedly, there are thirteen levels.[46] But if one Pralayākala perceives another Pralayākala surely the same number of levels ought to remain. Therefore the Pralayākala stage should be thirteen-fold as well, and not eleven-fold as is taught in the *Mālinīvijayottara*. The same augmentation by two levels should apply also to the subsequent stages.

42 *Mālinīvijayottara* 2.2–4. So also TaĀl_{K} 10.97c–98b.

43 E.g. this condition of being limited by Kalā.

44 TaĀl_{K} 10.99bc: *kośaṣaṭkodrekopalakṣaṇam*.

45 Reading *sakalā layasaṃjñās tu* at TaĀl_{K} 10.100a.

46 The Sakala, who has become the *svarūpa*, and the [1.] Pralayākala, [2.] Vijñānākala, [3.] Mantra, [4.] Mantreśvara, [5.] Mantramaheśvara, [6.] Śiva and their energies.

Abhinavagupta answers this objection[47] by questioning the perceptibility of the mutual differentiation among the higher experients. This mutual differentiation[48] is clearly perceptible among Sakalas (TaĀl$_K$ 10.127c–129b), e.g. one Sakala can perceive another Sakala and be aware of the distinction between them. But among Pralayākalas it is not so. For them this differentiation is latent *(saṃskāramātrāt)* and it serves merely to distinguish them from the Sakalas (TaĀl$_K$ 10.129c–130b). Jayaratha elaborates that the Apavedya-Pralayākala has no self-awareness at all,[49] and the Savedya-Pralayākala's experience is comparable to "I have slept well"[50]; neither is aware of external objects or other experients. This kind of differentiation is completely absent for Vijñānākala's and the higher experients, they are distinguished into individuals by Śiva's autonomous will alone (TaĀl$_K$ 10.130c–131b).

47 This objection is taught as a *pūrvapakṣa* in TaĀl$_K$ 10.123c–127b and answered in 10.127c–132b.

48 Jayaratha explains that at the lowest level the differentiation intended is that into different kinds of beings such as gods, humans etc.: *bhediteti devamanuṣyādibhedavattvam*.

49 TaĀlViv$_K$ 10.129c–130b: *na kiṃ cic cetitavān aham iti*.

50 Ibid. 10.129c–130b: *sukham asvāpsam iti*.

2:25ff. THE FIVE PHASES of lucidity are the third major catalogue of levels integrated into the divisions of reality *(tattvabhedana)*. The *Mālinīvijayottara* initially links the five phases *(pañcāvasthā)* to the seven perceivers *(saptapramātṛ)*. This, it reveals, constitutes yet another method of immersion into the realities.

The standard method of yogic advance taught in the scriptures of the Śaivasiddhānta is an ascent up the ontological ladders of the "six-fold-course" (*ṣaḍadhvan*). Of course, the *Mālinīvijayottara* also teaches this common elevation through the introspected realities of the six-fold course *(tattvajaya)*, aiming at one of the six cardinal manifestations of Śiva.[51] These six courses are an inheritance of vital centrality to the *Mālinīvijayottara*. Despite innovative subdivisions and homologies, the *Mālinīvijayottara* does not attempt to supersede this fundamental ontological topography of Śaivism. Within this closed range, the Trika's Yogin traverses the paths to liberation or power much as the initiates of the other traditions of Śaivism do. But in the Trika, the Yogin enjoys an almost unlimited degree of autonomy with regard to his phenomenological frame of reference. To provide this freedom, the *Mālinīvijayottara* has supplemented the six courses with a complex web of interconnecting short-cuts. It is these primarily phenomenological sequences which have become the focus of yoga in the *Mālinīvijayottara*. Di-

51 *Cf. Mālinīvijayottara* 12–16, 18.

rect transit through these less circuitous passages promises to accelerate the Yogin's approach to Śiva.

As we have seen, the most important of these is an innovative, visionary ascent retracing the evolutionary path of the seven classes of perceivers, from the bound Sakala-experient back to the Śiva-experient. At the first stage of these meditations, the Yogin contemplates his body as the own-nature *(svarūpa)* of a *tattva*. He must completely identify with this own-nature *(svarūpa)* until the subjective and objective aspects of cognition are both merged in it. Once this has been achieved, the Yogin passes on to cultivate the awareness of the perceiving subject, the Sakala. This Sakala perceiver in turn becomes the own-nature *(svarūpa)* contemplated in the subsequent stage; that higher perceiver himself then becomes the object of contemplation, and so on until Śiva is reached. As the Yogin ascends, the lower perceivers are retracted and the dimensions of cognisedness collapse in pairs. Because this new ascent can start with any *tattva*, it constitutes a considerable short-cut when compared with the lengthy journey of the Saiddhāntika Yogin's introspection of each single *tattva* in turn.

The method of traversing the states of lucidity is a short-cut within this short-cut. Rather than follow even the shorter hierarchy of the perceivers to its end, the Yogin can branch away from that path and traverse the phases of lucidity. Again, this traversal can begin at any given level the Yogin may find himself at. If the Yogin can recognise the pentadic structure of his awareness, he may rapidly advance to the state of Śiva "beyond the fourth" *(turyātīta)*. The teachings of the *Mālinīvijayottara* provide the map with which he can orient himself. This method is even faster because the Yogin can rapidly span several levels of the hierarchy of experients by cultivating awareness of only five phases of lucidity.

These reappear in a new configuration at each of the eight planes of the perceivers.

Abhinavagupta provides a theoretical background for this by explaining that the successive modifications of the five phases which the Yogin encounters are ever more concrete manifestations of the five modalities of Śiva's subtle, internal cogitation, i.e. Śiva's five great acts *(pañcakṛtya)*. This five-fold structure remains intact as an experiential framework which is propagated through the ever coarser levels of the evolved Śaiva universe.[52] That the point of these, and in fact of all of the *Mālinīvijayottara*'s subsequent homologies, is to offer the *Mālinīvijayottara*'s Yogin additional paths to salvation is disclosed quite plainly in the proem to the second chapter. Indicating the contextual continuity, the *Mālinīvijayottara* announces that the subsequent elaborations *(prapañca)* on the realities are intended for the benefit of Yogins.[53]

After discussing the states of lucidity in relation to the divisions of reality, the *Mālinīvijayottara* then goes on to demonstrate how the five forms of lucidity correspond to the four immersions of yoga, the five stages of gnosis *(prasaṅkhyāna)*, and their subdivisions. This further extends the Trika's soteriology by accessing unrelated sequences of yogic immersions and gnostic disciplines. Here, the four yogic immersions are not the four levels of *samādhi*[54] taught in Patañjali's Aṣṭāṅgayoga, but the four immersions *(piṇḍastha, padastha, rūpastha, rūpātīta)* taught in Kaula scriptures and their derivatives. It is with these correlations that Abhinavagupta's treatment in the *Tantrāloka* is primarily concerned. His

52 The progression of this pentadic format of lucidity through the *Mālinīvijayottara*'s system of homologies is set forth in table 2.4.

53 *Mālinīvijayottara* 2.1.

54 It must be noted that both Abhinavagupta and Jayaratha as a matter of course use the terms *samādhi* and *samāpatti*, in their non-technical senses, as synonymous with the Kaula yogic immersions.

Fixation:	1.coarse (*sthūla-*)	2. covered (*āvṛta-*)	3. primordial (*ādi-*)
Refraction:	15 fold	13 fold	11fold
Realities:	Earth – Prakṛti	Puruṣa – Kalā	Māyā
Experient:	Sakalapramātṛ-	Pralayākalapramātṛ-	Vijñānākalapramātṛ-
State of Lucidity:			
1.waking (*jāgrat-*)	*svarūpa-*, Sakalaśakti, Sakala	*svarūpa-* (< Sakala)	*svarūpa-* (< Pralayākala)
2. dreaming (*svapna-*)	Pralayākala	Pralayākala	Vijñānākalaśakti
3. deep sleep (*suṣupti-*)	Vijñānākala	Vijñānākala	Vijñānākala
4. fourth state (*turya-*)	Mantra, Mantreśvara, Mantramaheśvara	Mantra, Mantreśvara, Mantramaheśvara	Mantra, Mantreśvara, Mantramaheśvara
5. beyond fourth (*turyātīta-*)	Śakti, Śiva	Śakti, Śiva	Śakti, Śiva

Table 8: *Lucidity and the Refractions of Reality*

4. contraction A	5. contraction B	6. expansion	7. pervasion	
(saṅkoca-)	*(saṅkoca-)*	*(vikāsa-)*	*(vyāpṭṛtā-)*	
9 fold	7 fold	5 fold	3 fold	Unrefracted
[Māyordhva]	Śuddhavidyā	Īśvara	Sadāśiva	Śiva
Mantrapramātṛ-	Mantreśvarapramātṛ-	Mantramaheśvara-pramātṛ-	Śivapramātṛ-	
svarūpa- (< Vijñānākala)	*svarūpa-*(< Mantra)	*svarūpa-* (< Mantreśvara)	*svarūpa-* (< Mantra-maheśvara)	Kriyā
Mantra	Mantreśvara	Mantreśvaraśakti	Kriyāśakti	Jñāna
Mantreśvara	Mantramaheśvara	Mantramaheśvara	Jñānaśakti	Icchā
Mantramaheśvara	Śakti	Śakti	Icchāśakti	Ānanda
Śakti, Śiva	Śiva	Śiva	Śiva	Cit

Table 9: *Lucidity and the Refractions of Reality (continued)*

approach to this layered phenomenology is a well worked out system of epistemological overcoding. By extending the terminology already present in the *Mālinīvijayottara*[55] Abhinavagupta gives the impression that he is merely supplementing the elliptic statements of the *Mālinīvijayottara*.[56] He first explains the five phases of lucidity by introducing a gradation centred on the object of cognition. Objects of cognition appear to the perceiver in differing degrees of objectivity. At the waking level they are completely "objectivised" or "supported" *(adhiṣṭheya)* by consciousness. During dream, knowable entities operate as "instruments of objectivisation" *(adhiṣṭhānakaraṇa)* and in deep sleep they are the "agents of objectivisation" *(adhiṣṭhātṛ)*.[57]

Even more than in the primary discussion of the seven experients seen earlier, the material Abhinavagupta adduces is explanatory.[58] This is particularly so in the case of the stages of Kaula yoga. Wherever possible Abhinavagupta adduces *nirvacana* etymologies to explain the terminology used by Kaula Yogins to classify their experiences. In fact, in many cases this is the only kind of support he can produce for his systematisations. None

55 For instance, the *Mālinīvijayottara* uses the term *adhiṣṭheya* as descriptive of the Kaula yogic phase of Abiding in the Body *(piṇḍastha)*. The next Kaula phase, the Abiding in Pada *(padastha)* is simply described as the "other". To explain this, Abhinavagupta construes a complete phenomenological framework starting with *adhiṣṭheya*, proceeding to *adhiṣṭhāna* etc. It is of course impossible to be certain whether this really is what the *Mālinīvijayottara* had in mind.

56 The source-material for his exegesis is *Mālinīvijayottara* 2.25–46c.

57 See TaĀl_{K} 10.231–235.

58 It may be the case that Abhinavagupta's epistemology-centred exegesis of these homologies simply reflects a personal inclination for such discussions. But it might be more appropriate to see this as another attempt to insinuate the Krama preoccupation with cognitive phases into the *Mālinīvijayottara*, see SANDERSON 1988.

of the Kaula texts consulted directly confirms Abhinavagupta's explanations. Nor does Abhinavagupta himself cite actual Kaula material in support of his interpretations. Instead, he bases his exposition on the authority of his preceptor Śambhunātha. The commentator Jayaratha is similarly unable to direct the reader to any Śaiva scriptural authority other than the *Mālinīvijayottara*.[59] Abhinavagupta's rationalising apologia of Kaula terminology is thus directed quite specifically only to the *Mālinīvijayottara*'s Trika form of Kula yoga. Since neither Abhinavagupta nor Jayaratha appear to know of similar systematisations in other Śaiva scriptures, the *Mālinīvijayottara*'s sophisticated syncretism may be seen as that text's unique contribution.

To begin with, the *Mālinīvijayottara* teaches how lucidity recurs in a pentadic set-up in each of the divisions of reality.

A further classification is now taught in brief. Pay heed! The wise should know that each level of penetration *(āveśa)* is subdivided differently into five [stages] by the divisions of waking, dreaming etc.[60] in accordance with the mode of operation that distinguishes it.[61] Know that among these the triad of [1.] Sakala-experients, [their] energy and the innate form [of objects] constitute the level of wakefulness in the fifteen-fold division. The two Kalā-free experients [2. Pralayākala and 3. Vijñānākala] are properly in the dreaming state and the dreamless state [respectively]. The [4.] Mantras etc. [i.e.], Mantreśas and Mantramaheśas occupy the fourth state and [5.] Śakti and Śiva exist in the state beyond the *MVUT 2.25c-34ab*

59 Although he does not hesitate to cite with approval the Buddhist logician Dharmakīrti.

60 The five are: [1.] Waking, [2.] dreaming sleep, [3.] dreamless sleep, [4.] the fourth state, [5.] the state beyond the fourth *(jāgrat, svapna, suṣupti, turya, turyātīta-)*.

61 See TaĀl_{K} 10.178b.

fourth, O fair-faced Lady. In the thirteen-fold division [the five states correspond to] the [1.] innate form [of objects], the two Kalā-free experients [2. Pralayākala and 3. Vijñānākala; 4.] Mantras, Mantra-regents and the sovereigns of Mantra-regents, [5.] Śakti and Śiva. In the [eleven-fold] division of the Pralayākala [the five states correspond to] the [1.] innate nature, the two types of experients remaining only as awareness [2. Vijñānākala and 3. Vijñānākalaśakti; 4.] Mantras, Mantra-regents and the sovereigns of Mantra-regents, [5.] Śakti and Śiva as before. In the nine-fold division the five states are said to be the [1.] innate form, [2.] Mantras, [3.] Mantra-regents and the [4.] sovereigns of Mantra-regents, [5.] Śakti and Śiva. In the seven-fold division, O fair-hued Lady, the five are known to be [divided] as before [but ordered as follows] the [1.] innate form, [2.] Mantra-regents and the [3.] sovereigns of Mantra-regents, [4.] Śakti, [5.] Śiva. In the five-fold division [the order is] the [1.] innate form, the [2.] energy [of the Sovereigns of Mantra-regents] with the [3.] Sovereigns of Mantra-regents,[62] [4.] Śakti, [5.] Śiva. In the three-fold division one should distinguish the [1.] innate form, the energies of [2.] action, [3.] knowledge and [4.] will, and the level of [5.] Śiva.

After analysing in detail the *Mālinīvijayottara*'s subsequent correlations of the stages of lucidity, yoga and gnosis, Abhinavagupta presents a paraphrase of this passage of the *Mālinīvijayottara* (2.25c–34b) as the inevitable conclusion. A summary overview of these homologies is given in table 2.4.

The *Mālinīvijayottara* then teaches how these five states relate to the indivisible Śiva.

62 The correction *sanijeśānā*, a *bahuvrīhi* compound qualifying *śaktiḥ*, given in the Śodhapattra of K_{ED} is clearly the most elegant reading.

Though [Śiva is] undifferentiated, his [nature] is [nevertheless] pentadic because he is able to deploy his [two] functions [1. action and 2. cognition] because [3.] he activates consciousness independently of these two powers[, in pure volition], because [4.] this volition [itself] ceases [in his power of bliss] and because [5. as consciousness itself] he is self-sufficient. Thus is explained what needs to be understood concerning the five-fold division.[63] *MVUT 2.34c–35*

The *Mālinīvijayottara* here describes Śiva in his own-nature, manifesting both in succession and non-succession, in both and neither.

Abhinavagupta interprets this important passage as scriptural evidence that the five states of lucidity are the subtle inner cogitation of Śiva himself.

This has been indicated by the creator in the *Scripture Preceded by Śrī*, which, by means of [the passage]: *Through his [purposeful] activity and his [assumption of] dominion...* etc., attributes the [five states of lucidity] beginning with the waking state to Śiva, even though he is indivisible, according to [the differentiation of his] subtle internal cogitation. *TaĀl 10.185–186b*

The text does not actually confirm that the five states of lucidity appertain exclusively to Śiva. It merely implies that the underlying pentadic tendency can be traced back to Śiva. The context further demands that these five modalities of Śiva's subtle cogitation are ultimately the source of the five states of lucidity. Nothing more than this can be attributed to the *Mālinīvijayottara* with certainty on this point.

For Abhinavagupta, however, the inevitable corollary of this state of affairs is that ontologically there exists only one perceiver,

63 This interpretation is that of Prof. Sanderson. The traditional exegetical interpretation takes the first instrumental as equivalent to *savyāpāratvenādhipatvena ca*. This is awkward because it takes *adhipatva* to refer to knowledge. Prof. Sanderson's interpretation is also supported by the mss BV[G]P.

	Śiva's Subtle Cogitation:	*Power:*	*State of Lucidity:*
1.	*savyāpāratva* A	Kriyāśakti	waking
2.	*savyāpāratva* B [or *adhipatva*]	Jñānaśakti	dreaming
3.	*taddhīnaprerakatva*	Icchāśakti	deep sleep
4.	*icchānivṛtti*	Ānandaśakti	fourth
5.	*svasthatva*	Cicchakti	beyond the fourth

Table 10: *Lucidity and the Modalities of Consciousness*

Śiva. In the final analysis it is to this perceiver that all of the states of lucidity belong. Although he is actually homogeneous, pure awareness, phenomenological diversity is possible because the internal operation of this self-awareness has five modes. In this way, it is acceptable to speak of Śiva as being simultaneously non-dual and also five-fold.[64] The correspondences are given in table 2.5.[65]

In his elaboration of the *Mālinīvijayottara*'s homologies Abhinavagupta subdivides the states of lucidity. A total of sixteen such subdivisions is envisaged. The four principal states, waking, dreaming, deep sleep and the fourth, reappear as subdivisions of each of the first three states (ie. waking in waking, dreaming in waking, deep sleep in waking etc.). The fourth state is subdivided only by waking, dreaming and deep sleep.

These subdivisions of lucidity are not explicitly taught in the *Mālinīvijayottara*; only the four stages of Kaula yoga *(piṇḍādi)*, to which the states of lucidity are homologised, are said to be subdivided into fifteen or sixteen levels.[66]

64 TaĀl$_{K}$ 10.228c–230.

65 See TaĀlViv$_{K}$ *ad* TaĀl$_{K}$ 10.185–186b.

66 In his *Parātriṃśikāvivaraṇa*$_{S}$ (p. 8^{24-25}: *tad etat śrīpūrvapañcikāyāṃ mayaiva vistarato nirṇītam*), Abhinavagupta claims that he has discussed in detail the hierarchy of the mutual subdivisions of the states of lucidity in his now lost *Śrīpūrvapañcikā* commentary on the *Mālinīvijayottara*. It is not clear which

Nevertheless, since Abhinavagupta's scheme certainly appears to complement the *Mālinīvijayottara*'s sketchily outlined homologies, the very idea of a mutual subdivision of the states of lucidity is not absurd. Other such systems are also known to exist.[67]

specific passage of the *Mālinīvijayottara* he is interpreting to teach this mutual subdivision of the states of lucidity. In the TaĀl$_{K}$ 10.237cd he implies that the states of lucidity are subdivided because the immersions of Kaula yoga are subdivided. See page 221.

67 A simpler, nine-fold mutual subdivision of the states of lucidity is taught by Kṣemarāja in his commentary on the *Śivasūtra*. He teaches that only the first three states exist mutually in each other (*Śivasūtravimarśinī* 1.8–10: *triṣv api jāgarādidaśāsu trairūpyam astīti*). The fourth state of lucidity may be added as the tenth, since Vasugupta understood it as an unchanging continuum of awareness (*Śivasūtra* 1.7: *jāgratsvapnasuṣuptabhede turyābhogasaṃvit*) and therefore, argues Kṣemarāja, it is evidently the underlying reality of the three times three subdivisions. Kṣemarāja defines the states of lucidity thus (*Śivasūtravimarśinī* 1.8–10): *sarvasādhāraṇārthaviṣayaṃ bāhyendriyajaṃ jñānaṃ lokasya jāgraj jāgarāvasthā / ye tu manomātrajanyā asādhāraṇārthaviṣayā vikalpāḥ sa eva svapnaḥ svapnāvasthā tasyaivaṃvidhavikalpapradhānatvāt / yas tv aviveko vivecanābhāvo 'khyātir etad eva māyārūpaṃ mohamayaṃ sauṣuptam*, 'The condition of wakeful awareness, commonly known as waking *(lokasya jāgraj)*, consists of knowledge arising from the external senses with a[n objective] referent which is common to all. That [which the Sūtra refers to as] dream, consisting of dichotomising thought[-patterns] arising only from the mind with an uncommon (ie. personal) referent, is [to be understood as the] condition of dreaming awareness because of the predominance of such dichotomising thought[-patterns]. But that which is non-discernment, the absence of distinguishing [awareness], ie. the non-realisation of difference, is deep sleep which consists of delusion, the nature of which is Māyā.'

Lucidity, Yoga and Gnosis

2:36ff. The five states of lucidity are next correlated with the four immersions of Kaula yoga and the five stages of gnosis. For Kṣemarāja the premise for this homology of lucidity and yoga is quite simple. The Yogin's initial knowledge, which appears as a fixation *(dhāraṇā)* of the various objects he is contemplating, is equated with waking. Next, the deliberative knowledge *(vikalpa)*, which arises during meditation *(dhyāna)*, and which takes the form of a continuous stream *(pravāharūpa)* of presented ideas *(pratyaya)* relating to the fixated object, is equated with dreaming. Finally, absorption *(samādhi)* of/into the contemplated object, the unawareness of a difference between the perceiver and the perceived, is equated with deep sleep.[68]

68 *Śivasūtravimarśinī* 1.8–10: *kiṃ ca yogyabhiprāyeṇa prathamaṃ tattaddhāraṇārūpaṃ jñānaṃ jāgrat, tataḥ tatpratyayapravāharūpā vikalpāḥ svapnaḥ, grāhyagrāhakabhedāsañcetanarūpaś ca samādhiḥ sauṣuptam...* See also *Spandanirṇaya* 1.3. The subdivision of the lucid states Kṣemarāja imputes to the *Śivasūtra* is simpler than that proposed in the *Mālinīvijayottara*. *Śivasūtravimarśinī* 1.8–10: *ittham api cedṛśenāpy anena lakṣaṇena tisṛṣv api jāgarādidaśāsu trairūpyam astīti darśitam / tathā cātra yad yat svapnadaśocitaṃ prathamam avikalpakaṃ jñānaṃ sā jāgarā / ye tu tatra vikalpāḥ sa svapnaḥ / tattvāvivecanaṃ sauṣuptam / sauṣupte yady api vikalpā na saṃcetyante tathāpi tatpraviviкṣāyāṃ tathocitajāgrajjñānam iva tadanantaraṃ saṃskārakalpavikalparūpas taducitaḥ svapno 'py asty eva /*, 'By a definition [phrased] in such [terms] this much has been demonstrated: The trifurcation [of lucidity] appertains to [each of] the three states beginning with waking. To exemplify, therefore, whatever [arises as] the initial non-dichotomising knowledge specific to the dream state is the waking state [in

Yogic Ancillary:	*Primary State:*	*Precise State of Lucidity:*
fixation (*dhāraṇā-*)	waking	1. waking in waking (*jāgrajjāgrat-*)
		2. dreaming in waking (*jāgratsvapna-*)
		3. deep sleep in waking (*jāgratsuṣupti-*)
meditation (*dhyāna-*)	dreaming	4. waking in dream (*svapnajāgrat-*)
		5. dreaming in dream (*svapnasvapna-*)
		6. deep sleep in dream (*svapnasuṣupti-*)
absorption (*samādhi-*)	deep sleep	7. waking in deep sleep (*suṣuptijāgrat-*)
		8. dreaming in deep sleep (*suṣuptisvapna-*)
		9. deep sleep in deep sleep (*suṣuptisuṣupti-*)

Table 11: *Nine/Ten states of Lucidity*

The *Mālinīvijayottara*'s presentation is more complex than that of Kṣemarāja; the lower *yogāṅga*s (*dhāraṇā* etc.) are not involved. Rather, the states of lucidity correspond to the four stages of Kaula yoga and these to the five stages of gnosis. The *Mālinīvijayottara* proposes that the soteriological levels these various stages refer

dream]. But the dichotomising thought[-patterns arising] therein are the dreaming state [in dream]. The non-discernment of reality is deep sleep [in dream]. Though one is unaware of any dichotomising thoughts in deep sleep there is nevertheless a corresponding "waking" awareness [here] when one is on the point of entering it. There is also a dreaming state in terms of deep sleep: a dichotomising thought *(vikalpa)* comparable to a residual impression *(saṃskāra)*.' The fourth state is a tenth form of lucidity, but since it pervades all of the others it cannot properly be counted as a subdivision (see table 2.6).

to are identical. Such an inclusive scheme of integration widens the spectrum of salvifically effective means open to the Trika's Yogin considerably.

Furthermore, the different technical appellations of these states are revealed. "Abiding in the Body" *(piṇḍastha)* and "Omni-propitious" *(sarvatobhadra)* are considered to be the two [other] names of the waking state. The dreaming state is also said to have two synonyms: "Abiding in Word/Locus" *(padastha)* and "Pervasion" *(vyāpti)*. "Abiding in Form" *(rūpastha)* and "Great Pervasion" *(mahāvyāpti)* are two [terms] for the dreamless state. The fourth state is technically known as "Accumulation" *(pracaya)* and "Beyond Form" *(rūpātīta)*. Gnostics[69] know the state beyond the fourth as the "Great Accumulation" *(mahāpracaya)*. Thus is taught how this [five-fold] differentiation recurs in each division of the realities. MVUT 2.36–39b

As noted earlier, the four immersions of yoga are not in the first instance the four *samāpatti*s of the Pātañjala system of yoga, but the four immersions taught in the Kula. After sketching this outline of the correlations, the *Mālinīvijayottara* cryptically formulates the epistemological foundations of these four immersions. A more detailed exposition of what they actually are occurs only much later in the nineteenth and twentieth chapters.[70]

Śiva's pentadic structure reappears not only in the divisions of reality but extends to each single principle:

69 *Vicakṣaṇaḥ* :: It is debatable whether the *Mālinīvijayottara* intends to imbue particular significance to the term *vicakṣaṇa*, which literally translates as the "discerning", or the "insightful". The translation treats the term as a synonym of *jñānin*, 'gnostic'. This implies that only gnostics and not Yogins have a synonym for the *Mālinīvijayottara*'s final state. Abhinavagupta treats this as evidence that yoga cannot bring about final emancipation. The *Mālinīvijayottara* (4.39–41), to the contrary, ranks perfect Yogins above gnostics.

70 *Mālinīvijayottara* 19.30–48 (teaching the pervasion of the *kulacakravyāpti*) and 20.1–26b.

MVUT 2.39c–42 **Hear how [each one of] all of these principles is five[-fold]. Abiding in the Body *(piṇḍastha)* is said to be what is termed the objectivised *(adhiṣṭheya)* aspect of living beings, elemental principles and expressions, the other [condition, in which they appear as instruments of objectivisation] is termed Abiding in Pada *(padastha)*. Mantras, Mantra-regents with their lords (i.e. Sovereigns of Mantra-regents) are known [to correspond to] Abiding in Form *(rūpastha)*. Transcendence of Form *(rūpātīta)* is the Transcendent Power untainted though immersed in activity. Śiva should be considered as undifferentiated *(niṣprapañca)*, non-emanated *(nirābhāsa)*, pure *(śuddha)*, self-established *(svātmany avasthitaḥ)*, all-transcending *(sarvātīta)*. Knowing him one is liberated.**

With this teaching the *Mālinīvijayottara* has again expanded its soteriological repertoire by adding an epistemologically based path to Śiva. It attributes five aspects to the cognitive process (see table 2.7). Traversing them in the correct manner, the practitioner finds himself in the cognitive mode of Śiva. The manifestation of Śiva that the Yogin following this method must strive for is Śānta, ie. the phase of Śiva which is wholly transcendent and uninvolved with creation.[71]

The *Mālinīvijayottara* then continues to list the subdivisions of the four immersions:

MVUT 2.43–46c **Abiding in the Body *(piṇḍastha)* is four-fold: [1.] unawakened *(abuddha)*, [2.] awakening *(buddha)*, [3.] awake *(prabuddha)* and [4.] fully awake *(suprabuddha)*.[72] Abiding in Pada is also four-fold: [1.] coming-and-going *(gatāgata)*, [2.] dispersed *(suvikṣipta)*, [3.] collected *(saṅgata)*, [4.] well concentrated *(susamāhita)*. Those intent on Yoga should know Abiding in**

71 See *Mālinīvijayottara* 1.17c–18b.

72 These first four stages appear in the *Mahābhārata* and the *Svacchandatantra*. There they are not, however, part of a larger sequence but a complete series in themselves. See Goudriaan (1992:139–173) for a detailed treatment.

	Immersion:	Epistemological (TaĀl):	Experient:
1.	Abiding in Body *(piṇḍastha)*	objectivised *(adhiṣṭheya)*	[Sakala, Pralayākala]
2.	Abiding in Word *(padastha)*	[objectivisation *(adhiṣṭhāna)*]	[Vijñānākala]
3.	Abiding in Form *(rūpastha)*	[objectiviser *adhiṣṭhātṛ*]	Mantra, Mantreśa, Mantramaheśvara
4.	Beyond Form *(rūpātīta)*	[pure awareness *saṃvit*]	Parāśakti
5.			Śiva

Table 12: *Five-foldness in the Cognitive Process*

Form *(rūpasaṃstha)* also as four-fold: [1.] arisen *(uditam)*, [2.] vast *(vipula)*, [3.] quiet *(śānta)*, [4.] pellucid *(suprasanna)*. The other (i.e. Transcendence of Form) is [three-fold] [1.] transmental *(manonmana)*, [2.] infinite *(ananta)* and [3.] all-accomplishing *(sarvārtha)*. For the Great Accumulation there exists the single synonym: Ever Arisen *(satatoditam)*. This [concludes] the pentadic [exposition of the] path [of elemental principles].

In dealing with the *Mālinīvijayottara*'s homologies Abhinavagupta's *Tantrāloka* has chosen to provide a reasoned investigation of the epistemological principles underlying them.

He defines a "state" *(avasthā)* as the inherent diversity of the awareness (i.e. as different levels of experienthood) which arises when ontological realities are made the objects of cognition (TaĀl$_{K}$ 10.227c–228b). The individual states he defines according to the degree to which the aspects of the "objectivised" *(adhiṣṭheya)* etc. (introduced at *Mālinīvijayottara* 2.39c–42) are either predominant or dormant. The terms "objectivised" *(adhiṣṭheya-)* etc., refer to grades of internalisation in the cognitive process. When perceived

entities appear to the subject as completely external phenomena the waking state is present. Abhinavagupta extends the *Mālinīvijayottara*'s list of knowable entities by adding the four epistemological categories of object etc.[73] to the list of living beings, elements and expressions (TaĀl$_K$ 10.231–233). This is not necessarily a misrepresentation of the text since the objectiveness of the other three is of course a knowable entity in its own right. However, it is not explicitly counted among the knowables in the *Mālinīvijayottara*.[74]

Abhinavagupta proceeds to explain the epistemological basis of the four subdivisions of the waking state, using however the nomenclature for the subdivisions of the four Kaula stages of yoga. The physical aspect (i.e. the physical body) of a cognised entity corresponds to the "unawakened" *(abuddha)*, the aspect of perceiving is the "awakened" *(buddha)*, the agent of perception is the "fully awakened" *(prabuddha)* and the underlying bare awareness is the "utterly awakened' *(suprabuddha,* TaĀl 10.236–238b).

By conflating the terminologies in this manner he is doing no more than substantiating the *Mālinīvijayottara*'s claim that these terms are synonyms.[75] This circumstantial evidence is the only scriptural authority Abhinavagupta adduces to prove that the *Mālinīvijayottara* taught the sixteen-fold subdivision of the states of

73 These commonly discussed four aspects of *pramāṇa* were defined already in the *Nyāyabhāṣya* 1.1.1: *tatra yasyepsājihāsāprayuktasya pravṛttiḥ sa* ***pramātā****, sa yenārthaṃ praminoti tat* ***pramāṇam****. yo 'rthaḥ pramīyate tat prameyam. yad arthavijñānaṃ sā* ***pramitiḥ*** *catasṛṣu caivaṃ vidhāsv arthatattvaṃ parisamāpyate.*

74 This at first sight trivial matter becomes significant later on. It will become clear at TaĀl$_K$ 10.262–263b that Abhinavagupta insists on counting four categories of knowable entities simply because this enables him to explain why the purely subjective and unitary deep sleep state can have four subdivisions.

75 See TaĀl$_K$ 10.237cd: 'For it has been taught that there is four-foldness in the waking state under its synonym *piṇḍastha*.'

lucidity. The first four states of lucidity divide each other mutually from waking in waking up to deep sleep in the fourth (see table 2.10). There is no state of the fourth in the fourth but the sixteenth is the indivisible state beyond the fourth (TaĀl$_K$ 10.238–240b). These sixteen states of lucidity correspond to the sixteen phases of Kaula yoga.

Abhinavagupta next explains that the Kaula term "corporeal" *(piṇḍastha)*[76] was taught for the benefit of Yogins. It denotes the achievement of identity *(tādātmya)* with the object of contemplation by immersion into the objectivised *(adhiṣṭheyasamāpatti)*.

Abhinavagupta paraphrases "immersion" *(samāpatti)* with "identity" *(tādātmya)* (TaĀl 10.243). Jayaratha glosses *samāpatti* as "a particular type of Samādhi". This is not precise enough to understand Abhinavagupta's point. More specific is Bhoja's discussion of the terms *bhāvanā*, *samādhi* and *samāpatti* in the *Rājamārtaṇḍa*. *Bhāvanā*, "contemplative insight" is the most general term used in the context of meditation. It is the repeated mental engagement with an object of contemplation to the exclusion of all others.[77] *Samādhi*, here translated as "trance", Bhoja explains, is a high degree of *bhāvanā*.[78] It takes place when awareness is narrowly focussed, or "onepointed".[79] *Samāpatti*, according to Bhoja, denotes the transfor-

76 TaĀlViv$_K$ 10.243: *piṇḍitaṃ viśarārutāparihāreṇa śarīrībhūtaṃ*, 'Corporealised, ie. [cohesively] embodied by avoiding disintegration'. According to the *Dhātupāṭha* (Bhvādigaṇa Aṭṭādayaḥ: *piḍi saṅghāte) piṇḍayati* is used in the sense of "accumulating, cohesion" (*cf.* also CDIAL 8168, 8170: "collects"). Abhinavagupta is referring to the cohesion and solidity of a body.

77 *Rājamārtaṇḍa* to *Yogasūtra* 1.17: *bhāvanā ca bhāvyasya viṣayāntaraparihāreṇa cetasi punaḥ punar niveśanaṃ*. Similarly also Maṇḍanamiśra at *Brahmasiddhi* 3.182: *dṛṣṭā ca jñānābhyāsasya samyagjñānaprasādahetutā loke / bhāvanāviśeṣād dhy abhūtam apy anubhavam āpadyate, kiṃ punar bhūtam*.

78 *Rājamārtaṇḍa* to *Yogasūtra* 1.17: *samādhir bhāvanāviśeṣaḥ*.

79 *Rājamārtaṇḍa* to *Yogasūtra* 1.20: *samādhir ekāgratā*. Ad 3.3 Bhoja provides a *nirvacana* etymology: *samyag ādhīyata ekāgrīkriyate vikṣepān apahṛtya yatra*

mation of coalescence that takes place in the mental continuum; consciousness assumes the form *(tadrūpapariṇāma)* of whatever it is immersed in.[80] The *Mālinīvijayottara*'s triad of immersions, [1.] into the objectivised *(adhiṣṭheyasamāpatti)*, [2.] objectivisation *(adhiṣṭhānasamāpatti)* and [3.] the objectiviser *(adhiṣṭhātṛsamāpatti)*, may be compared to Bhoja's scheme of three immersions into the graspable *(grāhyasamāpatti)*, grasping *(grahaṇasamāpatti)* and the grasper *(grihītṛsamāpatti)*.[81] The following table sets out the distinctions articulated in Bhoja's system.[82]

The third member of the *Mālinīvijayottara*'s homology are the gnostics. They call the waking state "omnipropitious" *(sarvatobhadra)*, since it is ubiquitously filled with knowable existence (TaĀl$_K$ 10.244–246).

In the *Mālinīvijayottara*'s presentation gnosis proceeds through five stages:[83] *sarvatobhadra, vyāpti, mahāvyāpti, pracaya* and *mahā-*

manaḥ sa samādhiḥ, '*Samādhi* occurs when the mind is properly collected, ie. made onepointed by removing all disturbances'. The subsequent stages of *samādhi* are outlined at *Rājamārtaṇḍa* to *Yogasūtra* 3.6–15.

80 *Rājamārtaṇḍa* to *Yogasūtra* 1.41: *tathāvidhā samāpattis tadrūpapariṇāmo bhavatīty arthaḥ*. See also *Śivadṛṣṭi* 7.67c–68.

81 See *Rājamārtaṇḍa* 1.17.

82 Note also Bhoja's assignment of Patañjali's Videha (disembodied) and Prakṛtilaya (merged into nature) types of experients to the penultimate stages of the cognitive trances. They are experients who are satisfied with these lower levels of attainment, mistakenly believing them to constitute final liberation. As they are unaware of the existence of the Puruṣa they lack both motivation and ability to ascend to the higher seedless trance and thus remain trapped where they are. Compare this with the *Mālinīvijayottara*'s discussion of the Pralayākala and Vijñānākala experients at 1.18c–24b.

83 The *Mālinīvijayottara*'s five phases might well be a deliberate extension of a three-fold progression: *sarvatobhadra-* → *vyāpti-* → *pracaya*. I have not yet succeeded in tracing these five phases of gnosis in a work other than the *Mālinīvijayottara*.

	Trance (saṃprajñāta-samādhi-):	*Immersion (samāpatti-):*	*Nature of Contemplation (bhāvanā-):*	*Objects of Contemplation (viṣaya-):*	*Experient (pramātṛ-):*
1.	Judgemental *(savitarka-)*	into the perceptible *(grāhyasamāpatti-)*	deliberation (*vikalpa-*) of word, meaning and knowledge *(śabda-, artha-, jñāna-)*	coarse elements and senses *(mahābhūta-, indriya-)*	
2.	Non-judgemental *(nirvitarka-)*	◇	of bare meaning free from memory, quasi-identityless *(svarūpaśūnyam iva)*	◇	
3.	Evaluative *(savicāra-)*	◇	of the object's properties such as location and time	sensory media, internal organs *(tanmātra-, antaḥkaraṇa-)*	
4.	None valuative *(nirvicāra-)*	◇	of the possessor of such qualities	◇	
5.	Blissful *(sānanda-)*	into perception *(grahaṇasamāpatti-)*	*sattva-* tainted by *rajas-* and *tamas-*	three *guṇa-*	*videha-/deva-* satisfied, unaware of Puruṣa
6.	Ontic *(sāsmitā-)*	into the perceiver *(gṛhītṛsamāpatti-)* [excepting the *prakṛtilaya-*]	mere existence of *sattva-* untainted by *rajas-* and *tamas-*	three *guṇa-*	*prakṛtilaya-* satisfied, unaware of Puruṣa
[7.]	Seedless Trance *(nirbīja-, asaṃprajñāta-)*				

Table 13: *Cognitive Trances in the Rājamārtaṇḍa*

pracaya. Abhinavagupta subsumes these under the heading *prasaṅkhyāna*.[84] In the *Vyāsabhāṣya*, this term *prasaṅkhyāna* is said to be current among meditators *(dhyāyin)*. Its highest form *(paraṃ prasaṅkhyānaṃ)* designates the penultimate transformation of the illuminative mind-substance *(prakhyārūpaṃ cittasattvaṃ)*.[85] The *Tattvavaiśāradī* of Vācaspatimiśra elaborates that the stage of *prasaṅkhyāna* lasts from the first bare perception of the distinction *(anyathākhyāti)* of the *Sattva* and the Self *(puruṣa)*, until the stage of the "Dharma-cloud" *(dharmamegha)*.[86]

In its initial stages, *prasaṃkhyāna* serves to investigate the defects of sensory objects.[87] This type of *prasaṅkhyāna* is also advocated by some proponents of Vedānta such as Maṇḍanamiśra, but rejected by others such as Śaṅkara and Sureśvara.[88] Maṇḍanamiśra's *Brah-*

84 *Prasaṅkhyāna* appears as a synonym for contemplation already in Kālīdāsa's *Kumārasambhava* 3.40: *śrutāpsarogītir api kṣaṇe 'smin haraḥ prasaṅkhyānaparo babhūva / ātmeśvarāṇāṃ na hi jātu vighnāḥ samādhibhedaprabhavo bhavanti //*. Vallabhadeva glosses *prasaṅkhyānaparo* as *samādhiniṣṭhaḥ*.

85 *Yogasūtrabhāṣya ad* 1.2: *tad eva rajoleśamalāpetaṃ svarūpapratiṣṭhaṃ sattvapuruṣānyathākhyātimātraṃ dharmameghadhyānopagaṃ bhavati, tat paraṃ prasaṃkhyānam ity ācakṣate dhyāyinaḥ*.

86 This helps to explain Patañjali's condensed expression in *Yogasūtra* 4.29: *prasaṃkhyāne 'py akusīdasya sarvathāvivekakhyāter dharmameghaḥ samādhiḥ*. The exact nature of this "cloud" is disputed. The contending theories are set out in FEUERSTEIN (1980:98–101), who concurs with HAUER's assessment that the term has been borrowed from Buddhist meditative nomenclature (it is the tenth *bodhisattvabhūmi*).

87 *Cf. Yogasūtrabhāṣya* 1.15: *cittasya viṣayadoṣadarśinaḥ prasaṃkhyānabalāt... vairāgyam*; Śaṅkara's *Vivaraṇa* ad loc: *prasaṃkhyānabalāt taddoṣadarśanābhyāsabalāt; Yogasūtrabhāṣya* 2.11: *kleśāṇāṃ yā vṛttayaḥ sthūlās tāḥ kriyāyogena tanūkṛtāḥ satyaḥ prasaṃkhyānena dhyānena hātavyāḥ; Yogasūtrabhāṣyavivaraṇaṃ* ad 4.29: *sa yadā ayaṃ brāhmaṇāḥ prasaṃkhyāne vivekadarśanaśīlite 'py akusīdaḥ avṛddhiko bhavati, tato 'pi prasaṃkhyānaprasādaviśeṣād adhikaṃ na kiṃ cit prārthayate*.

88 *Cf. Brahmasiddhi* 4; *Bṛhadāraṇyakopaniṣadbhāṣyavārttika* 42 (Prasaṅkhyānavāda presented as the *pūrvapakṣa*). BADER (1990:75–80) has analysed Śaṅ-

masiddhi introduces it in the course of his refutation of the notion that desire dissipates by its gratification *(kāmapravilayapakṣa)*:[89]

> That too is wrong. Because desire does not melt away by the attainment of the desired object, but rather by *prasaṃkhyāna* which is based upon the contemplation of defects. *BraSi p. 30*

The *Nyāyavārttika*[90] defines *prasaṃkhyāna* as a knowledge of distinction *(vyatirekadarśana)* of the kind: 'these souls are not bodies'. Vācaspati's *Nyāyavārttikatātparyaṭīkā* ad loc defines it as:[91] '*Prasaṃkhyāna* is the knowledge of truth arising from trance *(samādhi)*.

Abhinavagupta similarly considers *prasaṅkhyāna* to be quite different from ordinary contemplation *(bhāvanā)*. He states in his

kara's rejection of *prasaṅkhyāna* in favour of *parisaṅkhyāna*. He has concluded that Śaṅkara is unreservedly accepting the *Yogasūtrabhāṣya*'s explanation of the meditative process (*cf. Upadeśasāhasrī* Gadyabandha Parisaṅkhyāprakaraṇa 3), but he is cloaking it in the technical vocabulary of the Mīmāṃsā (*cf. Mīmāṃsāsūtra* 1.2.42: *parisaṅkhyā*). The reason for this, claims Bader, is his dispute with the Jñānakarmasamuccaya school of Vedānta which had already appropriated the concept. His reviewer, S. Mayeda (1998:68–69), however, expresses reservations about Bader's attempt to link the term *parisaṅkhyāna* with the Mīmāṃsā's *parisaṅkhyāvidhi* injunction, appealing for further study of the problem. It is indeed improbable in the extreme that an injunction teaching enumeration by exclusion should become applied to meditation. Surely Bader cannot believe that mere terminological coincidence constitutes an argument?

89 *Brahmasiddhi* p. 30: *tad apy asat; yato na kāmaprāptyā kāmapravilayaḥ, api tu doṣaparibhāvanābhuvā prasaṃkhyānena.* Śaṅkhapāṇi's Vyākhyā ad loc: *api tv iti—viṣayāṇām anityatādidoṣaparibhāvanā anucintanam, tato bhavatīti d[o]ṣaparibhāvanodbhūtena prasaṃkhyānena vivekena vilaya ityarthaḥ.*

90 *Nyāyavārttika* 4.2.2 (p. 505^{16-18}): *kiṃ punar prasaṃkhyānam ? śarīrādiṣu na ete ātmānaḥ iti vyatirekadarśanaṃ prasaṃkhyānam /.*

91 *Nyāyavārttikatātparyaṭīkā* p. 451^{24}: ... *prasaṃkhyānaṃ samādhijaṃ tattvajñānaṃ.*

Parātriṃśikāvivaraṇa:[92]

PaTri p. 272

> In this way I have delineated the nature of the absolute in detail as something where contemplation etc. have no scope, something where only bare gnosis *(prasaṃkhyāna)*, culminating with a firmness of identification *(pratipatti)* which has the nature of reaching the heart[-mantra], characterised by steady rapture, supports the mountains which are the load-bearers for the [weighty] means.

Continuing his exegesis of the *Mālinīvijayottara*'s homologies, Abhinavagupta elaborates the dream state as a similar progression through five stages. The unmixed, pure dream state occurs when objects of cognition (living beings, principles, and expressions) are the instruments of objectivisation.[93] Dream takes place in the realm of imaginative mental representation (TaĀl$_{K}$ 10.247–250b). But when the cognised entity is manifest with utter clarity the state is that of waking in dreaming.[94] Jayaratha adds that this sort

92 *Parātriṃśikāvivaraṇa* p. 272[16]: *evam anuttarasvarūpaṃ vistarato nirṇītaṃ, yatra bhāvanādyanavakāśaḥ. prasaṃkhyānamātram eva dṛḍhacamatkāralakṣaṇa-hṛdayaṃgamatātmakapratipattidārḍhyaparyantaṃ yatropāyadhaureyadharādharā-ṇi (°dharādharāṇi em.* SINGH*; dhārādharāṇi* K$_{ED}$*, dhārādharan ni° em.* GNOLI*) dhatte. Dharādharāṇi* (mountains) is what SINGH reads in his translation but not in his text. I have followed SINGH in interpreting Abhinavagupta as extolling *prasaṃkhyāna* over *bhāvanā*. GNOLI takes this passage quite differently.

93 Jayaratha defines dream as: *adhiṣṭhitikriyākaraṇaṃ svapnaḥ*, 'Dream is the instrument in the action of objectivisation'.

94 This applies not only to dreams but also to imagination, memory, infatuation and fancy (*utprekṣā* :: is the fancied superimposition of the properties or nature of one thing upon another, similar thing. *Cf.* Abhinavagupta's *Locana* to *Dhvanyāloka* 2.19–20:*h*: … *utprekṣāyās tadbhāvādhyāroparūpāyā[ḥ]*…, '… of fancy, which takes the form of a superimposition of the nature of that [subject of comparison upon the object of comparison]… ').

of awareness also appears in the presence of intense fear etc.[95]

In the experience of dreaming in the dream state the object of cognition appears indistinct because it is submerged among the various imaginative mental representations of itself, but the objectivising agent *(adhiṣṭhātṛ)* has become clearly manifest (TaĀl$_K$ 10.250c–251).

The yogic and gnostic names of dreaming are *padastha* and *vyāpti* respectively. Abhinavagupta explains that the vital energy *(prāṇa)* is the location *(pada)*[96] of all of the six paths.[97] *Pada* is also deliberative ascertainment *(saṅkalpa)*, which is essentially a form of knowing. For Yogins, absorption into that specific form of knowing is called "Abiding in Pada' ' *(padastha)*.[98] Similarly,

95 As Gnoli notes, Jayaratha's commentary *ad loc* cites two verses of Dharmakīrti's to explain the nature of this particular state of awareness. Both are found in the *Pramāṇaviniścaya* and one recurs in the *Pramāṇavārttika* the other closely resembles the preceding verse in the *Pramāṇavārttika*. The immediate context of Dharmakīrti's verses is not the subdivision of the states of lucidity but the proof that the Yogin's contemplative awareness is in nature perceptual. Jayaratha notes that Abhinavagupta's "etc." at TaĀl$_K$ 10.249d should be supplemented by Dharmakīrti's list of "desire, grief" etc. He comments (TaĀlViv$_K$ 10.249c–250b): *gāḍhatrāsānurāgādinā hi puraḥsphuradrūpam ivātatāyināyikādi (em. evā° K$_{ED}$) bhāyād ity uktaṃ vispaṣṭaṃ vedyajātam iti*, '[In waking in dreaming] the knowable entities appear with such clarity, as [a foe] drawing a bow *(ātatāyi)*, or the beloved *(nāyikā)* etc., might appear *(bhāyāt)* as though visibly present by [the influence of] intense terror or love etc.'

96 TaĀlViv$_K$: *padam iti sthānaṃ*, '*Pada* means "place".' *Cf. Dhātupāṭha* Divādigaṇa: *pada gatau*. *Gati* here denotes both "motion" and "comprehension".

97 "Location" explains that *pada* represents the vital energy *(prāṇa)* since that has earlier been defined as the location of the six paths. For details of this Jayaratha refers to TaĀl$_K$ 6.4c–5. Jayaratha *ad loc* invokes the scriptural authority of *Svacchandatantra* 4.231cd.

98 "To know" explains *pada* as that whereby all is known. Jayaratha: *padyate jñāyata anena sarvam*.

gnostics experience dream as a form of internal knowing which operates on the cognised entity in whatever way it wants *(svātantrya-bhāg)*, completely independent of its external existence. Therefore they call dream the "pervasion" (TaĀl$_K$ 10.252c–256).

Abhinavagupta then defines the state of deep sleep as the condition in which the perceived entity appears as the agent of objectivisation *(adhiṣṭhātṛ)*.[99] For Yogins the plane of the perceiver is known as Form *(rūpa)* because it metaphorically identifies *(rūpakatvāc)* with the objects of cognition. Immersed in that Form *(rūpastha)* Yogins lose all interest in external objects. Gnostics have termed deep sleep the Great Pervasion *(mahāvyāpti)* because of the complete absence of any contraction by the object of cognition.

In deep sleep also, even though the subject himself is not at all interested in or perturbed by the objects of cognition, he is still considered to be four-fold because the objects he is indifferent to are four-fold (TaĀl 10.263–264b). The four objects Abhinavagupta has in mind are [1.] living beings, [2.] elements, [3.] expressions and the [4.] epistemological fundamentals of object, subject etc. As already noted, Abhinavagupta has consciously extended the *Mālinīvijayottara*'s list of three knowable entities by adding the four epistemological categories of object etc. Given Abhinavagupta's scheme of correlations this step is almost inevitable, but it is by no means certain that this really is what was intended by the redactor(s) of the *Mālinīvijayottara*. Despite its often elliptic style,

99 Reading *adhiṣṭhātṛ bhūtādeḥ* for *adhiṣṭhātṛbhūtādeḥ* at TaĀl$_K$ 10.257c. The one and a half verses from 10.257–258b, which offer the basic definition of the profound sleep state, are found only in MS ga of the TaĀl$_K$ and not in any of the MSS which have transmitted Jayaratha's commentary. GNOLI (1972:363 note 82) has therefore concluded that they were absent in the text utilised by Jayaratha. This is not the case since in his commentary to TaĀl$_K$ 10.258c–259b Jayaratha refers back to 10.258a in citation: *tuṣṇīṃbhūtam*. We may simply observe that the MSS utilised by TaĀl$_K$ share an important *lacuna*.

one might justifiably have expected some hint that it intended to teach not three, but four categories of knowable entities.[100] While there is thus no scriptural authority for Abhinavagupta's expansion, its coherence is certainly convincing enough to pass for Śiva's intention among his audience.

In the fourth state of lucidity knowable entities appear as awareness on the verge of reaching plenitude because indifference is abating. Abhinavagupta further identifies this state as an immersion into Śakti.[101] This awareness is the Goddess who is inaccessible by any means directly since she is herself the awareness: 'I perceive'.

Abhinavagupta then introduces a gradation of the degree of immersion as underlying the four epistemological categories (TaĀl$_K$ 10.270–273b see table 2.9). He refers to *Mālinīvijayottara* 2.41cd which had stated that the Transcendent Power *(parāśakti)* is involved with the [impure] created universe yet untainted thereby. For Abhinavagupta, transcendence here means that she is beyond the epistemological categories of object, knowing and subject. Therefore she is untainted. Her involvement is the fact that she is the repose of these three. They thus owe their very existence to her grace.

Abhinavagupta next has to explain why the fourth state has only three and not four subdivisions. Yogins call the immersion into this fourth "Beyond Form" *(rūpātīta)* because the indifference which is

100 *Mālinīvijayottara* 2.39–42.

101 TaĀlViv$_K$ *ad* TaĀl$_K$ 10.264c–265: *nanu kathaṅkāraṃ nāma turyadaśāyām audāsīnyanyagbhāvamātrāt svarūpatāgrahonmukhībhāvo bhaved ity āśaṅkyāha* ***śaktisamāveśo hy asau mata*** *iti / parāmarśarūpāyāṃ hi śaktau samāveśas tatprādhānyam evety arthaḥ*, 'What is happening in the fourth state that one becomes eager for the attainment of one's true nature from the mere abating of indifference?' Anticipating this doubt, he says: **It is considered to be an immersion into Śakti.** For, immersion into Śakti in the form of reflective awareness is the primary [factor] of that (eagerness). This is what is meant.'

	State:	*Epistemological category:*	*Yogic Immersion:*
4.	fourth state	pure awareness	self-manifest
3.	deep sleep	↑ subject	full immersion, identification with pure awareness
2.	dreaming	↑ knowing	contact with immersion
1.	waking	↑ object	proximity of immersion

Table 14: *Immersion and Objectivity*

characteristic of that state has fallen away. Gnostics perceive the universe as collectivised at this stage, therefore they call the fourth state the "Accumulation" *(pracaya)*. The three states of waking etc. are admitted as sub-levels[102] because they come into being in dependence on the fourth state. But a further fourth level is impossible. Awareness *(saṃvit)* itself is not knowable, it is manifest only as the state of knowing (TaĀl$_K$ 10.273c–277).

The final level is that beyond the fourth. There, perceived entities appear in the form of unlimited plenitude, replete with beatitude *(ānanda)*. Abhinavagupta states that there is no yogic synonym for the final level because yoga is no longer meaningful, as contemplation etc. are not applicable.[103] Only gnosis is a means to realise its nature (TaĀl$_K$ 10.278–284b). Gnostics call this state the "Great Accumulation" because it is a plenum greater than the purely transcendent fourth state.

Abhinavagupta claims that no explanatory division has been taught for this state. The expression "Ever Arisen" *(satatodita)* mentioned in the *Mālinīvijayottara* is merely a pointer to its all-

102 *Turyajāgrat*, *turyasvapna* and *turyasuṣupti*.

103 Reading *yogābhiprāyataḥ* at TaĀl$_K$ 10.280a with GNOLI and MSS Ka and Ga.

pervasiveness but not a subdivision. It would be absurd to divide something into a single division.

In this, Abhinavagupta appears to be distorting the *Mālinīvijayottara*, which plainly mentions another term (*satatodita*). With what level this is to be equated is questionable. The phrasing of the *Mālinīvijayottara* is ambiguous, and Abhinavagupta's polemics indicate that there are three ways to interpret the passage.[104] Firstly, the four stages could be taken as collectively referring to the Accumulation (see table 2.10). This would violate Abhinavagupta's scheme by enumerating four and not three sublevels for the fourth state: Transmental, Infinite, All-accomplishing and Permanently Liberated.[105] For Abhinavagupta this is unacceptable because the existence of the "fourth state in the fourth" *(turyaturya)* reduces awareness to a cognised entity, a logical impossibility.[106] Secondly, the view so vehemently denied by Abhinavagupta, the Ever Arisen could be taken as the one (and only) synonym of the Great Accumulation. The Ever Arisen would then amount to a yogic term for the highest level. Abhinavagupta's problem with this interpretation is that it elevates yoga to an equal status with gnosis. While his *Tantrāloka* attempts an assimilation of ritual *(kriyā)* and yoga to gnosis[107] the *Mālinīvijayottara* actually teaches the supremacy of perfected yoga.[108] Thirdly, there is Abhinavagupta's on the face of it rather weak claim that the term Ever Arisen is merely indicatory of the all-pervasive (ever present) nature of the ultimate

104 *Mālinīvijayottara* 2.45c–46b.

105 For this interpretation of *satatodita-*, lit. "ever arisen", see Aghoraśiva's *Vṛtti* to *Tattvaprakāśa* 1: *satatodito nityamuktaḥ*.

106 *Cf.* TaĀl$_K$ 10.273c–277. FLOOD (1992:129–130) appears to have adopted this scheme without noting Abhinavagupta's objections.

107 *Cf.* TaĀl$_K$ 1.150–153, based on the authority of the *Gamaśāsana*, presumably a Vāmatantra.

108 See *Mālinīvijayottara* 4.33–41.

state. His polemics are dismissive of the second view mentioned above, ridiculing the notion that the Ever Arisen could be the single subdivision of the Great Accumulation because a division into one is pointless. He does not even entertain the idea that it could be a yogic term and not merely an explanation of a gnostic term. This attack sidetracks the issue, the *Mālinīvijayottara* speaks not of a division *(bheda)* but of a synonym, or rather an alternative technical term *(saṃjñā)*. A single yogic synonym for the Great Accumulation is no conceptual problem in the *Mālinīvijayottara*'s homologies. Rather, a fifth yogic state above the All-signifying *(sarvārtha)* and the Transcendence of Form *(rūpātīta)* neatly completes the *Mālinīvijayottara*'s correlations.[109]

Abhinavagupta then cites *Mālinīvijayottara* 2.40d–42 and reaffirms that he has followed the teachings of his preceptor Śambhunātha, disciple of Sumati.[110] After discussing the *Mālinīvijayottara*'s homologies involving the states of lucidity, Abhinavagupta briefly elaborates Utpaladeva's account of lucidity found in three verses in the *Īśvarapratyabhijñākārikā*[111] and then concludes with a paraphrase of *Mālinīvijayottara* 2.25c–35 as the *siddhānta*, the definitively accepted doctrine.[112]

109 Note also that *satatodita* appears to be the perfection of the 9th stage *udita*.

110 TaĀl_{K} 10.284c–287.

111 *Īśvarapratyabhijñākārikā* 3.2.15–17. For a translation and discussion see TORELLA (1994:205–209).

112 TaĀl_{K}10.301c–309.

	Mundane term:	State of lucidity:	Kaula trance:	Subdivision:	Gnostic stage:	Epistemological:	Triad:
1.	waking	*jāgrajjāgrat-* (waking in waking)	*piṇḍastha-* = *adhiṣṭheya-samāpatti-* (immersion into the objectivised)	*abuddha-* (unawakened)	*sarvatobhadra-* (omnipropitious)	*adhiṣṭheya-* (objectivised)	Apara
2.		*jāgratsvapna-* (dreaming in waking)		*buddha-* (awakened)			
3.		*jāgratsuṣupti-* (deep sleep in waking)		*prabuddha-* (wide awake)			
4.		*jāgratturya-* (fourth state in waking)		*suprabuddha-* (utterly awake)			
5.	dreaming	*svapnajāgrat-* (waking in dreaming)	*padastha-* = *adhiṣṭhāna-samāpatti-* (immersion into objectivisation)	*gatāgata-* (coming and going)	*vyāpti-* (pervasion)	*adhiṣṭhāna-* (objectivisation)	
6.		*svapnasvapna-* (dreaming in dreaming)		*suvikṣipta-* (very scattered)			
7.		*svapnasuṣupti-* (deep sleep in dreaming)		*saṃgata-* (collected)			
8.		*svapnaturya-* (fourth in dreaming)		*susamāhita-* (concentrated)			
9.	deep sleep	*suṣuptijāgrat-* (waking in deep sleep)	*rūpastha-* = *adhiṣṭhatṛ-samāpatti-* (immersion into the objectiviser)	*udita-* (arisen)	*mahāvyāpti-* (great pervasion)	*adhiṣṭhātṛ-* (objectiviser)	Parāpara
10.		*suṣuptisvapna-* (dream in deep sleep)		*vipula-* (vast)			
11.		*suṣuptisuṣupti-* (deep sleep in deep sleep)		*śānta-* (quiescent)			
12.		*suṣuptiturya-* (fourth in deep sleep)		*suprasanna-* (pellucid)			
13.	[fourth state]	*turyajāgrat-* (waking in the fourth)	*rūpātīta-* = *saṃvit-samāpatti-* (immersion into pure awareness)	*manonmana-* (transmental)	*pracaya-* (accumulation)	*saṃvit-* (pure awareness)	Para
14.		*turyasvapna-* (dreaming in the fourth)		*ananta-* (infinite)			
15.		*turyasuṣupti-* (deep sleep in the fourth)		*sarvārtha-* (all signifying)			
16.		*turyātīta-* (beyond the fourth)	*[satatodita]* (ever arisen)		*mahāpracaya-* (great accumulation)		

Table 15: *Overview of the Degrees of Lucidity*

Definition of Yoga

4:4ff. THE DEFINITION of yoga is introduced in reply to the seers' question[1] as to why Śiva had explained the characteristics of mantras (in *Adhikāra* 3) when asked about the methodology of yoga.[2] The definition provided is general: yoga is the oneness of one thing with another. In the fourth *Adhikāra* of the *Mālinīvijayottara* the term "yoga" describes only the attainment of this "oneness" and not, as in subsequent chapters, also the process whereby it is achieved.[3]

Yoga is said to be the oneness[4] of one entity with another. That which is [this other] entity, is defined as what needs to be known in order to achieve [the prescribed] avoidance etc.[5] It cannot be known in either of its two forms[6] without revelation/gnosis. Śiva has revealed the described revelation/gnosis so that it may be achieved. *MVUT 4.4–8*

This definition may be contrasted[7] with the pronouncement

1 *Mālinīvijayottara* 4.2–3.

2 *Mālinīvijayottara* 1.4c–5.

3 *Cf. Liṅgapurāṇa* 1.8.5a: *yogaśabdena nirvāṇaṃ māheśaṃ padam ucyate*, 'The word "yoga" denotes Nirvāṇa, the level of Śiva'.

4 *Cf. Svacchandatantroddyota*$_{K}$ 6.45cd: … *yogaṃ tadaikātmyaprāptim*, 'Yoga is the attainment of identity with that'.

5 See *Mālinīvijayottara* 1.14c–17b.

6 E.g. whether it should be avoided or accepted.

7 Quite unusual for a Saiddhāntika authority seems the early Sanskrit translation of the Tamil *Śivajñanabodha*'s tenth sūtra which does use the

of the early Saiddhāntika authority Nārāyaṇakaṇṭha in the *Mṛgendratantravṛtti* (translation by SANDERSON (1992:3)):[8]

MṛTaVṛ YP 2a " *To have self-mastery [is] to be a Yogin.* The term Yogin means 'one who is necessarily "conjoined with (< √*yuj*)" the manifestation of his nature.' [A Yogin,] in other words, [is one who must experience] the Śiva-state *(śivatvam)*. It is being a Yogin [in this sense] that is the invariable concomitant of self-mastery. It should be understood, therefore, that the term yoga derives its meaning not from √*yuj* "to be absorbed [in contemplation]" but from √*yuj* "to join". This is supported by the fact that yoga in the form of absorption *(samādhiḥ)* is taught [separately] as one of its auxiliaries."

As SANDERSON notes, the derivation from √*yuj* "to be absorbed [in contemplation]" which Nārāyaṇakaṇṭha rejects is taught by Bhoja in the *Rājamārtāṇḍa*.[9]

Nārāyaṇakaṇṭha's definition of what constitutes a Yogin is evidently an attempt to define yoga as Śivasāyujyatā, "the state of being conjoined to Śiva".[10] By contrast, when the Trika author Kṣemarāja refers to the Yogin's relationship with Śiva, he uses the vocabulary of ritual:[11]

NeTaUdd ad 1.8 Yogins are those who worship God through yoga, such as that with six ancillaries.

concept of identity with Śiva: *śivenaikyaṃ gataḥ siddhaḥ tadadhīnasvavṛttikaḥ / malamāyādyasaṃspṛṣṭo bhavati svānubhūtimān.*

8 *Mṛgendratantravṛtti* Yogapāda 2a: ***tadātmavattvaṃ yogitvaṃ*** *yujyate śivatvalakṣaṇayā svasvarūpābhivyaktyāvaśyam iti yogī, tasya bhāvo yogitvam ātmavattvāvinābhāvi/ ata eva yujir yoga ity asya dhātor yogaśabdo jñeyo natu yuja samādhāv iti, asya samādhirūpasya tadaṅgatveneṣṭatvāt/.*

9 *Rājamārtāṇḍa* p. 2^{11-12}: *yuktir yogaḥ samādhānaṃ / yuja samādhau /.*

10 On Śivasāyujyatā *cf. Svāyambhuvasūtrasaṅgraha* 1.18cd, 9.14; *Sārdhatriśatikālottara* 22.4; *Mokṣakārikā* 89d; *Dīkṣottara* 7.111ab (IFI T 17), etc.

11 *Netratantroddyota ad* 1.8b: *yoginaḥ ṣaḍaṅgādiyogeneśvarārādhakāḥ.*

The *Mālinīvijayottara*'s definition plays on the dual sense of *jñāna* as "gnosis" and "revealed scripture" (often called the "Śivajñāna"). It thereby connects two themes commonly encountered in Śaiva scriptures: the relationship between yoga and gnosis, and the purpose of Śiva's revelation.[12]

Yoga and gnosis are in the *Mālinīvijayottara*'s definition mutually supportive or even dependent.[13] The Yogin must achieve oneness only with what was previously defined as *upādeya*, the entities in the pure universe. In this sense gnosis is a prerequisite for yoga. The contrast between yoga and gnosis envisaged by the *Mālinīvijayottara* in this context is therefore one between a conceptual understanding of scriptural injunction and its appropriation to direct experience.

Against this, Abhinavagupta decidedly upholds the preeminence of gnosis over yoga.

The *Mālinīvijayottara*'s general definition of yoga cannot be derived from Patañjali's *Yogasūtra*. There, the concept of identification is prominent in the diametrically opposed definition of the transmigratory state. In the *Yogasūtra* the perceiver is said to be subject to two distinct types of experience.

Firstly, there is the state of yoga. This takes place when all mental activity has ceased[14] and results in the perceiver's *(draṣṭuḥ)*

12 *Svāyambhuvasūtrasaṃgraha* 1.2: *athātmamalamāyākhyakarmabandhavimuktaye / vyaktaye ca śivatvasya śivāj jñānaṃ pravartate //.*

13 *Cf. Liṅgapurāṇa* 1.8.5cd: *tasya hetur ṛṣer jñānaṃ jñānaṃ tasya prasādataḥ, Śivatoṣiṇī ad loc: tasya nirvāṇākhyaturīyamaheśapadasya hetuḥ. . . ṛṣe rudrasya tatra śrutiḥ— 'viśvādhiyarudro maharṣiḥ' jñānam astīti śeṣaḥ.*

14 *Yogasūtra* 1.2: *yogaś cittavṛttinirodhaḥ*, 'Yoga is the suppression of mental operations'. Here cessation means not the gradual process of slowing down the mind but the resulting condition in which the mind-stream has been stopped.

abiding *(avasthānam)* in his own-form *(svarūpe)*.[15] To be clear, *avasthānam* denotes not "identification" (since the perceiver was never different from his own-form) but rather that the only "remainder" is the "own-form". Despite the underlying etymological meaning of $\sqrt{yuj}$, from which the term yoga derives, the result of yoga thus comes to be understood as "isolation" *(kaivalya)*. This must be seen as a result of Patañjali's assimilation of Sāṅkhya notions. Īśvarakṛṣṇa's *Sāṅkhyakārikā* defines liberation as absolute *(aikāntika)* and final *(ātyantika)* isolation.[16] The final sūtra of Patañjali echoes this interpretation of isolation when its states that:[17]

YoSū 4.34 'Isolation is the falling away of the aspects *(guṇa)* which are no longer of any use to the Puruṣa, or, [it is] the power of consciousness *(citi)* established in itself.'

As JACOBI (1929:587) has pointed out, the terms *citta, cetas* etc. are not part of the Sāṅkhya's technical vocabulary. It is therefore possible that the second half of the definition may go back to an earlier understanding of liberation in Yoga. But even this posited

15 *Yogasūtra* 1.3: *tadā draṣṭuḥ svarūpe 'vasthānam*, 'Then the perceiver comes to rest in his innate form'.

16 *Sāṅkhyakārikā* 68: *prāpte śarīrabhede caritārthatvāt pradhānavinivṛttau / aikāntikam ātyantikam abhayaṃ kaivalyam āpnoti //*, 'When the activity of Prakṛti has ceased because its purpose has been accomplished, [and] when the body has been relinquished, one obtains isolation which is absolute, final and devoid of fear/danger.' Sāṅkhya teachings continued to influence Śaiva doctrine from the earliest paraphrase of the *Sāṅkhyakārikā* (27a *ubhayātmakam atra manaḥ*) in the *Niśvāsatattvasaṃhitā* (fol. 18r^6: *manaś caivobhayātmakaṃ (em. °ātmakaḥ cod.)*) up to works as late as the *Īśānaśivagurudevapaddhati* which actually defines yoga as isolation *(kaivalya) Īśānaśivagurudevapaddhati* YP 2.1–2: *atha yogas tu vijñeyo guṇaiśvaryavimuktidaḥ / [... citation of other views] samyak śivagataṃ cittaṃ yadā na calati sthiram / śivatvavyaktabhāvasya kaivalyaṃ yoga iṣyate.*

17 *Yogasūtra* 4.34: *puruṣārthaśūnyānāṃ guṇānāṃ pratiprasravaḥ kaivalyaṃ svarūpapratiṣṭhā vā citiśaktir iti.*

archaic definition of yoga cannot have influenced the *Mālinīvijayottara*. Secondly, Patañjali contrasts this "abiding in [one's] own form" with a concept of identity, or rather an "assuming of the same form" *(sārūpya)*. This takes place whenever mental processes arise and therefore defines the transmigratory state:[18]

'In all other cases there is identity with [mental] operations'. *YoSū 1.4*

That earlier definitions of yoga did indeed exist in the Sāṅkhya and Yoga traditions is confirmed by Śaṅkarācārya. In his *Brahmasūtrabhāṣya* he cites not Patañjali's opening *sūtra* but an anonymous *sūtra*:[19] *atha tattvadarśanābhyupāyo yogaḥ* 'Yoga is the direct means to perceive reality'. In his *Bhāmatī* the subcommentator Vācaspati similarly attributes another Yogaśāstra to Vārṣagaṇya. The citation is of a metrical work, the *Ṣaṣṭitantra*.[20] Since little of these earlier texts remains, it is difficult to determine what influence, if any, they may have had on the *Mālinīvijayottara*'s definition of yoga.

18 *Yogasūtra* 1.4: *vṛttisārūpyam itaratra*.

19 *Brahmasūtrabhāṣya* 2.1.3 *(etena yogaḥ pratyuktaḥ)*: *yogaśāstre 'pi 'atha tattvadarśanābhyupāyo yogaḥ' iti tattvadarśanābhyupāyatvenaiva yogo 'ṅgīkriyate*, 'In the Science of Yoga also, [which states:] 'Now [is taught] yoga, the means which shows the truth', yoga is accepted as the means showing the truth.'

20 *Bhāmatī* 2.1.3 *(etena yogaḥ pratyuktaḥ)*: *ata eva yogaśāstraṃ vyutpādayitāha sma bhagavān Vārṣagaṇyaḥ: guṇānāṃ paramaṃ rūpaṃ na dṛṣṭipatham ṛcchati / yat tu dṛṣṭipathaprāptaṃ tan māyeva (māyaiva vl.) sutucchakam //*, 'Therefore, the originator of a Science of Yoga, the venerable Vārṣagaṇya has said: 'The superior form of the [three] qualities does not come into the range of perception, but that which does come into the range of perception is extremely subtle like a mirage'.' (This frequently cited verse is usually attributed to Vārṣagaṇya's *Ṣaṣṭitantra*, see Franco (1987:548 note 380)). In Vācaspati's introductory remarks to the same *sūtra*, Patañjali features only after Hiraṇyagarbha as a composer of Yogic Science: *yogaśāstrasya hairaṇyagarbhapātañjalādeḥ*... perhaps this is meant to convey a chronological order.

Another early and influential[21] definition of yoga is that of the *Vaiśeṣikasūtra*.[22] Has this possibly been drawn upon by the redactor(s) of the *Mālinīvijayottara*?

Śaiva discussions based on this definition identify yoga as "contact" *(saṃyoga)*. Wezler (1982:650–651) has shown that this particular phrase *(saṃyogo yogaḥ)*, which is frequently encountered in citations of the Vaiśeṣika definition, goes back not to the Sūtras themselves but to Candrānanda's *Vṛtti*. In the *Parākhyatantra* it is Pratoda who quotes this phrase:[23]

PaĀkhyaTa 14.97 Yoga has been defined as contact. But who is here supposed to be in contact with what? It cannot be a union of the soul with a *tattva* because [the soul] is pervasive.

Prakāśa replies that yoga is achieved by various means, not only by "contact". Unfortunately he does not tell us who held these differing views:[24]

PaĀkhyaTa 14.98–101b Prakāśa said: [Yoga is] conjunction with the [eight] Perfections [beginning with] miniaturisation. Or, yoga arises from the influence of [Śiva's] Power. Or, yoga [arises] from the attainment

21 It has even been incorporated into the *Brāhmapurāṇā* 235.28cd: *manasaś cendriyāṇāṃ ca saṃyogo yoga ucyate.*

22 A definition which itself has had a long and complicated history. Wezler (1982) gives the following version as the original of *Vaiśeṣikasūtra* 5.2.16–17: *indriyamano'rthasannikarṣāt sukhaduḥkhe. tadanārambha ātmasthe manasi. saśarīrasya sukhaduḥkhābhāvaḥ. sa yogaḥ*. He translates as follows: 'Pleasure and pain arise out of the drawing near to each other of sense(s), internal organ, and object [of cognition]; this (i.e. the drawing near to each other…) does not arise when the internal organ is in the soul. [Then] there is neither pleasure nor pain for the embodied [soul]. This is *yoga*.'

23 *Parākhyatantra* 14.97: *pratoda uvāca: yogaḥ saṃbaṃdha ity uktaḥ sa kenāsyeha coditaḥ / ātmanaḥ saha tattvena saṃyogo na vibhutvataḥ //.*

24 *Parākhyatantra* 14.98–99b: *prakāśa uvāca: aṇimādiguṇair yogo yogo vā śaktiyogataḥ / samādhiyogato yogo yogābhyāsagato 'thavā // yogo vā tatsamāveśas tatsvarūpavibhāvanāt /.*

> of *samādhi* or resides in the practice of yoga. Or, yoga is the immersion into Him (Śiva) arising from the contemplation of His nature.

Prakāśa does not try to defend the absurd position that "contact" can be meaningfully applied to a pervasive entity. Rather, he takes the easy way out: that of saying that this statement is metaphorical.[25]

It was not only the Śaivasiddhānta which had difficulties with the definition of yoga as contact. The same problem produced the same solution for Haribhadrasūri, who admits two understandings of the term yoga: firstly the co-emergence of the three factors conducive to liberation and thereby the conjoining of the soul to liberation itself, and secondly the common usage of yoga applied to the practices leading to this state. Both definitions he supplies understand yoga as "contact" *(sambandha)* and again "contact" is explained away as a metaphorical usage.[26]

The Vaiśeṣika definition of yoga, or something very similar to it, was known to the redactor(s) of the *Mālinīvijayottara*. This is proven by its paraphrase in the *Mālinīvijayottara*'s introspection of

25 *Parākhyatantra* 14.99cd: *vibhutvān na pater yogaḥ proktas tadupacārataḥ //*.

26 *Yogaśataka* 2, 4: *nicchayao iha jogo saṇṇāṇāīṇa tiṇha saṃbaṃdho / mŏkkheṇa joyaṇāo ṇiddiṭṭho jogināhehiṃ //… vavahārao u eso viṇṇeo eyakāraṇāṇaṃ pi / jo saṃbaṃdho so viya kāraṇakajjovayārāo //*, 'With conviction, the lords of Yogins have in our doctrine defined yoga as the concurrence [*saṃbandhaḥ* Haribhadra glosses *saṃbandhaḥ* with *mīlakaḥ*, "coming together, meeting"] of the three beginning with correct knowledge, (correct knowledge *(sajjñāna)*, correct doctrine *(saddarśana)* and correct conduct *(saccāritra)*) since [thereby arises] conjunction with liberation. … In common usage this [term] yoga also [denotes the soul's] contact with the causes of these [three], due to the common usage of the cause for the effect' (Haribhadra cites an example for such metaphorical usage met in everyday language: *āyur ghṛtam* 'Ghee is conducive to long life', (lit. 'Ghee is life')).

the mind (15.44–46). It is not impossible to understand the *Mālinīvijayottara*'s definition of yoga as a further development based on the Vaiśeṣika definition. In order to avoid the kind of problem raised by Pratoda in the *Parākhyatantra*, the idea of contact may have been judged indefensible. Rather than claim that this contact is to be understood metaphorically, the *Mālinīvijayottara* rephrased the definition, substituting "oneness" for "contact".

A similar, if less equivocal, reinterpretation of the term *saṃyoga* as "unification" (and consequently a different understanding of what yoga denotes) is also found in the *Yogabīja* attributed to Gorakṣanātha:[27]

YoBī 88–90ab The Goddess said: "What is yoga defined as, Lord, and what is achieved by yoga, tell me all of this, Śaṅkara!" God said: "Yoga is defined as the unification of the many pairs of opposites, [such as] the unification of inbreath and outbreath,[28] as also one's blood and ones semen,[29] the unification of the sun and the moon,[30] [or] of the individual soul with the supreme soul.

But what about the alternative definitions of yoga given in the *Parākhyatantra*?

27 *Yogabīja* 88–90ab: d*evy uvāca: yogaḥ ka ucyate deva yogābhyāso 'pi kīdṛśaḥ / yogena vā bhavet kiṃ cit tat sarvaṃ vada śaṅkara // īśvara uvāca: yo apānaprāṇayor yogaḥ svarajoretasos tathā / sūryacandramasor yogo jīvātmaparamātmanoḥ // evaṃ tu dvandvajālasya saṃyogo yoga ucyate.*

28 A very similar affirmation is also made in the Tantric Buddhist *Guṇabharaṇī* of Raviśrījñāna (a commentary on the *Ṣaḍaṅgayoga* of Anupamarakṣita). Defining what a Yogin is, Raviśrījñāna says p. 101[5]: *yogīti prāṇāpānayoḥ parasparasaṃyogaḥ sa yasyāsti iti yogī.*

29 E.g. a reinterpretation of the more archaic Tantric rites of producing power substances with commingled semen and menstrual blood.

30 Intended here is probably the merging of the left and right channels of the subtle body in the central channel.

The *Śāradātilaka* of Lakṣmaṇadeśikendra notes four definitions of yoga:[31]

ŚāTil 25.1–3b definition of yoga

> Now I will teach yoga, together with its ancillaries, which bestows [pure] consciousness. Yogic experts state that yoga is the oneness of the individual soul *(jīva)* with the *ātman*. Others understand it to be the ascertainment of Śiva and the soul as non-different. The scholars of the Āgamas say that it is a Knowledge which is of the nature of Śiva's Power. Other scholars say it is the knowledge of the primordial soul.

The first definition of yoga uses the same notion of "oneness" as does the *Mālinīvijayottara* (or the *Śivajñānabodha*, see above), but it specifies further that the oneness envisaged is between the limited self and the all-soul. Lakṣmaṇadeśikendra's commentator Rāghavabhaṭṭa justifiably identifies this as the view of the Vedāntins.[32] The second, which focusses on the non-differentiation between Śiva and the soul, might be derived from the *Mālinīvijayottara*, but borrowing from a later non-dualist source is more likely.[33] The third definition is explicitly attributed to the followers of the Śaiva scriptures. Though the *Mālinīvijayottara* does not say that yoga is a variety of gnosis—a reduction Abhinavagupta would later superimpose upon it,[34] the importance of this knowledge is

31 *Śāradātilaka*$_{A}$ 25.1–3b: *atha yogaṃ pravakṣyāmi sāṅgaṃ saṃvitpradāyakam / aikyaṃ jīvātmanor āhur yogaṃ yogaviśāradāḥ // śivātmanor abhedena pratipattiḥ pare viduḥ / śivaśaktyātmakaṃ jñānaṃ jagur āgamavedinaḥ // purāṇapuruṣasyānye jñānam āhur viśāradāḥ /.*

32 *Padārthadarśā* 25.1 *vedāntapakṣam āśrityāha—aikyam iti.*

33 It is also the terminology used in the *Vaikhānasadharmasūtra* 1.11.120$^{5-7}$: *kṣetrajñaparamātmanor yogaṃ kṣetrajñadvāreṇa kārayitvā tatraiva samastavināśaṃ dhyātvākāśavat sattāmātro 'ham iti dhyāyanti.*

34 See for instance Abhinavagupta's *Mālinīvijayavārtika* 1.110c–112b which defines Śaiva yoga as non-dualist. It is practised by incessant analysis removing all dichotomies. Such non-dualist yoga practices are similar to what was

undeniable in its insistence on the soteriological value of knowing the thing with which oneness is sought.[35]

Now, despite this definition of yoga, the seer's query still remains unanswered. Why did Śiva explicate mantras when the Goddess had asked him about yoga? To finally answer this, the *Mālinīvijayottara* specifies that one of the main type of entities with which "oneness" is sought is a Mantra:

MVUT 4.6–8 **In order to achieve Yoga with seed *(sabīja)* [knowledge of] the characteristics of Mantras is sufficient. Without initiation there is no qualification for Śaiva yoga. [Initiation] is said to be two-fold based on the distinction of action and knowledge. This has been taught [because both of] the two forms must be performed. Initiation by Śiva does not only confer entitlement to [the rewards of] Yoga but also authority in mantras and liberation.**

The *Mālinīvijayottara* does not bother to define the common term *sabījayoga* further. Evidently, it corresponds to Patañjali's *sabījasamādhi*.[36] The *Vyāsabhāṣya* clarifies that this trance is called "seeded" because it is a collective term for the four acquisitive trances *(samāpatti)* which are directed towards coarse and subtle external objects.[37]

Abhinavagupta explains this injunction to perform Mantrayoga at *Tantrāloka* 16.280–293b, immediately after a deliberation on the

advocated already by Somānanda in his *Śivadṛṣṭi*$_K$ 7.81–84b. He defines yoga as on the one hand the comprehensive rejection of all objects and on the other hand the unshakable conviction that the Yogin himself is Śiva. The elation generated by this experience he compares to that arising from the realisation that one possesses enormous wealth.

35 See *Mālinīvijayottara* 4.5.

36 *Yogasūtra* 1.46: *tā eva sabījaḥ samādhiḥ.*

37 *Vyāsabhāṣya* 1.46: *tāś catasraḥ samāpattayo bahirvastubījā iti samādhir api sabījaḥ.*

nature of mantras. He further perceives[38] a concealed intention of this passage as confirming a non-dualist teaching that mantras are essentially non-dichotomising awareness.[39] For him, the purport of the above passage of the *Mālinīvijayottara*, which he quotes,[40] is that the Yogin, in order to achieve oneness with reality *(tattvaikya)*, should singlemindedly take up the practice of the root-mantra until he achieves a non-discursive awareness. Entitlement to this pursuit is conferred by initiation from a Śaiva teacher.

The *Mālinīvijayottara* had insisted on the necessity for initiation already at the end of its first chapter:

> **After receiving initiation into yoga and learning [the fundamentals of] yoga, he should practise [it]. He will attain the perfection of yoga and at its end the eternal state. By this sequence of events the ultimate state is attained. One does not return into bondage but abides in one's own pure self.** *MVUT 1.46–47*

Yogadīkṣā is not a variety of initiation commonly taught in Śaiva Tantras. The Saiddhāntika Umāpatiśivācārya does quote a verse from the *Cintyāgama* in his *Pauṣkarabhāṣya* which gives this type of initiation among others,[41] but its rarity makes it not impossible

38 TaĀl$_\text{K}$ 16.288.

39 This brings the *Mālinīvijayottara* up to date with the doctrine of the *Gamatantra*: Mantras are of the nature of consciousness' non-dichotomising power of representation, proximate to pure awareness (*mahāsaṃvit* TaĀl$_\text{K}$ 16.286). Abhinavagupta explains (TaĀl$_\text{K}$ 16.280–283) that the purpose of mantras *(mantraprayojana)* is to transport the practitioner from mere *saṃjalpa* and *vikalpa* to a manifestation of the object of contemplation and finally to the non-artificial *(akṛtrima)*, non-discursive *(avikalpa)* reality of the mantra-deity.

40 TaĀl$_\text{K}$ 16.289–293b.

41 The verse is *Cintyāgama* IFI TS 13, 13.40: *cākṣuṣī sparśadīkṣā ca vācikī mānasī tathā/ śāstrī ca yogadīkṣā ca hautrītyādiranekadhā.*

that it was in origin not a Saiddhāntika form of intiation at all, but rather a Pāśupata method.[42]

The following table gives an overview of the common types of initiates.

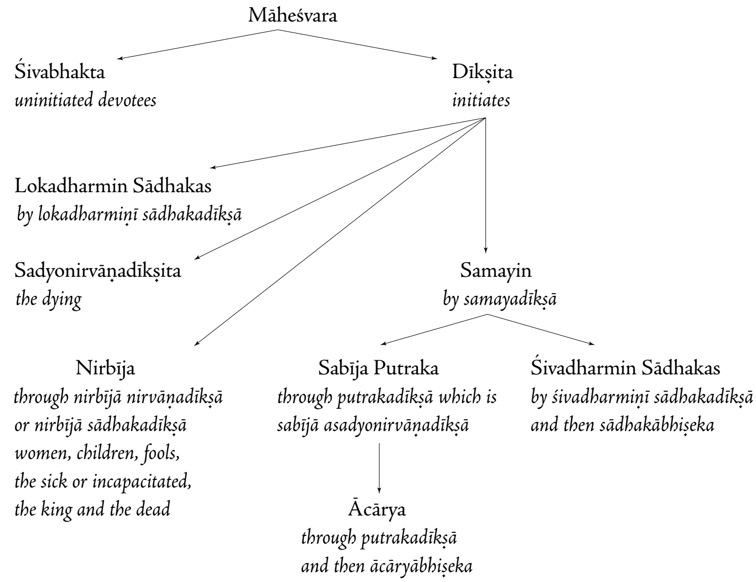


Table 16: *Śaiva Laity and Initiates*

42 *Cf.* the Paldi (Udaipur) inscription, (EI 30:3 verse 17): *munivaralabdhayoga-dīkṣo. varṣābhedaṃ tu yaḥ kuryād brāhmaṇo yogadīkṣitaḥ / prājāpatyena kṛcchreṇa tataḥ pāpāt pramucyate.*

Prerequisites

12:5ff. THE FIRST statement concerning the practice of yoga in the *Mālinīvijayottara* is a list of eight apparently stringent preconditions conferring the authority to practise yoga. Since these ethical considerations insisting on physical, mental and emotional self-control are not specific to Yogins, they are quite rightly prefaced to yoga and not necessarily considered a part thereof. *Indriyajaya*, lit. the "conquest of the senses", carries no connotations of yogic ability. The *Arthaśāstra* of Kauṭilya demands similar restraint from the ideal king (the *jitendriya*).[1] He must overcome the six enemies *(ariṣaḍvarga)*: desire *(kāma)*, anger *(krodha)*, greed *(lobha)*, pride *(māna)*, intoxication *(mada)* and exaltation *(harṣa)*. Manu also warns the king to shun the ten vices *(vyasana)* arising from desire *(kāma)*, and the ten vices arising from anger *(krodha)*.[2] Some of the *Mālinīvijayottara*'s prerequisites reappear later, in a more clearly defined form, as yogic techniques, *yogāṅgas*.[3] Therefore, these preliminary strictures intend no more than to exclude utterly hopeless candidates. The prospective Yogin should not be a total incompetent, under the sway of his senses, but he should have achieved some measure of restraint. Many Śaiva scriptures preface their yogic teachings also with a description of the ideal venue for successful yogic discipline. Preferably this is a secure building in a remote, undisturbed environment or in the

1 *Cf. Arthaśāstra* 1.6–7.

2 They are enumerated at *Manusmṛti* 7.44–53.

3 See *Mālinīvijayottara* 17.

vicinity of a sacred site. Often this prefatory section includes details about the correct seated posture to be assumed. This obviates the need to include posture as a full *yogāṅga*.

MVUT 12.5–7 **Hear, O Goddess, the method of practising yoga, which I am teaching. When [this practice] has become steady, the Yogin will obtain success here [in this system]. The Yogin who has mastered posture [and] the mind, controlled the vital energy, subdued the senses, conquered sleep, overcome anger and agitation and who is free from deceit, should practise Yoga in a quiet, pleasant cave or earthen hut free from all obstructions.**

Other Śaiva Tantras teach very similar preconditions. The *Sarvajñānottara* emphasises the moderation and the dispassionate motivation required of the prospective Yogin:[4]

SaJñāU YP 2–3 Next, I will teach yoga for [the Yogin] who is solitary, tranquil, whose mind is restrained, who is free from desires and expectations, who is moderate in eating and recreation, whose performance of rites, sleeping and waking is appropriate; hear, O six-faced one, [how it is] in truth.

The *Kiraṇatantra* states that the Yogin may practise in a cave or inaccessible spot on a mountain, in a Śaiva temple or in a house

4 *Sarvajñānottara* YP 2–3:
ataḥ paraṃ pravakṣyāmi yogam ekākinasya tu /
śāntasyāyatacittasya niḥspṛhasya nirāśinaḥ //
yuktāhāravihārasya yuktaceṣṭasya karmasu /
yuktasvapnāvabodhasya tattvataḥ śṛṇu ṣaṇmukha //

N=NAK 1–1692; P=IFI transcript 334; Q=IFI transcript 985

2b *ekākinasya tu*] *N (aiśa- form =ekākinaḥ); ekākinas tu tam P, ekākinas tu Q* **2c** *śāntasyāyatacittasya*] *N; śāntasya *** P, śāntasya yatacittasya Q* **2d** *niḥspṛhasya nirāśinaḥ*] *em.; nispṛhasya nirāsine N, lacuna P, virāgiṇaḥ nispṛhasya Q* **3ab** *evaṃ mantramayaṃ jñātvā sarvamantrāṇi yojaye[t] added in N* **3a** *yuktāhāravihārasya*] *NP; uktāhāravihārasya Q* **3b** *yuktaceṣṭasya karmasu*] *P; yuktakarmasya ceṣṭeṣu N, uktaceṣṭasya karmasu Q* **3c** *yukta°*] *N; ukta° PQ* **3d** *ṣaṇmukha*] *PQ; ṣaṭsusaḥ N*

or in an auspicious site.[5] The *Mataṅgapārameśvara* also insists on a quiet place free from all obstructions. It should be secluded, level, clean, agreeable and remote.[6] The *Parākhyatantra* specifies a larger number of alternative sites suitable for the practice of yoga. The place may be isolated or concealed by vegetation, it may be a sacred site, a mountain cave, or an earthen hut. It must be free from insects, draught and damp. The Yogin must have overcome the pairs of opposites such as hot and cold etc., he must be successful and actively determined, without desire, and discerning.[7] The *Svāyambhuvasūtrasaṅgraha*[8] specifies that the Yogin should seek out a secluded spot frequented by Yogins, avoiding areas that have been

5 *Kiraṇatantra*$_{G}$ 58.4: *girikandaradurge vā vijane śivasaṃśraye / gṛhe vāpi śubhe sthāne yogī yogaṃ samārabhet //.*

6 *Mataṅgapārameśvara*$_{S}$ 3.1c–2b.

7 *Parākhyatantra*$_{G}$ 14.2–3: *ekaliṅge nikuñje vā saumye vā girigahvare / bhūgṛhe śucibhakte vā kīṭavātodakojjhite // yogas tasmin samārabhyo nirdvandvena kṛtātmanā / yuktaniścitacittena ni[ḥ]spṛheṇa vivekinā //*, '[The Yogin,] freed from the pairs [of opposites], his [worldly] aims accomplished, his mind properly made up, free from desire, discerning, should begin yoga in an isolated spot (with no other liṅga within the distance of five *krośa*s), or in a bower [of vegetation], or in an agreeable mountain cave, or in an earthen hut, smeared [so as to be] pure, [provided the spot is] free from insects, draught and damp'.

8 *Cf. Svāyambhuvasūtrasaṅgraha*$_{VE}$ 20.1:

atha yogaprasiddhyarthaṃ niḥśabdaṃ sthānam āśrayet /
suguptaṃ yogināṃ sevyam akīlitam arakṣitam //

Ed=Mysore edition, N=NGMPP A30/6 fol. 45, P=IFI transcript 39 (paṭala numbered as both 36 and 37)

1b *niḥśabdaṃ*] *EdN; niśśabda° P* 1d *arakṣitam*] *Ed; alakṣitam N, arakṣitaḥ P*

'[After having received initiation and observing one's obligatory rites] one should proceed to a silent location in order to perfect yoga. [It should be] secluded, frequented by Yogins, not magically damaged and unguarded (or, reading *alakṣitaṃ*, "unobserved, unmarked").'

damaged by malevolent sorcerers *(kīlita)*[9] or are guarded. Similar conditions are demanded by the *Sarvajñānottara*:[10]

SaJñāUtt YP 7–9 *place*

The student, pure, after performing his bath and ablutions, should bow his head to Śiva, salute [his lineage of][11] preceptors of yoga, and [then] engage in yoga in an empty building, or in a delightful monastery, or in an auspicious temple. Or [he may practise] on the bank of a river, in a desolate spot, an earthen hut or in a forest; [provided it is] sheltered, windless, noise-free and unpopulated, free from the obstacles to yoga,[12] free from

9 Prof. SANDERSON has given me the following references for the practice of *kīlana*, whereby malevolent sorcerers can do harm. In the *Netratantra kīlana* is given as one of ten mantra-damaging effects, Kṣemarāja ad *Netratantra* 16.33a defines it thus: *kīlanam anyādṛśatvāpādanam*. *Cf.* also *Svāyambhuvasūtrasaṅgraha* fol. 48ʳ: *āśrayet siddhidaṃ liṅgaṃ svayaṃ vā pari(para?)kalpitam / kīlitaṃ varjayed viprāḥ skandaviṣṇvindramātṛbhiḥ //*.

10 *Sarvajñānottara* YP 7–9:
śūnyāgāre maṭhe ramye devatāyatane śubhe /
nadītīre vivikte vā bhūgṛhe 'tha vane 'pi vā //7//
pracchanne ca nivāte ca niḥśabde janavarjite /
yogadoṣavinirmukte nirvikalpe nirātape //8//
snātvā śucir upaspṛśya praṇamya śirasā śivam /
yogācāryān namaskṛtya yogaṃ yuñjīta mānavaḥ //9 //

N=NAK 1–1692; *P* =IFI *transcript* 334; *Q*=IFI *transcript* 985

7c *vā*] *PQ; ca N* **7d** *bhūgṛhe 'tha*] *em; bhūgṛho 'tha N, gṛhe ghora° PQ* **8a** *pracchanne ca nivāte ca*] *em; pracchanena nivāte N, pracchante ca vivikte P, pracchanne ca vivikte Q* **8b** *niḥśabde janavarjite*] *NP; niḥ**tanavarjite Q* **8c** *°vinirmukte*] *NQ; vinimukte P* **9c** *°ācāryān*] *P; °ācāryaṃ NQ* ♦ *namaskṛtya*] *PQ; namaskṛtvā N* **9d** *mānavaḥ*] *NQ; mā... P*

11 The *Mālinīvijayottara* 12.21cd instructs the Yogin to pay homage to the three preceding generations of his lineage.

12 Aghoraśiva comments: *yogadoṣā[ḥ] pipīlikādayaḥ*, 'Obstacles to yoga are ants and the like'.

doubt [about its ownership] *(nirvikalpa)*[13] and not too hot.

The *Mṛgendratantra* furnishes details of the Yogin's morning toilet[14] and then adds that one must be healthy by observing a diet of wholesome food, face north, be seated on a suitable seat[15] in a quiet house surrounded by three walls, or in a forest.[16]

The *Mālinīvijayottara*'s preliminary considerations agree, by and large, with those of the Śaivasiddhānta.[17]

13 Aghoraśiva comments: *nirvikalpa iti parakīyatvādivikalparahite*, 'Free from doubt, ie. free from worry that it may belong to another etc.'

14 *Mṛgendratantra*$_{K}$ YP 1.15–16.

15 Similar details for the construction of the Yogin's seat can also be found at *Jayākhyasaṃhitā*$_{GOS}$ 33.3c–5.

16 See *Mṛgendratantra*$_{K}$ YP 1.17.

17 Very similar are also those of the *Jayākhyasaṃhitā*$_{GOS}$ 33.1cd: *sugupte vijane deśe nirdvandve śubhalakṣaṇe*.

Lakṣya- and Cittabheda

12:8ff. THE INITIAL teaching of the two categories of the *lakṣya* and *cittabheda* is very brief and elliptical. The Yogin's conquest of the realities may follow two distinct paths. [1.] In case he is striving to achieve liberation or a major Perfection *(siddhi)*, but also wishes to enjoy the powers of some other Perfection along the way, he is advised to master the realities by taking one of the six manifestations of Śiva as his final target, his *lakṣya*. [2.] If, on the other hand, the Yogin is only intent on attaining very specific supernatural powers (the *Mālinīvijayottara* specifically mentions the classical eight Perfections *(aṣṭaguṇa)*), then he should direct his efforts towards the specific world-ruler governing that level where the desired Perfections are accessible.[18]

> **The lord of yoga should master all [of the realities] beginning with earth up to Śakti with a view to the destination *(lakṣya)*, or in accordance with his disposition *(citta)*.** *MVUT 12.8–9*

The term *cittabheda* may originally have meant no more than "difference of [personal] disposition", or "variety of inclination".[19]

18 Such an understanding of yoga as the means to acquire Powers can of course be found in many other non-śaiva works as well (see *Yogasūtra* 3). The early Pañcarātra also teaches that the purpose of yoga is the acquisition of supernatural powers (*Jayākhyasaṃhitā* 33.1ab): *atha yogavibhūtyarthaṃ yogaṃ yuñjītha vaiṣṇavaḥ/*, 'Now the Vaiṣṇava should practise yoga for the purpose [of acquiring] the Perfections of yoga.'

19 The teaching that one should be able to reach liberation by practising "whatever one feels inclined towards" is not unique. *Cf. Yogasūtra* 1.39: *yathā-*

This is also the natural sense[20] of *cittabheda* in a much discussed verse of the *Mataṅgapārameśvara*'s Vidyāpāda.[21] But in exegetical sources *cittabheda* is more narrowly understood as a technical term denoting a specific motivation guiding the Yogin's contemplation. Thus Rāmakaṇṭha glosses the *Mataṅga*'s *cittabheda* with *jñānaviśeṣa*, "a special kind of gnosis" regarding the nature and powers of the regents of particular worlds.[22] By contemplating the respective world-ruler's *vyāpti* (lit. "pervasion"), the Yogin comes to understand which particular zones of the universe the world-ruler has the power to purify. Usually these are his own level and those below

bhimatadhyānād vā. This Sūtra has been incorporated into the Yogapāda of the *Parākhyatantra*$_{G}$ 12: *yathā cābhimatadhyānaṃ*.

20 *Cittabheda* is not always taken as a technical term by Śaiva exegetes: *cf.* TaĀlViv$_{K}$ 4.47c–48:*f*: *cittabhedān manuṣyāṇāṃ śāstrabhedo varānane / vyādhibhedād yathā bhedo bheṣajānāṃ mahaujasām //*. . . . Jayaratha quotes this [unidentified] Śaiva scripture to show that just as there is a variety of drugs to combat different diseases, so Śiva has created a variety of scriptures to suit the variety of human dispositions.

21 *Cf. Mataṅgapārameśvara* VP 26.63: *sadāśivapadaṃ yogāc caryāto vātha dīkṣayā / prāpyate cittabhedena mokṣo vātha catuṣṭayāt //*. The most natural sense of the verse would be: 'The level of Sadāśiva, which is liberation, is attained by yoga, by *caryā*, by initiation, [or by gnosis] according to the differences of [an individual's] disposition *(cittabheda)* or by [all] four [together].' See GOODALL (1998:371–373) for Rāmakaṇṭha's quite different interpretation. Only three of the four means to liberation are actually named in the text, gnosis being elided. That four are intended is understood from the statement "from the quartet" *(catuṣṭayāt)*. See also *Kiraṇatantra* 10.29d.

22 *Mataṅgavṛtti* 26.63 (ed. and transl. by SANDERSON (1996:3): *cittabhedeneti jñānaviśeṣeṇa vā tattadbhuvaneśvarasvarūpavyāptyādivicāraniṣṭhena śāstraviṣayena* ***tat*** (SANDERSON; *tat tat* BHATT) *prāpyate*, 'Or he may attain the same through a special kind of Gnosis *(jñānaviśeṣeṇa < cittabhedena)*, which, following the teaching of scripture, is devoted to the contemplation of such matters as the nature and correspondences of one of these world-rulers.'

him.[23] As we shall see in the 16th *adhikāra*, the *cittabheda* practices are the means to attain the Sāṃkhya's eightfold Prakṛtilaya-hood.

The *lakṣyabheda*, lit. the "varieties of the goal" or "target", designates the ultimate destination upon which the Yogin must fix his attention. Other Śaiva Tantras clarify that these targets are to be understood as the different manifestations through which Śiva can be approached. The formless Śiva *(niṣkala)* has compassionately lowered himself into these targets so that earnest Yogins have something upon which they may focus. Practically, they are taught as yogic paths aimed at Śiva, each promising various incidental rewards. To the Yogin engaged in the conquest of the realities the *lakṣya*s serve as teleological magnets drawing him towards the sought after rewards.

In the *Mālinīvijayottara* there are six such targets. The *locus classicus* for this six-fold reward-oriented contemplation of Śiva is to be found in chapters two and three of the *Dīkṣottara*. Closely related is the *Svāyambhuvasūtrasaṅgraha*, a text which shows traces of an association of the six *lakṣyabheda* with the six paths of Śaiva ontology. Material from these and other sources has been used to elaborate the fragmentary account of the *Mālinīvijayottara*.

When, even though one aims at a single thing to be accomplished, there may be other rewards by contact with it *(atra)*, it is termed a category of the goal *(lakṣya)*. Where there is only one reward it is a variety of dispositional [contemplation] *(cittabheda)*. MVUT 12.13c–14

23 But the KSTS edition of the *Mālinīvijayottara* states (12.42) that the world-ruler is also able to effect an upward purification *(ūrdhvasaṃśuddhi)* at the end of the Yogin's pleasurable experience of the ruler's world, in the case of the Yogin who has not been conjoined to Śiva during his initiation. The present edition of the *Mālinīvijayottara* tentatively emends this by reading *adhvasaṃśuddhi*. On this see also *Parākhyatantra*$_G$ 15.38cd–39ab.

The *lakṣyabheda* is taken up first; a more thorough discussion of the *cittabheda* does not occur until the sixteenth chapter of the *Mālinīvijayottara*.[24] There are six *lakṣyas*. These are the six manifestations of Śiva as the "goals", or "targets", of yogic practice.

MVUT 12.9 **The category of the aim *(lakṣya)* is considered to be six-fold according to the divisions of [1.] void *(vyoman)*, [2.] body *(vigraha)*, [3.] drop *(bindu)*, [4.] phoneme *(arṇa)*, [5.] world *(bhuvana)* and [6.] resonance *(dhvani)*. It will be taught how this is.**

A probably related but different list of eight (or maybe nine?) such targets appears also in the *Kiraṇatantra*,[25] but so far, I have found only two other Śaiva Tantras unambiguosly teaching six *lakṣyas* as independent, yogic approaches to Śiva: the *Dīkṣottara* and the *Svāyambhuvasūtrasaṃgraha*.

The *Dīkṣottara*$_{\text{IFI}}$ begins its treatment of the *lakṣyas* by stating that in the context of yoga, Śiva is six-fold.[26] It enumerates the following synonyms of the *Mālinīvijayottara*'s six *lakṣya* (the order is different): [1.] sound *(śabda=dhvani-)*, [2.] space *(vyoman)*, [3.]

24 See *Mālinīvijayottara* 16.66c–68.

25 *Kiraṇatantra* 3.23cd. The context is the question of how the formless Lord can be attained. At 3.22c–23b He is said to be inaccessible by yoga because it would have no target *(lakṣyahīna)*. But out of compassion Śiva lowers himself *(aparatāṃ gataḥ)* into eight such targets. They are [1.] resonance *(nāda-)*, *[2.] drop (bindu)*, [3.] void *(kha)*, [4.] Śiva's mantra-body *(mantra)*, [5.] other individual mantra-bodies *(aṇu)*, [6.] power *(śakti)*, [7.] seed-mantras and [8.] units *(kalā)*. Rāmakaṇṭha *ad loc* does not identify this as a *lakṣyabheda* listing. He treats these as nine stages of Śiva's mantric manifestation, by reading *anta* (denoting the fading away of the *kalā*) as separate from *antaga*.

26 *Dīkṣottara*$_{\text{IFI}}$ 2.2ab:

ṣaḍvidhas tu śivo jñeyo yoginā sumahātmanā /

X=IFI transcript 127; Y=IFI transcript 17; Z=IFI transcript 150

2a *ṣaḍvidhas*] *Y; ṣaḍviṃśas XZ*

'The great-souled Yogin should understand Śiva as being six-fold.'

luminosity *(jyotis=bindu)*, [4.] body *(vigraha)*, [5.] world *(bhuvana)*, [6.] mantra-body *(mantramūrti=arṇa)*.[27] Although the text does not use the *Mālinīvijayottara*'s terms *lakṣyabheda* and *cittabheda*, the emphasis on particular Perfections shows that these two accounts are discussing the same topic. Abhinavagupta refers to this passage of the *Dīkṣottara* in the *Tantrāloka* (the order is again different):[28]

> Therefore[29] scriptures such as the *Dīkṣottara* etc. teach His (Śiva's) [manifestation in] many forms. Śiva, differentiated by [factors such as] Drop and Resonance etc., is said to be six-fold: [1.] world *(bhuvana)*, [2.] body *(vigraha)*, [3.] luminosity *(jyotis)*, [4.] ether *(kha)*, [5.] word *(śabda)*, [6.] mantra. Whichever [of the six] nature[s] he depends on, [the practitioner] attains its reality and, by the direct experience[30] of the Void and the Word he undoubtedly achieves final liberation.[31] This is only a partial definition [of Śiva], since the Lord is omniform, since *TaĀl 1.62c–65*

27 *Dīkṣottara*$_{\text{IFI}}$ 2.2c–3b:
śabdavyomnī tathā jyotir vigraho bhuvanaṃ tathā //
mantramūrtis tu paramaḥ ṣaḍvidhas tu śivo 'vyayaḥ /
X=IFI transcript 127; Y=IFI transcript 17; Z=IFI transcript 150
2c *śabdavyomnī tathā*] *em.; śabdavyoma tathā X, śabdavyomatayā Y, śabdavyomas tathā Z* 2d *bhuvanaṃ*] *Z; bhuvanas XY*
'Inexhaustible Śiva is six-fold, [manifest as] word, ether, light, body and world; [his] mantra-form is the supreme.'

28 *Cf.* TaĀl$_{\text{K}}$ 1.62c–65, cited by Kṣemarāja in *Svacchandatantroddyota*$_{\text{K}}$ 4.270cd:*a* to demonstrate that the *bhuvana*s are by nature Śiva.

29 *Cf.* TaĀl$_{\text{K}}$ 1.61c–62b.

30 Jayaratha: *vijñānam—anubhavaḥ*.

31 Jayaratha takes this differently. He comments: *śabdānāṃ śabdanaṃ śabdaḥ—paro vimarśaḥ*. He interprets Abhinavagupta as teaching that liberation is achieved by direct experience of *śabdana*, which he interprets as the highest reflective awareness of the words denoting the six goals. In fact, the *Dīkṣottara* and the *Svāyambhuvasūtrasaṅgraha* teach that the highest liberation is achieved by only two of these six goals: *vyoman* and *śabda*.

he transcends all limitation, and since he is merged into [any conceivable] delimiter.

The *Svāyambhuvasūtrasaṅgraha*'s names for the six goals differ only in two cases from those of the *Mālinīvijayottara*: *mantra* corresponds *arṇa*, and *nāda* to *dhvani*.[32]

SvāSūSaṅ 20.38 Sādhakas should, according to the reward [aspired to], contemplate Śiva as embodying six objectives: drop, resonance, void, mantra, world and body.

Emphasising the reward-oriented nature of the six practices, the *Svāyambhuvasūtrasaṅgraha* reads the more explicit *phalabheda* in place of the *Mālinīvijayottara*'s *lakṣyabheda*. But most significantly,

32 *Svāyambhuvasūtrasaṅgraha* 20.38 (*cit.* TaĀlViv$_K$ 1.63:*b*):
bindunādas tathā vyoma mantro bhuvanavigrahau /
ṣaḍvastvātmā śivo dhyeyaḥ phalabhedena sādhakaiḥ //
Ed=Mysore edition, N=NGMPP A30/6 fol. 45, P=IFI transcript 39 (paṭala numbered as both 36 and 37), TaĀlViv=TaĀlViv$_K$ 1.63:*b*
38b *vigrahau*] *TaĀlViv; vigrahī EdNP, °vigrahe Ed*^{vl} **38c** *ṣaḍvastvātmā*] *Ed*^{ac}*N TaĀlViv; ṣaḍadhvātmā Ed*^{pc}*P*
If the reading *ṣaḍadhvātmā* (Ed^{pc}P) is adopted at 20.38c the *Svāyambhuvasūtrasaṅgraha* would consequently identify the six *lakṣya*s with the six paths. The reading is, however, dubious; it occurs only in P and in the correction sheet of the Mysore edition, which frequently contains editorial conjectures. While it is certainly plausible that the six *lakṣya*s are connected with the six paths of Śaiva ontology, it is unlikely that a sweeping identification of *adhvan* and *lakṣya* can possibly be correct if the dualist inclination of the *Svāyambhuvasūtrasaṅgraha* is taken into consideration. For instance, the lower elements of the *tattvādhvan* are evolutes of Māyā into which they are resorbed at the time of dissolution. Since, in dualist doctrine, Māyā, their material cause, is an eternal entity, existing independently of Śiva, it would be quite wrong for the text to identify such lower levels of the path with Śiva. *Cf. Tattvaprakāśa* 3.1bcd: *māyopādānam iṣyate sūkṣmā / ekā nityā vyāpiny anādinidhanā śivāsaktā*, 'Māyā is said to be the material cause [of the universe]. It is subtle, unitary, eternal, pervasive, without beginning and end, and **not in contact with Śiva**'.

the text seems to have interpreted the six *lakṣya*s as the six aspects of Śiva at the zenith or at the "root" of the six courses *(ṣaḍadhvan)* of its ontology. These six aspects of Śiva are taught immediately after the systematic Sādhana of Ṣaḍaṅgayoga. They are supposed to give the initiated Yogin direct experience of Śiva:[33]

> Similarly, the knower of yogic procedure, contemplating the Drop and the Limit of Resonance, attains [while still alive] the ultimate level that is made accessible [only] by initiation into the six paths. [That manifestation of the] inexhaustible Śiva, known as the formless, appears as *bindu*, *nāda* [etc.], to those who have achieved yoga and whose souls have been purified by the empowered libation [during initiation]. *SvāSūSaṃ 20.36*

After listing in detail the promised rewards for each of the six types of contemplation of Śiva, the *Svāyambhuvasūtrasaṅgraha* then implicitly states that it understands the six aspects of Śiva as the summits of the paths:[34]

33 *Svāyambhuvasūtrasaṅgraha* 20.36–37:
evaṃ yogavidhānajño bindunādāntacintakaḥ /
ṣaḍadhvadīkṣayā prāpyaṃ padaṃ prāpnoty anuttamam //
bindunādātmakatvena nirupākhyo 'vyayaḥ śivaḥ /
ābhāti yogayuktānāṃ śaktyambukṣālitātmanām //

Ed=Mysore edition, N=NGMPP A30/6, P=IFI transcript 39 (paṭala numbered as both 36 and 37)

36b *°nādānta°*] *N; °nādātma° EdP* **36d** *padaṃ*] *N; paraṃ EdP* **37c** *ābhāti*] *Ed^{pc}NP; ābhānti Ed^{ac}*

34 *Svāyambhuvasūtrasaṅgraha* 20.44:
kālena bahunā yogī yogamārge vyavasthitaḥ /
adhvamūrdhapadābhyāsāt paraṃ yogam avāpnuyāt //

Ed=Mysore edition, N=NGMPP A30/6, P=IFI transcript 39 (paṭala numbered as both 36 and 37)

44c *°mūrdhapada°*] *N; °mūlapada° Ed, °mūlaphala° P* **44d** *avāpnuyāt*] *NP; upāpnuyāt Ed*

SvāSūSaṃ 20.44 The Yogin, established for a long time on the path of yoga, achieves the supreme union by practising the zenith of the [respective] path.

The *Svāyambhuvasūtrasaṅgraha*'s implicit association of the six aspects of Śiva with the extreme points of the six paths has been tentatively reconstructed in table 12.1.

Lakṣya-/Phalabheda:		*Ṣaḍadhvan:*
Bhuvana	⇌	*Bhuvana*
Vigraha	⇌	*Tattva*
Vyoman	⇌	*Kalā*
Nāda/Dhvani	⇌	*Mantra*
Mantra/Arṇa	⇌	*Varṇa*
Bindu/Jyotis	⇌	*Pada*

Table 17: *The Six Destinations and the Six Paths*

While the *Ṣaḍadhvan* finds practical application in initiation and ritual, the *lakṣya-/phalabheda* system appears to be a parallel structure in the yogic practice of Sādhakas. However, this correlation is no longer entirely convincing in any of the texts consulted. It may well be, that the original homologisation of yogic practices with the Ṣaḍadhvan was abandoned as the six paths became reinterpreted and expanded. The speculative correlation of void and Kalā is supported, however weakly, by the numerical coincidence of five voids and five Kalās in many early Śaivatantras. The parallel of *mantralakṣya* with the *varṇādhvan* is necessitated by the *Mālinīvijayottara*'s identification of *arṇa* as the fifty phonemes of the Sanskrit alphabet. All of the texts largely agree on the promised rewards:[35] from *vyoman* accrue all Perfections and liberation, *vigraha* contemplation is used for the coercion of deities such as Brahmā, Viṣṇu

35 Exceptional is the treatment of the *lakṣya*s in the *Brahmayāmala*. In its brief but dense ninth chapter a quite different series of correlations is established.

or Rudra, contemplation of *bindu-/jyotis* bestows sovereignty over Yogins, from *arṇa-/mantra* arises the Perfection of mantra, from *bhuvana* regency of a world, and the practice of *dhvani-/śabda-/nāda* leads to isolation and liberation:[36]

> The mantra-practitioner, who is intent on the Perfections arising from mantras, should contemplate [Śiva in his] Mantra-nature. But in order to achieve sovereignty of [a certain] world, [he should contemplate] only [Śiva's] World-nature. But, if the adept, who is unperturbed, who is observant of his vows, [wishes] to coerce Brahmā, Viṣṇu, Indra or Rudra, he should always contemplate [Śiva's] Body-nature. If he wishes for lordship over Yogins, he should contemplate [Śiva's] Drop-nature as resembling a Kadamba-blossom,[37] dazzling with the rays which are [his] Powers. [The Yogin who, because of his detachment] does not act even as he acts, should contemplate the Resonance- *SvāSūSaṅ 20.39–43*

36 *Cf. Svāyambhuvasūtrasaṅgraha* 20.39–43:
mantrasiddhiparo mantrī mantrātmānam anusmaret /
bhuvaneśatvasamprāptau bhuvanātmānam eva tu //
BrahmaViṣṇvIndraRudrāṇāṃ sādhane vigrahātmakam /
dhyāyen nityam anudvignaḥ sādhakaḥ samaye sthitaḥ //
prabhutvaṃ yogināṃ kāṅkṣan bindurūpaṃ vicintayet /
kadambagolakākāraṃ sphurac chaktimarīcibhiḥ //
sarvārambheṣv anārambhī nādātmānaṃ vicintayet /
paraṃ kaivalyam āpnoti sarvapāśāntaśabdavit //
vyomarūpaśivadhyānī vyomalīnamanāḥ sudhīḥ /
sarvasaṅgavinirmuktaḥ parāṃ nirvṛtim ṛcchati //

Ed=Mysore edition, N=ngmpp a30/6, P=ifi transcript 39 (paṭala numbered as both 36 and 37)

39b *°ātmānam anusmaret*] *EdP; °ārppitamanāḥ smaret N* **39c–40** *omitted N* **39c** *°samprāptau*] *Ed; °samprāpte P* **40c** *anudvignaḥ*] *em.*Sanderson*; anudvighnaḥ Ed; anudvignaṃ P* **42d** *sarvapāśāntaśabdavit*] *EdP; sarvaṃ vāmāntaśabdavit N* **43a** *°dhyānī*] *Ed; °dhyānāt N, °dhyāna°P* **43b** *°manāh sudhīḥ*] *N; °sudhīḥ sadā P* **43d** *nirvṛtim*] *Ed^{pc}NP; nivṛtim Ed^{ac}* ♦ *ṛcchati*] *Ed; āpnuyāt N, iddhate P*

37 Or, *golaka* may be the seed of the Kadamba flower.

nature [of Śiva]; the knower of the sound which is the end of all bondage achieves supreme isolation. The wise [Yogin], who contemplates Śiva's Void-nature, his mind merged into emptiness, is freed from all contact and reaches emancipation.

The two Saiddhāntika works quoted are the only texts which teach the six goals in a purely yogic context. The *Svacchandatantra* and the *Tantrasadbhāva*[38] have incorporated the six manifestations of Śiva into a larger series based on the stages of Power in the process of the elevation of mantra: *mantroccāra*.[39] They no longer feature as individual, destination-oriented practices, but have become one continuous sequence of contemplations, linked to other series of stages and levels, which need to be renounced or transcended in the wider context of the Yojanikā. This is a blurring of the clear distinctions articulated in the *Mālinīvijayottara*, the *Dīkṣottara* and the *Svāyambhuvasūtrasaṅgraha*. In the classical account of the *lakṣyabheda*, the stages of Power are relevant only in one of these six yogic procedures, namely the meditational path of phoneme/mantra *(arṇa-/mantra)*. Similarly removed from the original context is Jayaratha's somewhat confused commentary in the *Tantrālokaviveka*.[40] He betrays that he did not have access to

38 *Tantrasadbhāva* 1.179–187. The entire section of the *Tantrasadbhāva* 1.141c–205b has been taken over from *Svacchandatantra*$_{\mathrm{K}}$ 4.234–296.

39 For a discussion of *mantroccāra* in the *Svacchandatantra* and elsewhere, see PADOUX (1990:401–426).

40 As Prof. SANDERSON has pointed out to me, this is an interesting instance where Jayaratha obviously does not know Abhinavagupta's source text, but nevertheless proceeds to feign familiarity with the topic. Jayaratha says that here the word "body" by implication means the possessor of a the body, and then states that the intended deities are the Rudras in their function as Cause-deities *(kāraṇadevatā)*. In support of this, he cites material from the *Svāyambhuvasūtrasaṅgraha*, the *Svacchandatantra* and the *Mālinīvijayottara*. In so doing, he tries to place the practice of Śiva's body into the

the *Dīkṣottara* passage Abhinavagupta is referring to. Table 12.2 summarises the respective orders and the associated rewards.

The *kāraṇatyāga* of the *Svacchandatantra* is a correlation of the six targets with the stages of *mantroccāra* in reverse. Nevertheless, it also teaches that the gradual contemplation of the ever more gross levels is said to result in specific Perfections.[41] This may be seen as an echo of the original context from which the *Svacchandatantra* has adapted the series: the examples given agree with the other texts consulted.

The *Mālinīvijayottara* briefly defines each of the six *lakṣyas* in turn:

The void is said to be three-fold by the divisions of exterior, interior and that arising from accumulation. *MVUT 12.10abc*

This elliptic definition can only be explained by consulting the teachings on the voids found in other Śaiva Tantras. It is clear from the parallels adduced that the voids are always traversed sequentially, the most rarefied void being equated with the liberated state of Śiva. The *Mālinīvijayottara* is therefore not stating that either of these three voids may be practised selectively, but that they constitute the stages of the Yogin's transcendence of the voids. While many other Śaiva scriptures agree that the Yogin may reach Śiva

context of the Renunciation of the Cause Deities *(kāraṇatyāga)*, as taught in the *Svacchandatantra*. He correctly identifies luminosity as the Drop *(bindu)*, and the void he interprets as the three penultimate powers of subtle mantric enunciation, Śakti, Vyāpinī and Samanā. This also is not exactly what either of the aforementioned texts intends. The "word" he identifies as Resonance, and the mantra as oṃ. In his citation of *Svacchandatantra*$_K$ 4.271–276 he has deliberately simply excised any mention of the additional stages of *sparśa*, *samanā* etc. This particular application is not what the *Mālinīvijayottara*, the *Dīkṣottara*, the *Svāyambhuvasūtrasaṅgraha* or Abhinavagupta had in mind. In the immediate yogic context of the *Mālinīvijayottara*, the six *lakṣyabheda* relate only to the specific reward the Yogin aspires to.

41 *Svacchandatantra*$_K$ 4.268ab.

	six individual goals		six goals serialised
MVUT	*Dīkṣottara, Tantrāloka:*	*Svāyambhuva:*	*Svacchanda, Tantrasadbhāva: (kāraṇatyāga)*
			♦□Bhāva =Abhāva- ♦□Unmanā- ♦□Sthūla (≃Samanā) *(sarvajñatā)* ♦□Śūnya (≃Vyāpinī) *(vyāpī)*
1. Vyoman	[6] Śabda *(mokṣaḥ)*	[3] Bindu *(prabhutvaṃ yogināṃ)*	[1] Saṃsparśa (≃Śakti) *(jagataḥ kāraṇaṃ)*
2. Vigraha	[1] Vyoman *(siddhir muktiś ca)*	[6] Nāda *(kaivalyaṃ)*	[6] Śabda (≃Nāda, Nādānta) *(vāṅmayāpūrakaḥ)*
3. Bindu	[3] Jyotis *(yoginām ādhipatyam)*	[1] Vyoman *(nivṛttiṃ)*	[3] Jyotis (≃Bindu) *(yoginām adhipaḥ)*
4. Arṇa	[2] Vigraha *(brahmādīnāṃ sādhane)*	[4] Mantra *(mantrasiddhim)*	[4] Mantra (ma, u, a) *(mantrasiddhiḥ)*
5. Bhuvana	[5] Bhuvana *(bhuvaneśatvam)*	[5] Bhuvana *(bhuvaneśatvam)*	[2, 5] Kāraṇa, Bhuvana *(brahmādikāraṇānāṃ sādhane, bhuvaneśatvam)*
6. Dhvani	[4] Mantra *(mantrasiddhim)*	[2] Vigraha *(BrahmaViṣṇvIndra-Rudrāṇāṃ sādhane)*	

Table 18: *The Six Lakṣyas*

by passing through a series of ever more empty voids, they diverge in their interpretations of the nature of these progressive stages, and disagree even on their number. None of the systems consulted are completely congruent with the *Mālinīvijayottara*'s position. A similar triad of voids: the upper void *(ūrdhvaśūnya)*, the lower void *(adhaḥśūnya)* and the middle void *(madhyaśūnya)*, is known in other texts, but these constitute only a lower cycle of voids which are surmounted by additional levels.[42] It is unlikely that the *Mālinīvi-*

42 *Dīkṣottara* 3.10c–11:
ūrdhvaśūnyam adhaḥśūnyaṃ madhyaśūnyaṃ tṛtīyakam //

jayottara, a Tantra of the esoteric Trika, should be teaching a series so lowly it is transcended even by the Tantras of the Siddhānta, as the ultimate level of Śiva.

Jayaratha, in his commentary on the *Tantrāloka*'s citation of the *Dīkṣottara* translated above,[43] identifies the voids as the three penultimate, trans-sonic stages of *uccāra*: the three Powers Śakti, Vyāpinī and Samanā. Jayaratha is here conflating the stages of *uccāra* with the voids. In the *Mālinīvijayottara* these are still an independent series. Also, since Śakti is already outside of the practitioner's body (Nādānta is usually located inside the cranial aperture and Śakti is just above it), the *Mālinīvijayottara*'s "internal void" would be a misnomer. It is therefore plausible that the three voids of the *Mālinīvijayottara* were conceived to be substantially more inclusive. The following model is proposed: the Interior Void corresponds to the space in the heart, the Cumulative Void traverses the body from the heart to the interior of the cranial aperture. The Exterior Void, finally, is above the head. This interpretation is confirmed by the concurrent use of the terms *khatraya* and *kakhatraya* in the *Mālinīvijayottara*'s definition of Khecarīmudrā:

nirāmayaṃ caturthaṃ tu kathitaṃ hy anupūrvaśaḥ /
sāmayāḥ kathitā hy ete caturthaṃ tu nirāmayam //

X=IFI transcript 127; Y=IFI transcript 17; Z=IFI transcript 150

10d *°śūnyaṃ tṛtīyakam*] *YZ; °śūnya⟨4⟩ Z* **11a** *nirāmayaṃ caturthaṃ tu*] *YZ;* ⟨7⟩ **11c** *sāmayāḥ*] *em.; sā mayā Y; samayā XZ*

≈*Svacchandatantra* 4.289: *ūrdhvaśūnyam adhaḥśūnyaṃ madhyaśūnyaṃ tritīyakam / śūnyatrayaṃ calaṃ hy etat tad adho madhya ūrdhvataḥ //*, and also 4.290d: *ṣaḍ ete sāmayāḥ sthitāḥ*.

43 Page 256.

MVUT 7.15c–17b **Assuming the lotus-posture, the Yogin should guide the mind[44] into the navel[-region]. In the form of a staff[45] he should lead it up to the three voids in the head. After restraining it there he should rapidly force it through the three voids [above the head]. By assuming this [attitude] the great hero achieves motion in the void.**

The *Mālinīvijayottara* refers here to two groups of three voids, one triad in the head *(kakhatraya)* and another beyond *(khatraya)*. The interior void in the heart is not mentioned separately in this context, presumably because nothing of importance takes place when the mind (and by implication the vital energy) traverses that region. The *Mālinīvijayottara*'s voids are thus at least seven: one in the heart *(abhyāntaraśūnya)*, three in the head *(samuccayaśūnya)*,[46] and three beyond *(bāhyaśūnya)*.

This interpretation can be confirmed by comparison with a textually closely related passage in the *Kubjikāmata*. There, the term *granthi*, "knot" is used instead of void:[47]

44 The expression "lord of the senses" intends the *manas*, *cf. Mālinīvijayottara* 1.31b: *mano 'kṣeśam ajāyata*.

45 Though nothing is specified, it is likely that this staff consisting of the mind (merged with the vital energy) measures twelve digits since that is the distance separating the voids in the head.

46 See also *Mālinīvijayottara* 12.18, where the Yogin must visualise the three individual phonemes of the Parābīja SAUḤ located in the three voids in the head.

47 *Kubjikāmata* 7.81cd–86ab: *padmāsanasthito yogī samakāya ṛjuḥśiraḥ / recya vāyuṃ svakād dehāt punar ākṛṣya dhārayet // hṛdaye yaḥ sthito granthis tasya nābhau kṣipen manaḥ / mantraṃ caiva (em: prāṇaṃ) tathātmānam ekīkṛtya trayaṃ budhaḥ // daṇḍākāraṃ nayet tāvad yāvad brahmabilāntagam / tatsthānāt prerayet tūrṇaṃ mahāyānena sundari // karābhyāṃ caiva tarjanyāṃ (em: ?) pīḍayeta punaḥ punaḥ / lalanāghaṇṭike yojya pañcamaṃ sthānam ākramet // ākramed guhyacakraṃ tu karaṇaṃ cordhvamūlakam / lagne granthitrayaṃ (em: °traye?) devi khagatir nātra saṃśayaḥ //.*

> The yogin, seated in the lotus-posture, his body straight and his head erect, should expel the air from his body, inhale it again and retain it in the heart. He should cast his mind into the pericarp *(nābhau)* of the lotus that is in the knot in the heart. The wise [yogin] should unify three: the mantra, the self and [the breath] and guide them, in the form of a staff, up to the cranial aperture. From that place, he should impel [the staff] along the great path, O beautiful lady. With his two hands he should [make fists to] squeeze his index finger[s] again and again.[48] He should conjoin his tongue and uvula and attain the fifth state.[49] He should assume the †secret cakra† [and?] assume the attitude of [pulling] up the anus.[50] When the three knots are merged/reached, O Goddess, ther will take place motion in the void, [of this] there is no doubt.

KuMaTa 7.81c–86b

For further orientation the association of the voids with the phases of subtle mantric enunciation may be shown. It must of course be borne in mind that in the *Mālinīvijayottara* itself (and in the *Dīkṣottara*) these two series are still independent paths to Śiva. To summarise the parallels: The internal void in the heart corresponds to the audible stage of enunciation, the three voids in the head correspond to the Drop *(bindu)* in the throat, the Resonance *(nāda)* in the palate and the Limit of Resonance *(nādānta)* at the top of the cranium. The external three voids correspond to the stages of Śakti located just above the cranial aperture, Vyāpinī is four digits above Śakti, and Samanā four digits higher than Vyāpinī. It is also possible that the *Mālinīvijayottara* counts here the "transmental" stage of Unmanā, located twelve digits above the cranial aperture as the third void and therefore counts Śakti as a

48 This is not mentioned in the *Mālinīvijayottara*, but see the *Kularatnoddyota*.

49 Presumably the *turyātīta* state is intended.

50 Lit: "assume the attitude with the upwardchedaroot".

void in the head, possibly not distinguished from the proximate Limit of Resonance.

The *Dīkṣottara* teaches the meditation of the void as follows:[51]

DīUtt 2.18c–19a [The Yogin] should contemplate the supreme firmament, devoid of quality, beyond contact, without lunar mansions and constellations, as resembling clear crystal. [The Yogin,] fully merging his mind into the void, located in the void, identified with the void, attains final liberation.

This brief statement is elaborated in the third chapter of the *Dīkṣottara*. The Yogin must proceed through a series of five voids; each one of these is further said to be five-fold.[52] These five voids appear to be an extension of an underlying triple void.[53]

51 *Dīkṣottara* 2.18c–20a:
nirguṇaṃ sāñjanātītaṃ gṛhanakṣatravarjitam //
śuddhasphaṭikasaṅkāśaṃ paraṃ vyoma vicintayet /
vyomalīnamanāḥ samyag vyomastho vyomatanmayaḥ //
paraṃ mokṣam avāpnoti

X=IFI transcript 127; Y=IFI transcript 150; Z=IFI transcript 17

18c *nirguṇaṃ*] *XZ; niguṇaṃ Y* **18d** *gṛha°*] *Z; graha° XY* **19a** *°sphaṭika°*] *YZ; °spaṭika° X* **19b** *vyoma*] *Z; vyomaṃ X, vyoman Y* **19c** *°manāḥ*] *Z; mayāḥ XY*

52 Five voids are also to be transcended in the *Vijñānabhairava* 32.

53 Unfortunately, the transcripts of this text to which I had access did not yet permit the establishment of a fully satisfactory text of the third chapter. Nevertheless, the following themes may be briefly noted: The larger part of the chapter discusses a triad of voids, the lower *(adhaḥśūnya)*, middle *(madhyaśūnya)*, and upper *(ūrdhvaśūnya)* voids. They are located at the levels of the heart, the throat and the palate and are said to be afflictive *(sāmaya)*. Transcending them is a fourth "non-afflictive" void *(nirāmayaśūnya)*. Several explanatory synonyms and correlates are provided, such as the internally experienced "equinoxes" *(viṣuvat)*, ie. *ayanaśūnya*, *praśāntaśūnya* etc. (*cf. Svacchandatantra*$_{\mathrm{K}}$ 4.316–333 (*praśāntaviṣuvat*, topping the six *ayana*s is the fourth of the *Svacchandatantra*$_{\mathrm{K}}$'s seven equinoxes); see also *Sārdhatriśatikālottara* 11)

MVUT:	*Dīkṣottara:*	*Netratantra:*	*Svacchanda:*
		1. Ananta, anus	
		2. navel	
1. *abhyantara-*	1. *adhas-*, heart	3. heart	1. *adhas-*, heart
2. *samuccaya-*	2. *madhya-* throat	4. Bindu	2. *madhya-*, Bindu, throat
"	3. *ūrdhva-*, palate	5. Nādākhya	Nāda, uvula
"			Nādānta inside cranial aperture
3. *bāhya-*	4. *nirāmaya-*		3. *ūrdhva-*, Śakti, outside cranial aperture
"	5. ?		4. Vyāpinī
"			5. Samanā
"			6. Unmanā
"			7. Paraśūnya

Table 19: *The Voids*

Śaiva scriptures have incorporated the practice of the voids into various other contemplative series. In the *yojanikā* section of the *Svacchandatantra*, the Yogin is instructed sequentially to reject a series of seven voids *(śūnya)*.[54] These are to be understood as positively existent entities which are the means to attain the Transcendent Void *(paraśūnya)*.[55] They are: [1.] the Lower Void *(adhaḥśūnya)* located at the level of the heart, [2.] the Middle Void *(madhyaśūnya)*, comprising the intermediate stages up to the Limit of Resonance *(nādānta)*, located at the levels of the throat, the palate, the brows, the forehead and the inside of the cranial aperture, [3.] the Upper Void *(ūrdhvaśūnya)*, the level of Śakti located on the outer side

But the text is often too corrupt to decide which of the terms are actually explaining which level.

54 *Svacchandatantra*$_{K}$ 4.288d–296c.

55 *Svacchandatantroddyota*$_{K}$ 4.288d: *śūnyo rūpo bhāvaḥ padārthaḥ paraśūnyapadaprāptyupāyabhūta ity arthaḥ.*

of the cranial aperture, and, above that are located [4.] the Void of Pervasion *(vyāpinīśūnya)*, [5.] the Void of Equalisation *(samanāśūnya)*, and [6.] the Transmental Void *(unmanāśūnya)*. These six, unstable by nature[56] must be rejected in sequence. Beyond them lies the seventh void, transcendent, imperceptible, avoiding contact with any condition whatsoever.[57] The paradoxical nature of this supreme void is analysed in an explanatory passage appended to the *Svacchandatantra*.[58]

The *Netratantra* teaches a series of five voids as part of a composite, subtle physiognomy which includes material from a wide

56 *Cf. Svacchandatantra*$_K$ 4.289c: *śūnyatrayaṃ calaṃ hy etat*, 'For this [first] triad of voids is unstable', *Svacchandatantroddyota*$_K$ 4.290abc: *atrāpy āpekṣikatvāc* ***calaṃ hy etat***, 'The phrase **for they are unstable** must be construed [with regard to the next three voids] also, because of syntactical expectancy'.

57 *Svacchandatantra*$_K$ 4.292ab.

58 *Svacchandatantra*$_K$ 4.292c–294: 'Void is [thereby] taught to be non-void (In the preceding verse, Kṣemarāja *ad loc*: *yad etac chūnyam ity uktaṃ tad vastuto 'śūnyaṃ cidānandaghanaparamaśivatattvam*, 'What was taught as void is in reality non-void, [it is] the supreme reality of Śiva, which is the homogeneous bliss of consciousness'). For void is said to be absence, and absence has been shown to be [the conscious reality] where existents come to an end (Kṣemarāja *ad loc*: ***ca*** *hyarthe, yasmāc chūnyam abhāva ucyate, abhāvaś ca na vidyate bhāvaḥ sarvaḥ prameyādiprapañco yatreti vyutpattyā, iha cittattvam evoddiṣṭaṃ tasmād aśūnyam eva śūnyam iti yuktam uktam*, 'The conjunct **and** has been used in the sense of "because'. Since void is said to be non-existence, and because "non-existence" is by reasoned analysis shown *(iti vyutpattyā)* to mean 'where all existence, the whole plethora of objects etc., is not perceived', it is in our doctrine *(iha)* taught to be a conscious reality *(cittattvam)*, therefore it is reasonable to affirm that **void is non-void**'). It is mere being, beyond and pacific, inexplicably existing as a level (Kṣemarāja remarks that this describes its transcendent nature *(lokottaram)*). Wherever the gross [voids of] Resonance etc. and others exist, there, pervading all, exists [also] the Transcendent Void' (according to Kṣemarāja this shows that the ultimate level is not only beyond *(viśvottīrṇa)* but also pervades all of the other levels *(viśvamayam)*).

variety of originally unrelated sources.[59] Kṣemarāja states that these are located at the levels of the anus *(janma)*, the navel *(nābhi)*, the heart *(hṛt)*, the Drop *(bindu)* between the eyebrows, and the Resonance *(nāda)* in the forehead.[60] After first teaching the contemplation of the imperceptible physical structure bridging the soul and the body *(sūkṣmadhyāna)* according to the Kulaprakriyā, Kṣemarāja then proceeds to teach the same process according to the Tantraprakriyā. It is there that these five voids need to be transcended.[61]

These are directly correlated with a system of six wheels and indirectly with a host of other systems, which are of no concern here. All of these structures are to be pierced with the trident of knowledge, ie. the vibrancy of consciousness in the form of the virility of mantra.[62] The *Netratantra* retains the voids only as a subunit of another hybrid teaching and not as an independent practice.[63] These accounts of the voids are too far removed from the *Mālinīvijayottara* to have direct bearing upon its understanding.

59 *Netratantra*$_K$ 7.1d.

60 *Cf. Netratantroddyota*$_K$ 7.1c–5, p. 147^{3-5}.

61 *Netratantra*$_K$ 7.27–28a: 'The infinite void is known as [located at the level of] the anus. The second is in the navel, the third in the heart region, the fourth in the middle of the *bindu*, the fifth, known as Nāda has already been taught [at *Netratantra* 7.25a in the context of the twelve knots].'

62 *Netratantroddyota*$_K$ 7.30ab: *jñānaśūlaṃ mantravīryabhūtacitsphurattā*.

63 Texts of the Haṭhayoga-tradition also teach a series of voids. The *Gorakṣaśataka* cursorily mentions a pentad of voids while enumerating the complementary structures of the subtle body, stipulating that knowledge of these is a precondition for liberation. See *Gorakṣaśataka* 13b. The five are named as *ākāśa*, *parākāśā*, *mahākāśa*, *tattvākāśa* and *sūryākāśa* in the commentary paraphrased by NOWOTNY (1976:125–126). As she notes, there exist related presentations in the late *Advayatārakopaniṣat* and the *Maṇḍalabrāhmaṇopaniṣat*.

MVUT 12.10d–11 **The Drop is said to be ten-fold. Although it is one [with regard to its] resembling a shining star in the form of a Kadamba blossom[64], it is ten-fold because of the difference of [colours such as] white etc.**

The practice of the ten-fold Drop *(bindu)* is again not explained in any detail. The *Svacchandatantra* teaches the contemplation of the Drops in the context of the conquest of the reality-levels *(tattvajaya)*. They are no longer the ultimate goals of the yogic ascent, representing one of the manifestations of Śiva, but have become restricted to the conquest of the level of Sadāśiva. The Yogin is instructed to perform the *ṣaṇmukhīkaraṇa*.[65] This requires the Yogin to seal the openings of his ears with his thumbs, his eyes with his index-fingers and middle-fingers, and his nose with the ring- and little-fingers, and then fix his mind on the six openings.[66] The ten colours[67] are enumerated as white, red, yellow, black, green, orange,

64 Or, a Kadamba seed.

65 *Karaṇa*s are yogic procedures akin to *mudrā*s. See *Mataṅgapārameśvara*$_{\text{BHYP}}$ 2.22c–29, also *Svacchandatantra*$_{\text{K}}$ 4.365c–367b, TaĀl$_{\text{K}}$ 5.128a–131b, *Śāradātilaka*$_{\text{A}}$ 25.45–47b, *Matsyendrasaṃhitā* 1.382 *Jayākhyasaṃhitā*$_{\text{GOS}}$ 33.18c–22.

66 *Svacchandatantra*$_{\text{K}}$ 12.152–153b: *ṣaṇmukhīkaraṇaṃ kṛtvā dhyāyed devaṃ sadāśivam / aṅguṣṭhābhyāṃ śrutī netre tarjanīmadhyamākramāt // śeṣābhyāṃ vṛṇuyād ghrāṇe ṣaṇmukhe kila baddhadhīḥ /*, 'Assuming the *karaṇa* of the six orifices, one should contemplate the deity Sadāśiva: One should seal both ears with the two thumbs, the two eyes with the index- and middle-fingers in order, and with the remaining [fingers] the two [orifices] of the nose. The mind, verily, [should be] fixed on the six openings *(ṣaṇmukha)*.' Ṣaṇmukha is, of course, also a common name of Skanda. But is is unlikely that the Yogin should have to focus on the six-faced Skanda in order to master the level of the five-faced Sadāśiva. Prof. SANDERSON therefore suggests that *ṣaṇmukha* here stands for *mukhaṣaṭka*.

67 I have referred to a few other lists in the testimonia to the edition.

blue, variegated, translucent and "delightful" (=moon-coloured).[68] The Yogin, instructed about the reality levels, is advised to reject all but the last "delightful" drop.[69] It resembles the disc of the moon, is bright as lightning and flickers like a star.[70] The *Dīkṣottara*$_{\text{IFI}}$ uses the term "light" *(jyotis)* in place of "drop" *(bindu)*. The specific reward promised by its practice is sovereignty over Yogins.[71]

Resonance is ten-fold by the division of [the sounds of] Ciñcinī and the cricket etc. *MVUT 12.12ab*

The *Mālinīvijayottara* does not complete the series of the ten sounds. Although lists of ten sounds have survived in other Tantras, unfortunately none of them begins exactly as does the *Mālinīvijayottara*'s list. The *Tantrāloka* refers to the authority of the *Brahmayāmala* to explain why Resonance (the term used is *rāva*) is ten-fold.[72] Resonance is said to be radiant *(śrīmān) lit. "possessed of glory"*. Jayaratha takes this epithet to refer to the dual nature of consciousness as both manifestation *(prakāśa =rāva)* and representation *(vimarśa =rāviṇī, tasya śrīḥ)*. It is three-fold, because it is divided into "coarse", "subtle" and "beyond", each one of these three types originating either from the heart, the throat or the palate. To these three times three varieties is added the tenth, all-pervasive Resonance. Jayaratha identifies the three first types as the three levels of speech:

68 *Svacchandatantra*$_{\text{K}}$ 12.154: *sitaṃ raktaṃ ca pītaṃ ca kṛṣṇaṃ haritapiṅgalam / nīlaṃ citrakavarṇaṃ tu sphaṭikābhaṃ manoramam*. Kṣemarāja: ***manoramaṃ** tu candramaṇḍalasaṅkāśaṃ* (=*Svacchandatantra*$_{\text{K}}$ 12.156a).

69 Cf. *Svacchandatantra*$_{\text{K}}$ 12.155.

70 The text also provides details of associated deities, *kalā*s and sounds *(nāda)*, cf. *Svacchandatantra*$_{\text{K}}$ 11.9–10b, 12.157 and commentary.

71 *Dīkṣottara*$_{\text{IFI}}$ 2.5ab *(nfl.)*: *yogināṃ adhipatyarthaṃ jyoti⟨ḥ⟩stho yogam abhyaset*, 'In order to become the sovereign of Yogins, [the practitioner,] resorting to "light", should practise yoga'.

72 TaĀl$_{\text{K}}$ 5.97c–100ab.

vaikharī, *madhyamā* and *paśyantī*, and refers the reader to Abhinavagupta's discussion of these in the third book of the *Tantrāloka*.[73] The Yogin who masters this Resonance can ascend to ever higher forms of embodiment and thus achieve the ultimate merging. The Yogin is instructed to practise daily until *rāviṇī*, the power of representation in the form of the highest verbal consciousness, arising from Resonance, merges into non-Resonance.[74] Jayaratha cites the *Brahmayāmala* passage giving this order of the ten sounds (the term used is *śabda*):[75] [1.] the sound *cinī*, [2.] the sound *ciñcinī*, the sounds of [3.] a cricket *(cīravākī)*, [4.] a conch-shell *(śaṅkhaśabda)*, [5.] a stick-zither *(tantrīghoṣa)*, [6.] a flute/wind in hollow bamboo *(vaṃśarāva)*, [7.] cymbals *(kāṃsyatāla)*, [8.] a thundercloud *(meghaśabda)*, [9.] a forest-fire *(dāvanirghoṣa)*, and [10.] a kettle-drum *(dundubhisvana)*. The exact nature of the *cinī-/ciṇī* and the *ciñcinī-/ciñciṇī* forms of resonance is not explained by either Abhinavagupta or Jayaratha. Kṣemarāja identifies *ciñcinī* as the sound produced by the cricket *(cīravāk)*.[76] This is unhelpful in the present instance, since the *ciñcinī* and the *cīravākī* forms of resonance must be somehow distinguished. It may of course be perfunctorily deduced that these are two onomatopoeic sound words, with *ciñcinī* appearing as a reduplicated form presumably denoting a greater intensity of the *cinī* sound. What sound is being imitated is unclear. A rela-

73 TaĀl$_{K}$ 3.236ff.

74 TaĀl$_{K}$ 5.99–100c.

75 TaĀlViv$_{K}$ 5.99–100b:*a*: *nadate daśadhā sā tu divyānandapradāyikā / cinīti prathamaḥ śabdaś ciñcinīti dvitīyakaḥ // cīravākī tṛtīyas tu śaṅkhaśabdaś caturthakaḥ / tantrīghoṣaḥ pañcamaś ca ṣaṣṭho vaṃśaravas tathā // saptamaḥ kāṃsyatālas tu meghaśabdaravas tathā / navamo dāvanirghoṣo daśamo dundubhisvanaḥ // nava śabdān parityajya daśamo mokṣadāyakaḥ / anena vidhinā yena vyāhared daśadhā ravam //*.

76 *Svacchandatantroddyota*$_{K}$ intro to 7.188 mispunctuated as belonging to 7.187.

tionship with *ciñcā*, and *ciñciṇī* meaning "tamarind tree", and hence the rustling or hissing sound produced by the leaves thereof, is one possibility.[77] Circumstantial support for this may be found in later texts of the Kubjikā-cult, such as the *Ciñcinīmatasārasamuccaya*, where *ciñcinī* certainly does denote the tamarind tree.[78] As a second possibility, I propose a connection with the (Skt.) *ciccikā* bird, see CDIAL 4791 (Khowār: *cici-bon*, "a kind of white and blue bird") and CDIAL 4789: **cicc*, "scream". The *Païasaddamahaṇṇavo* notes two Prākrit lexemes *cicci*: one in the sense of a "fearful shriek", the other meaning "fire" (hence possibly "crackling"). Thus *ciñcinī* may be seen as either the resanskritisation (*icci* > *iñci-*), or simply as a variant spelling, or even as a misspelling of an assumed Prākrit form **ciccinī*, denoting "the shrieking sound produced by a bird (such as the *ciccikā*)", or, the "crackling sound of fire". The form *cīravākin* is equally unusual. Commonly encountered is *cīrī* or *cīrīvāka*.[79]

In the *Svacchandatantra* the *ciñcinī* sound is mentioned in connection with the prognostication of the time of death.[80] This is taught as a simple method for Yogins who are not competent enough to observe the movement of the breath in order to determine impending death. The Yogin closes his ears with his thumbs and listens for any sounds that arise. If he does not hear the *ghoṣa*, resembling the sound of a swiftly flowing stream,[81] death (his own or that

77 This is also the primary meaning of the Prākrit forms *ciñciṇiā-/ciñcaṇiā*, *ciñcaṇigā*, *ciñciṇiciñcā* and *ciñcaṇī-/ciñciṇī*; *cf. Païasaddamahaṇṇavo* p. 324.

78 On sacred tamarind trees see also the *Ciñcāvanamāhātmya* [Tiṇḍīvana] of the *Skandapurāṇa* IFI MS 27.644. Note also that a *ciñciṇīmudrā* is taught in the Mudrādhikārānanda of the *Manthānabhairava*'s Ājñākhaṇḍa.

79 CDIAL 4845.

80 *Svacchandatantra*$_{K}$ 7.186c–188.

81 *Svacchandatantroddyota*$_{K}$ 7.187: *ghoṣaṃ drutasaricchabdānukāraṃ*. See also the unidentified citation at *Siddhāntasārāvalivyākhyā* 12:*a* where the first sound

	TĀV 5, Kubjikāmata 11	Padārthādarśā of Rāghavabhaṭṭa	Matsyendra-saṃhitā 4	Haṃsa-upaniṣad 16
1.	*cinī*	*cinī*	*ciñcinī*	*cinī*
2.	*ciñcinī*	*ciñcinī*	*kiṅkiṇī*	*ciṇiciṇi*
3.	*cīravākī*	*cīravākī*	*ghaṇṭa*	*ghaṇṭa*
4.	*śaṅkha*	*gharghara*	*veṇu*	*śaṅkha*
5.	*tantrī/tantri*	*manāgucca*	*tāla*	*tantrī*
6.	*vaṃśarāva*	*mandakaladhvani*	*bhṛṅga*	*tāla*
7.	*kāṃsya/kaṃsa*	*sūkṣma*	*daundubha*	*veṇu*
8.	*megha*	*veṇu*	*bherī*	*bherī*
9.	*dāva/dāgha*	*madhuradhvani*	*megha*	*mṛdaṅga*
10.	*dundubhi*	*dundubhi*	*sāgara*	*megha*

Table 20: *The Ten Stages of Nāda*

of another person he is enquiring about) will occur within six months. If he hears the sound *ciñcinī*, resembling the chirping of a cricket, one month of life remains etc. Kṣemarāja in his commentary clearly takes the word *ciñcinī* to denote the sound produced by the cricket (the form given is *cīravāk-)*.[82]

An identical list of ten sounds is also found in the *Kubjikāmata*,[83] where they are derived from Unstruck Resonance *(anāhatā)*. The Yogin is advised to reject the first nine and cultivate only the liberating tenth.[84]

is that of clouds: *aṅguṣṭhābhyāṃ chādayitvā sādhakaḥ śravaṇāv ubhau / tataḥ śṛṇoti taṃ nādam ambudapratimāsvanam*.

82 *Svacchandatantroddyota*$_{K}$ intro to 7.188, mispunctuated as belonging to 7.187: *cīravāgākhyaprāṇikāryaciñcinītulyaṃ śabdaṃ*, 'The sound resembling the onomatopoeic *ciñcinī*, produced by the living creature known as the cricket *(cīravāk)*'.

83 *Kubjikāmata* 11.22–27.

84 *Kubjikāmata* 11.25ab.

Another very similar list is also found in an anonymous quotation in Rāghavabhaṭṭa's *Padārthādarśā* commentary on the *Śāradātilaka*.[85] The *Śāradātilaka* itself gives only an incomplete list of four sounds:[86]

> The first sound is like [1.] the singing of intoxicated female bees. The next is the [2.] sound of a flautist, resembling the sound of reeds being filled by the wind, then the [3.] resounding of a bell, [and] the [4.] thundering of dense clouds.

Related are also the ten sounds taught in the *Haṃsopaniṣad*.[87] The Yogin is again instructed to reject the first nine sounds and practise only the tenth. The various results accompanying the mastery of the successive sounds are also delineated. Another derivative, somewhat confused list is taught in the *Gheraṇḍasaṃhitā*.[88]

The *Dīkṣottara* uses the term *śabda* instead of *dhvani*. The Resonance is correlated with the three main channels of subtle yogic physiognomy. The left[89] channel, known as *iḍā*, resonates with the *ciñcinī* sound, the right channel, called *piṅgalā* with the sound

85 *Padārthādarśā* to *Śāradātilaka*$_{A}$ 25.47–49:*a*: *ciṇīti prathamaḥ śabdaś ciñcinīti dvitīyakaḥ / cīrīvākī (em.; cicicākī Ed.) tṛtīyas tu caturthī ghargharaḥ svaraḥ / pañcamas tu manāguccaḥ ṣaṣṭho mandakaladhvaniḥ / saptamaḥ sūkṣmanādaḥ syād aṣṭamo veṇuvardhanaḥ // navamo madhuradhvāno daśamo dundubhisvanaḥ /.*

86 *Śāradātilaka*$_{A}$ 25.48–49b: *mattabhṛṅgāṅganāgītasadṛśaḥ prathamo dhvaniḥ / vaṃśikasyānilāpūrṇavaṃśadhvaninibho 'paraḥ // ghaṇṭāravasamaḥ paścād ghanameghasvanopamaḥ /.*

87 *Haṃsopaniṣad* 16–20.

88 *Gheraṇḍasaṃhitā* 5.79–83 (5.79c: *karṇau pidhāya em.; karṇau nidhāya* Thomi). The Yogin is to wait until after midnight, inhale, and close his ears with his hands. This corresponds to the *Ṣaṇmukhīkaraṇa* advocated by some Śaiva Tantras (see page 272). Then the Yogin should listen to the internal sound *(nāda)* in his right ear. The list of eleven or twelve consecutive sounds does not correspond very closely to any of the earlier sequences from which it is clearly derived.

89 From the Yogin's point of view.

of a cricket *(cīra)* and the central *suṣumnā* channel reverberates like a bell. When the bell-like resonance in the central channel dies down the Yogin attains the silent, liberated state of Śiva:[90]

DīUtt 2.20–24 [The Yogin] who merges in this Resonance attains ultimate liberation. From meditation upon Resonance, there is no doubt, accrue ultimate liberation and the Perfections. Therefore one should undertake the meditation of Resonance with diligent effort. On the left side is the [channel] Iḍā, its supreme sound is *ciñcinī*. It (the sound) is said to be insentient *(prākṛta)* and coarse *(sthūla)*. To the right of the [channel called] Suṣumnā is the Piṅgalā[-channel resonating with] the sound of the cricket.

90 *Dīkṣottara*$_{\text{IFI}}$ 2.20–24:
paraṃ mokṣam avāpnoti yo 'tra śabde layaṃ gataḥ /
śabdadhyānāt paro mokṣaḥ siddhayaś ca na saṃśayaḥ //20//
tasmāt sarvaprayatnena śabdadhyānaṃ samāśrayet /
vāmapārśve iḍā tasyāś ciñcinīśabda uttamaḥ //21//
prākṛtaṃ nāma caitad dhi sthūlaś ca parikīrtitaḥ /
dakṣiṇe ca suṣumnāyāś cīravāk piṅgalā smṛtā //22//
pauruṣaṃ nāma cety uktaṃ sūkṣmaṃ ca parikīrtitam /
ghaṇṭānādavirāmānto tasyā madhye paraḥ smṛtaḥ //23//
nirālambo nirādhāras tad eva paramaṃ padam /
ciñcinīcīravākyānte nirālambo nirāśrayaḥ //24//

X=IFI *transcript* 127; *Y*=IFI *transcript* 17; *Z*=IFI *transcript* 150

20b *yo 'tra*] *em.; yatra; XYZ* ♦ *gataḥ*] *YZ; gatā X* **20c** *śabdadhyānāt paro mokṣaḥ*] *YZ; kṣaḥ X* **21c** *iḍā*] *XY; ilā Z* *tasyāś*] *em.; nasya X, tasya YZ* **21d** *ciñcinīśabda*] *em.; ci⟨4⟩ X, ciñcinīśabdam Y, cinkkinīcāram Z* ♦ *uttamaḥ*] *corr.; ∗ttamam X, uttamam YZ* **22b** *sthūlaś*] *XY; sthūlaṃ Z* **22c** *dakṣiṇe ca suṣumnāyāś*] *em.; dakṣiṇena suṣumnā hi XY; dakṣiṇena suṣumnābhi Z, dakṣiṇena suṣumṇābhi* Z^{vl} **22d** *cīravāk piṅgalā*] *conj.; cīravyāpī na X, ciravyakrinī Y, cikhyāpīni Z* **23a** *cety uktaṃ*] *X; cety ukta Y, vety uktaṃ Z* **23b** *sūkṣmaṃ ca*] *XZ; sūkṣmasya ca Y* ♦ *parikīrtitam*] *em.; prakīrtitam Y, kīrtitam Z* **23c** *°nādavirāmānto*] *em.; °nāmavināmāntaṃ X, °nādavirāmāntā°Y, °nāmavināmānte Z* **23d** *tasyā madhye paraḥ smṛtaḥ*] *conj.; tasya madhye parasmṛtaḥ X, °āntyamadhyaparaṃ smṛtam Y, tasya madhye paraṃ smṛtaḥ Z* **24a** *nirādhāras*] *Y; nirādhāro XZ* **24c** *ciñcinīcīravākyānte*] *em.; cintviṇīcāravākyaṃte X, ciñcinīcāravākyante YZ*

	Sound:	Nature:	Speech:	Channel:	End:
1.	*ciñcinī-*	*prākṛta-* (material)	*sthūla-* (coarse)	*iḍā-* (left channel)	*nirālamba-* (unsupported)
2.	*cīra-*	*pauruṣa-* (conscious)	*sūkṣma-* (subtle)	*piṅgalā-* (right channel)	*nirādhāra-* unlocated
3.	*ghaṇṭānāda-*	*madhya-* (middle)	*para-* (transcendent)	*suṣumnā-* (central channel)	*paramapada-* (highest state)

Table 21: *Nāda in the Dīkṣottara*

> It is said to be conscious *(pauruṣa)*, and is also called subtle. The Resonance at the end of the reverberation of a bell [manifests] in its (the central channel's) middle; it is supreme. It is supportless and unlocated; that is the highest level. At the end of [the resonances of] the voices of the Ciñcinī and the cricket [respectively, the Yogin] is unsupported and unlocated.

Since each one of these three basic sounds, existing in the three main channels, is analysed according to three main aspects, the result is again nine stages. The envisaged methodology is similar to that of the *Brahmayāmala*, but all of the details, except the use of the three levels of speech, "coarse", "subtle" and "beyond", are quite different. When the sound of the left channel fades away, the Yogin is immersed in an unsupported trance; when the sound of the right channel fades away, his trance becomes unlocated. Finally, as the bell-like reverberation in the central channel comes to an end the Yogin is liberated. This silent, fourth state, beyond the triad of Resonances, may be compared to the stage of the End of Resonance (Nādānta) in the practice of *uccāra*. An overview of the correlations of the *Dīkṣottara* is given in table 12.5.

Despite the absence of a list of ten sounds containing the exact opening sequence of the *Mālinīvijayottara*, the list of ten sounds taught in the *Brahmayāmala* and in the *Kubjikāmata* must correspond most closely to the *Mālinīvijayottara*. How much associated

doctrine related to resonance may be imported to the *Mālinīvijayottara* from these related passages remains, however, unclear.

The ten stages of Resonance taught here should not be confused with a quite different list of the eight manifestations of Resonance which are elaborated in the context of the conquest of the realities.[91]

The *Mālinīvijayottara* then briefly defines the body of Śiva.

MVUT 12.12cd **The body is two-fold by the division of [Śiva's] own [mantra-body] and [the bodies of other] individual [mantras]; it is also [sub]divided in many ways.**

The primary dichotomy of the body intends the distinction between the mantras which make up Śiva's own body, and the bodies of other individual Mantra-souls. In the *Kiraṇatantra*'s (possibly) eight-fold *lakṣyabheda* the two bodies are counted separately as *mantra* and *aṇu*.[92]

For a nondualist such a distinction is of course ultimately unreal, the limited self being nothing but a contraction of Śiva's self (*Tantrāloka* 5.96–97b: *aṇuḥ saṃkucita ātmā*). The practice of these bodies is advocated for the Yogin who wishes for ascendancy over deities such as Brahmā, Viṣṇu and Rudra.[93] In the *Dīkṣottara* the "body" is much more specific, referring to the physical manifestation of Śiva in an Ardhanārīśvara form.[94]

91 For more details on that order see *Mālinīvijayottara* 14.33c–44b.

92 *Kiraṇatantra* 3.23cd. Rāmakaṇṭha explains that *mantra* there describes such as the large eighty-one *pada* Vyomavyāpin-mantra which designates the supreme Lord, and *aṇu* expresses the individual Mantras, Mantreśvaras and Mantramaheśvaras. See GOODALL (1998:295 footnote 401) for the *Kiraṇa*'s three-fold division of mantras into those that express Śiva, Śakti and Aṇu.

93 *Dīkṣottara*$_{\text{IFI}}$ 2.4cd (*nfl.*): *brahmādīnāṃ surendrāṇāṃ sādhane vigrahaṃ smaret*.

94 *Dīkṣottara*$_{\text{IFI}}$ 2.13c–16b:
vigrahaṃ vigrahākāraṃ sitavarṇādilakṣaṇam //13//
śaśāṅkārdhadharaṃ tryakṣaṃ nāgayajñopavītinam /

In order to [rise to Śiva's] level *(bhūmyarthe)*, and to master all mantras, one should constantly visualise [his] body *(vigraha)* in the shape of a[n anthropomorphic] figure, white in colour etc., bearing the sickle of the moon [in his hair], three-eyed, with a serpent for a sacrificial thread, a trident in his hand, mounted on the bull [Nandin]. His body is joined to half of Umā's body, which is white like conch-shell, like jasmine or like the moon, dazzling like a thousand suns; [one should contemplate] the body of the God of gods, capable [of bestowing] all that is desired. *DiUtt 2.13c–16b*

The next *lakṣya* in the *Mālinīvijayottara* are the worlds.

There are countless worlds. *MVUT 12.13a*

For the one hundred and eighteen principal worlds see the fifth chapter of the *Mālinīvijayottara*. The *Dīkṣottara* gives the following visualisation for the paradisical world/palace of the God of gods.[95]

[Śiva's] Bhuvana[-manifestations beginning] in order with the egg of Brahmā etc., appear in the form of a palace. The world *DiUtt 2.10c–13b*

śūlahastaṃ vṛṣārūḍham umādehārdhasaṃyutam //14//
śaṅkhakundendudhavalaṃ sahasrādityavarcasam /
vigrahaṃ devadevasya sarvakāmārthasādhanam //15//
sādhane sarvamantrāṇāṃ bhūmyarthe ca smaret sadā /

X=IFI transcript 127; Y=IFI transcript 17; Z=IFI transcript 150

13d *sita°*] *em.* SANDERSON; *śiva XYZ* **14a** *°dharaṃ*] *corr.; °dhanaṃ XYZ* **14c** *śūla°*] *XZ; śūnya° Y* **14d** *umā°*] *YZ; upā° X* **15d** *°ārtha°*] *XY; °ārdha° Z* **16a** *sādhane*] *em.* GOODALL; *sādhanaṃ YZ* **16ab** *sādhanaṃ→bhūmy*] *YZ; marked omission in X*

95 *Dīkṣottara*IFI 2.10c–13b:
bhuvanaṃ bhuvanākāraṃ brahmāṇḍādi yathākramam //
nānāratnamayaṃ divyam anaupamyaguṇānvitam /
indranīlamahānīlai rajataiś ca vibhūṣitam //
padmarāgamayastambhaiḥ nānāratnopaśobhitam /
divyasraggandhavastrāḍhyaṃ divyaiśvaryasamanvitam //
bhuvanaṃ devadevasya jñātvā tallayam āpnuyāt /

(or palace) of the God of gods is made up of various jewels, divine, provided with incomparable virtues, adorned with *indranīla*sapphire, *mahānīla*sapphire and silver, with pillars made of ruby, ornamented with various gems, beautified with celestial garlands, scents and furnishings, possessed of divine sovereignty. Knowing the world of the God of gods one attains to it (lit. 'one is merged in it').

The sixth, final member of the of the *Mālinīvijayottara*'s *lakṣyabheda* is the phoneme.

MVUT 12.13b **[The number] of the phonemes [is] fifty.**[96]

The *Mālinīvijayottara* identifies the last target of meditation as the phoneme. This must be a contemplation based on the alphabet, a yogic application to the Course of the Phonemes *(varṇādhvan)*. This is at first sight confusing, since the *Dīkṣottara* and the *Svāyambhuvasūtrasaṅgraha* use the synonym *mantra* for the *Mālinīvijayottara*'s *arṇa*. The immediate conclusion would of course have been that this corresponds to the Course of Mantras *(mantrādhvan)*. The terminology is however misleading. The practice is neither a *mantrasādhana*, aiming at gaining the power of a specific mantra by immense numbers of repetitions, nor a sequential contemplation of the alphabet *(varṇādhvan)*, but a gradual ascension through the subtle stages of mantric enunciation, usually known as *(mantroccāra)*, ie. contemplation of, and access to, the Powers inherent

X=IFI transcript 127; Y=IFI transcript 17; Z=IFI transcript 150

10c *bhuvanaṃ*] *Z; bhuvaṃ X, bhuvanaṃ tu Y* **11b** *°guṇānvitam*] *YZ; °guṇa***X* **11c** *indranīlamahā°*] *YZ; marked omission X* **11d** *rajataiś*] *em.; rājataiś X, śajataiś Y, rājitaiś Z* **12a** *°mayastambhaiḥ*] *Y; °mayair divyair XZ* **12c** *°srag°*] *XZ; °sṛg° Y*

96 Sixteen vowels and thirty-four consonants (including *kṣa*). This is the usual number of phonemes given in Śaiva scriptures, *cf. Mālinīvijayottara* 3.10b & 11cd, *Svacchandatantra*$_{K}$ 4.247c, *Svāyaṃbhuvasūtrasaṅgraha*$_{VE}$ 5.3, *Kiraṇatantra*$_{G}$ 11.4–5.

in the phoneme.[97] Such concurrent use of *mantra* and *arṇa* is not without parallel: the *Svacchandatantra* refers to the process of subtle mantric enunciation as both *mantroccāra* and as *varṇoccāra*.[98] The *Dīkṣottara* says that the practice of this target *(lakṣya)* is conducive to the Perfection of mantra.[99] In texts which have merged the practices of the six *lakṣya*s into a single series, the contemplation of the phonematic Powers is favoured as the most important. The stages of the other *lakṣya*s are often only haphazardly appended to the phases of phonematic ascent; they seem to serve no more purpose than to add background detail. The *Mālinīvijayottara* does not advocate any specific mantra as the focus for the practice, nor does it supply details of the actual practice of *uccāra*. It is again only with the help of other Śaiva scriptures that some insight may be gained into what might have been the *Mālinīvijayottara*'s practice of *uccāra*.

97 Commonly, the scheme is exemplified by analysing the Praṇava oṃ, or frequently also the practice of the subtle enunciation of the Prāsādamantra, i.e. hauūṃ in *Kālottara* based mantra-systems. The initial ha is usually ignored, or said to be pervasive in the breath. The mantra is broken down into its constituent elements a- u- m. These three lower phases are commonly experienced by sensation, the other, higher powers beginning with *bindu*, are only accessible by yoga; Kṣemarāja states *Svacchandatantroddyota*$_{K}$ 4.245–246b: *sarvopalabhyā akārokāramakārakalāḥ, yogagamyās tu bindunādavyāpinya iti*, 'The Kalās a, u/ū and ma are perceived by everyone, but the Drop, Resonance and the Pervadress can be known only by yoga'.

98 *Cf. Svacchandatantra*$_{K}$ 4.258d: *varṇoccāro bhavet sphuṭaḥ*; more precisely, the *Svacchandatantra*$_{K}$ is here referring only to the first three stages of the *uccāra* process. Also used are the terms *haṃsoccāra*, referring specifically to the enunciation of the Haṃsa formula (*Svacchandatantra*$_{K}$ 4.262c: *haṃsoccāraḥ samākhyātaḥ*), and *tattvoccāra* (*Svacchandatantra*$_{K}$ 4.367d: *tattvasyoccaraṇaṃ kuru*), where, as Kṣemarāja confirms, *tattva* refers to the root-mantra.

99 *Dīkṣottara*$_{IFI}$ 2.3cd *(nfl.)*: *mantramūrtiṃ viditvā tu mantrasiddhim avāpnuyāt* //, 'Knowing the mantra-body [the Yogin] attains the Perfection of mantra'.

The *Dīkṣottara* teaches the *uccāra* of the *haṃsa*mantra. It instructs the practitioner to begin by effecting a union or fusion *(saṅghāta)* of the HAṂSA-mantra located in his heart-region:[100]

DiUtt 2.25c–32 [After] producing a mantra-fusion located in his heart, the wise [practitioner] should [then] perform the imposition of the [mantra-]body together with the [five Kāraṇeśvaras] Brahmā etc. (e.g. Viṣṇu, Rudra, Īśvara and Sadāśiva), the Kalās and the Tattvas, which are [traditionally] known to effect all Perfections. In this way, one should ceaselessly contemplate the *bindu* located in the sloping portion [of the forehead] as Īśvara. Īśvara, located in the aperture [of the cranium][101] is Resonance, but manifest [clearly], he is [traditionally] taught to be Śiva. [The

100 *Dīkṣottara*$_{\text{IFI}}$ 2.25c–28b:
hṛdisthaṃ mantrasaṅghātaṃ kṛtvā mūrtiṃ nyaset budhaḥ //25//
brahmādibhiḥ kalais tattvaiḥ sarvasiddhikaraṃ smṛtam /
evaṃ cintayate nityaṃ taṭasthaṃ bindum īśvaram //26//
chidrastha īśvaro nādaḥ sa tu sākṣāc chivaḥ smṛtaḥ /
haṃsākhyaś caiva binduś ca nādo nādānta eva ca //27//
evaṃ jñātvā bhaven mantrī śivaḥ sākṣād alepakaḥ /

X=IFI transcript 127; Y=IFI transcript 17; Z=IFI transcript 150

25d *mūrtiṃ*] *XZ; mūrti Y* **26a** *kalais*] *XYZ; aiśa- for kalābhiḥ* **26b** *°karaṃ smṛtam*] *em.; °kara** X, °karasmṛtaḥ Y, °karaḥ smṛtaḥ Z* **26c** *evaṃ cintayate*] *Z; *****te X, sa tu cintayate Y* **26d** *taṭasthaṃ*] *conj.; tatrasthaṃ XYZ* *īśvaram*] *YZ; īśvaraḥ X* **27a** *chidrastha*] *conj.; citrastha XY, citrasthaṃ Z* **27b** *chivaḥ*] *XZ; chiva° Y* **28b** *śivaḥ*] *YZ; śiva° X*

101 The attributes *taṭasthaṃ* (26d) and *chidrastha* (27a) are conjectural. The manuscript transmission, reading *tatrastha* and *citrastha* appears corrupt. Instead of *tatrasthaṃ* a word meaning "forehead" is expected (thus *taṭasthaṃ*, "the sloping portion of the forehead"), and in place of *citrastha* a word meaning "cranial aperture" (thus *chidrastha*). Alternatively, *tatrasthaṃ* could do no more than specify that, uniquely in the *Dīkṣottara*, there is no change of location, but that is unlikely, and *citrastha* may mean no more than "colourful", but that is banal. More elaborately, some contrast with *sākṣāt* (27b), "manifest", might be meant. It may mean "existing as a representation", as opposed to Śiva's self-evidence. Or, a distinction of clarity and stability may be meant,

> four/five stages are] the [1.] HAṂSA, the [2.] drop *(Bindu)*, [3.] resonance *(Nāda)* and [4.] the fading of resonance *(Nādānta)*. The mantra-practitioner who knows this irreversibly becomes the [5.] manifest Śiva.

Here Śiva's mantra-body consists of the five Brahmamantras.[102] Associated to these are the five Kalās (Nivṛtti, Pratiṣṭhā, Vidyā, Śānti and Śāntyatīta) and their corresponding Tattvas.[103] The text seems badly transmitted and admits of various interpretations. A very similar procedure of *uccāra* is taught in the *Sārdhatriśatikālottara* with more detail:[104]

> [The enunciation of the Sakalaprasādamantra requires the prolongation of the individual phonemes for] three *mātrās*, two *mātrās*, one *mātrā*, and half a *mātrā*, surpassingly subtle. Above that [the enunciation becomes] transcendent. The Sakala[mantra] is said to be five-fold, [governed by] five presiding deities: Brahmā, Viṣṇu, Rudra, Īśvara and Śiva. The locus of Brahmā is the heart, Viṣṇu is in the throat, Rudra is in the middle of the palate, Īśvara is in the forehead, and Śiva is in the tip of the nose (or: limit of resonance); at its end (ie. at the external limit of twelve *(bāhyadvādaśānta)*) is the ultimate state.[105] Scripture affirms that there is nothing beyond it. *SāTriKāUtt 23.8c–12b*

cf. similar considerations in *Mālinīvijayottara* 17.1–3 etc. But far simpler is to supply the physical locations expected in this place.

102 *Cf. Sārdhatriśatikālottara*$_{\text{BH}}$ 22.

103 For the *Mālinīvijayottara*'s order see chapter 5.

104 *Sārdhatriśatikālottara* 23.8c–12b: *trimātraś ca dvimātraś ca ekamātras tathaiva ca // ardhamātrā parā sūkṣmā tasyā ūrdhvaṃ parāt param / Brahmā Viṣṇuś ca Rudraś ca Īśvaraḥ Śiva eva ca // pañcadhā pañca daivatyaḥ sakalaḥ paripaṭhyate / brahmaṇo hṛdayaṃ sthānaṃ kaṇṭhe viṣṇuḥ samāśritaḥ // tālumadhye sthito rudro lalāṭastho maheśvaraḥ /* ***nāsāgre*** (MSS *I U Ū Mu;* BHATT *nādānte*) *tu Śivaṃ vidyāt tasyānte tu paraṃ padam // parasmāt tu paraṃ nāsti iti śāstrasya niścayaḥ /*.

105 Nārāyaṇakaṇṭha comments that elsewhere *(anyatra)* in the Siddhānta, these stages are also associated with the five phases of lucidity.

The locus of Śiva is given by BHATT as the limit of resonance *(Nādānta)*. But four of his MSS, as well as the parallel passage in the *Dviśatikālottara* (7.11a), read "at the tip of the nose" *(nāsāgre)*. Aghoraśiva, in his commentary to the *Dviśatikālottara*,[106] also clearly read *nāsāgre*, but he unconvincingly interprets this as meaning the top of the central channel *(nāsā-=suṣumnā)*[107] and therefore the *brahmarandhra*, the cranial aperture.[108] This is an attempt to harmonise this passage with other texts, teaching a lineal ascent through the heart, the throat, the palate, and the forehead, culminating with the transcendence of sonic experience as the Limit of Resonance in the cranium is pierced. The exercise taught in the *Sārdhatriśatikālottara* and in the *Dviśatikālottara* should be executed differently. It is specifically intended to enable the Yogin to reify the symmetry of Śiva's Sakala and Niṣkala selves. These are defined as Śiva embodied in the limited individual, and as Śiva devoid of such limitations.[109] The Yogin's conscious life-essence *(jīva)*, using the vehicle of the Prāsādamantra, rides the mantra-infused, vital en-

106 IFI transcript 176 fol. 35v.

107 *Nāsā* must refer to Kuṇḍalinī who is coiled when dormant but uncoils when awakened. Since Kuṇḍalinī moves in the central channel, it also (in secondary usage *(upacāra)*) may be termed *nāsā*.

108 See Aghoraśiva's *Dviśatikālottaravṛtti* 7.9–11: *brahmarandhrasya nāsāgrasya ca samānatvān nāsāgraśabdena brahmabilam ucyate*, 'Because the cranial aperture and the top of the *nāsā* (the central channel) have the common property [of being located in the same place] the word "top of *nāsā*" denotes the cranial aperture'. The text is fragmentary and the passage is repeated twice on the same folio. It is also not possible to take *nāsāgra* as the "root of the nose" because that would require an inexplicable movement downwards from the forehead and then a jump back up to the cranial aperture.

109 *Cf. Sārdhatriśatikālottara* 23.2 and Rāmakaṇṭha's commentary. GOODALL (1998:279 footnote 359) paraphrases the multiple of connotations of the terms Niṣkala and Sakala as follows: ... 'They mean at the same time gross and subtle, manifest and unmanifest, with and without parts, engaged and

ergy[110] rising from the heart through the throat, the palate and the forehead. It does not, however, continue upwards from there. As the breath curves back down towards the nose, the *jīva* descends with it[111] and exits through the nostrils, coming to a standstill at the external *dvādaśānta*, twelve digits from the tip of the nose. By the time the limited self reaches this destination, it has become transformed from a limited individual (Sakala) to the unlimited Śiva (Niṣkala). From there the self-breath-complex returns again to the heart. That it is the nose, and the outer limit of twelve that are intended by the text, is confirmed later on:[112] 'One should know

disengaged, active and transcendent, aspected and aspectless, qualified and unqualified, embodied and disemboded.'

110 The *Svacchandatantra*$_K$ 4.245–246b explicitly states that the Kalās of a mantra are a phenomenon existing within the vital breath: *evaṃ bindukalā jñeyā nādaśaktyātmikāś ca yāḥ / vyāpinyādyātmikā yāś ca vyāpyavyāpakabhedataḥ // prāṇaikasaṃsthitāḥ sarvāḥ ṣaṭtyāgāt saptame layaḥ /*, 'In the same way, all [of the other stages of *uccāra*:] the Drop-Kalā, those Kalās which are of the nature of Resonance and Energy, and those which are the Pervadress etc, [also] exist solely in the vital breath, due to the distinction of the pervaded [medium] and the pervading [entity]. By rejection of the [first] six merging in the seventh [is achieved].' Kṣemarāja comments that it is evident to everyone that the coarse, ie. articulated, phonemes exist in the breath. He notes that only some of the ordinarily inaudible phases have been named here, since the others may be subsumed under them. It is true that plurals are used, but there is no hint as to how many other Powers have been elided. As the *Svacchandatantra*$_K$ is clearly a composite text, it is by no means certain that all of the stages elaborated later on can be added here. The text itself gives the number of stages as seven, although this is admittedly for reasons of contextual harmony.

111 Although the *jīva* is following the course of the breath, the text interprets this to mean that it is being guided by Śakti. *Cf. Sārdhatriśatikālottara* 23.13cd.

112 *Sārdhatriśatikālottara* 23.14cd: *dehātītaṃ tu tad vidyān nāsāgrād (em.; °āgre Bhatt) dvādaśāṅgulam*. Here *nāsāgra* is also the reading given by Bhatt, even though it contradicts his previous preference of *nādānta-*.

that [manifestation of Śiva, which is] beyond the body, [located] twelve digits from the tip of the nose.'[113] The same sequence is also taught in the *Parākhyatantra*:[114]

> [The breath/soul moves] to the heart, the throat, the middle of the brows and the tip of the nose. From there it travels up to a month (e.g. twelve)[115] of digits and then returns from that place.[116] Brahmā is in the heart, Viṣṇu in the throat, Rudra in the palate, Īśvara in the middle of the brows and Sadāśiva is at the tip of the nose. Thus are revealed the divisions of the bodily locations according to the distribution of the deities, for the purpose of merging.

The *Kiraṇatantra* also teaches that Śiva is located twelve digits from the tip of the nose. But it does so not in the context of *uccāra* but of following the course of the vital energy *(prāṇacāra)* alone.[117]

Against this simple five-fold sequence must be set several more elaborate systems teaching a series of higher Powers beginning with Śakti. Some of these (e.g. Śakti, Vyāpinī) are already taught in the *Kiraṇatantra*[118] and a more complete list is also prominent in the various *uccāra* procedures taught in the *Svacchandatantra*

113 A similar practice is also taught at *Vijñānabhairava* 25.

114 *Cf. Parākhyatantra*$_G$ 14.73–75b: *hṛdaṃ (em; hṛ⊔ cod) kaṇṭhaṃ tatas tāluṃ bhrūmadhyaṃ nāsikāntaram / tasmān māsāṅgulaṃ yāvad gatvā sthānān nivartate // hṛdi Brahmā gale Viṣṇus tāluke Rudranāmakaḥ / Īśvaraś ca bhruvor madhye nāsāgre ca Sadāśivaḥ // devatābhedataḥ proktaḥ sthānabhedo layārthataḥ /.*

115 Since a month is the twelfth part of a year, *māsa* here denotes the number twelve.

116 I.e. the outer *dvādaśānta*.

117 *Kiraṇatantra* 58.77: *athavā bhāvayec chambhuṃ †svadehāṇutarātmakam† / kham ākāśaṃ paraṃ śāntaṃ nāsāgrād dvādaśāṅgule // saṃsthitaṃ cāramargeṇa. . .*

118 *Kiraṇatantra* 58.61ff.

(several different systems are present), in the *Tantrasadbhāva*, in the *Netratantra* and other non-Saiddhāntika scriptures.[119]

The *Mālinīvijayottara*'s position is not made clear in the brief definition translated above. Must it necessarily have included the stages of Śakti–Unmanā? Their existence is implied in *Mālinīvijayottara* 8.69–70 (in the context of ritual), but they are not named. The *Mālinīvijayottara*'s exegesis takes it for granted that *uccāra* must extend to these higher Powers. This exegesis does not however present *uccāra* in the context of yoga,[120] as does the *Mālinīvijayottara*. As is evident from the sequel, much of the yoga taught by the *Mālinīvijayottara* in its *lakṣya* and *cittabheda* section is borrowed from the Siddhānta. The question is whether the early or the mature conception of *uccāra* has been appropriated. The material available at present suggests that the *Mālinīvijayottara* has taken over early Saiddhāntika doctrines. Where it innovates, it spells out the new teachings in detail. Even if the higher powers feature in its initiation and ritual this does not guarantee that they also must have been taught in its *uccāra*.

As soon as the vital energy passes out through the cranial aperture (or the tip of the nose), the subjective experience of the *mantroccāra* changes in character. The stages of ascent are no longer

119 The higher powers are not mentioned in the *Somaśambhupaddhati*. *Cf.* Brunner's (1977:380–397) comparison of the *mantroccāra* system of the *Somaśambhupaddhati* with that of the *Svacchandatantra* and the mature South Indian Śaivasiddhānta (see particularly plates 11-13). As she notes, the stages of Śakti→Unmanā are however included in the late Saiddhāntika *Prāsādacandrikā*.

120 Padoux (1992:401–426) has analysed the *uccāra* of four mantras: the Praṇava, taught in several chapters of the *Svacchandatantra*, the Mṛtyujit mantra oṂ juṂ saḤ taught in the *Netratantra*, the Parābīja sauḤ and the Mātṛsadbhāva mantra khphreṂ taught in the scriptures of the Trika. He notes that, with the exception of the *Netratantra*, all of these texts teach *uccāra* in the context of initiation, and not yoga.

Dīkṣottara *Kalā:*	Dīkṣottara *Ruler:*	Somaśambhupaddhati *Kalā:*	Somaśambhupaddhati *Ruler:*	Somaśambhupaddhati *Size in Aṅgula:*	Somaśambhupaddhati *Location:*	Sārdhatriśatikālottara, Dviśatikālottara, {Parākhyatantra} *Kalā:*	Sārdhatriśatikālottara, Dviśatikālottara, {Parākhyatantra} *Ruler:*	Sārdhatriśatikālottara, Dviśatikālottara, {Parākhyatantra} *Mātrā:*	Sārdhatriśatikālottara, Dviśatikālottara, {Parākhyatantra} *Location:*	Sārdhatriśatikālottara, Dviśatikālottara, {Parākhyatantra} *Lucidity:*	Vijñānabhairava 42, [4ab, 12ab] *Kalā:*
5. ŚIVA		8. ŚIVA			limit of twelve		*param padam*		external limit of twelve		6. ŚŪNYA
4. NĀDĀNTA		7. ŚAKTI		12	cranial aperture						5. NĀDĀNTA
3. NĀDA	Sadāśiva	6. NĀDA	Sadāśiva	4?	forehead-cranial aperture	5. ŚIVA	Śiva {Sadāśiva}	-	tip of nose	beyond the fourth state	4. NĀDA
											[NIRODHIKĀ]
2. BINDU	Īśvara	5. BINDU	Īśvara	4	forehead	4. BINDU	Īśvara	1/2	forehead	fourth state	3. BINDU
											2. ARDHENDU
1. M	Rudra	4. M	Rudra	4	palate	3. M	Rudra	1	palate	deep sleep	
Ū	Viṣṇu	3. Ū	Viṣṇu	8	throat	2. Ū	Viṣṇu	2	throat	dreaming	1. coarse phonemes *(sthūlavarṇa)* of the PIṆḌAMANTRA
A	Brahmā	2. A	Brahmā	4	heart	1. A	Brahmā	3	heart	waking	
H		1. H		12	navel	H					

Table 22: *Five Levels of Uccāra*

Svacchanda 4.262267ab: relinquishing the Causedeities: Kalā:	Kāraṇa:	Svacchanda 4.341–356: Kalā:	Location:	Size in Aṅgula:	Principles:	Duration in Mātrā:
UNMANĀ	7. Paramaśiva	12. UNMANĀ	limit of twelve		Śiva	amātrā-
SAMANĀ }		11. SAMANĀ			"	
VYĀPINĪ }	6. Avyayaśiva	10. VYĀPINĪ	topknot		"	1/64
ŚAKTI }	[Anaśritaśiva]	9. ŚAKTI	[above cranial app.]	1	Śakti	1/32
	{	8. [NĀDĀNTA]	cranial aperture	}		?
NĀDA	5. Sadāśiva {	7. NĀDA	forehead-	11 }	Sadāśiva	1/16
	{		cranial aperture	}		
	{	6. [NIRODHINĪ]		}		1/8
	{	5. [ARDHACANDRA]	forehead	}	Īśvara–	1/4
BINDU	4. Īśvara	4. BINDU	eyebrows	2 }	Suddhavidya	1/2
M	3. Rudra	3. M	palate	4	Maya	3
U	2. Viṣṇu	2. U	throat	8	Self–Kala	2
A	1. Brahmā	1. A	heart	4	Earth–Matter	1
[H]	[vital breath]	[H]	[navel]	[12]		

Table 23: *Uccāra- in the Svacchanda*

perceived as interiorised auditory phenomena, but as indescribable tactile sensations. Śaiva Tantras commonly refer to this sensation as the "touch of the ants", *(pipīlikāsparśa)*.[121] Abhinavagupta argues that, in the phenomenology of yogic experience, this touch should be viewed as an entirely different category from other manifestations, such as the vision of the Drops *(bindu)*, the appearance of Resonance *(nāda)*, forms *(rūpa)* or the experience of flavours *(rasa)*. Yogic experiences in these four senses tend to unsettle the practitioner, but the indescribable touch does not.[122]

121 *Cf. Svacchandatantra*$_K$ 4.384: *śaktiṃ bhittvā tato Devi yac cheṣaṃ vyāpinī bhavet / anubhavo bhavet tatra sparśo yadvat pipīlikā //; Somaśambhupaddhati* Nirvāṇadīkṣāvidhi 235: *śaktiṃ ca brahmarandhrasthāṃ tyajed ittham anukramāt / divyaṃ pipīlikāsparśaṃ tasminn evānubhūya ca //; Vijñānabhairava* 67: *sarvasrotonibandhena prāṇaśaktyordhvayā śanaiḥ / pipīlasparśavelāyāṃ prathate paramaṃ sukham //.*
122 TaĀl$_K$ 11.29–32.

Ascent through the Realities

THE FIFTEENFOLD division finds immediate application in the yogic *dhāraṇā*s, which constitute the *Mālinīvijayottara*'s conquest of the realities *(tattvajaya)*.[123] The translation of the term *dhāraṇā* into English poses some problems, since in the *Mālinīvijayottara dhāraṇā* is commonly used in a number of distinct senses. The seventeenth chapter, which teaches the Yoga with Six Ancillaries (Ṣaḍaṅgayoga), defines *dhāraṇā* narrowly as one of these ancillaries, adequately translated by "fixation" or "concentration". The concept of *dhāraṇā* in the *tattvajaya* is by contrast much more inclusive. The performance of such *dhāraṇā*s involves complex sequences of meditative practices which, in the terminology of Ṣaḍaṅgayoga, require the application of *dhāraṇā*, *dhyāna*, *tarka*, and *samādhi*.[124] A careful reading of the *tattvajaya* section shows that the authors of the *Mālinīvijayottara* use verbs such as *dhyāyet*, "one should meditate", *bhāvayet*, "one should imagine", *cintayet*, "one should contemplate" etc. synonymously to instruct the Yogin in the correct procedure. The *tattvajayadhāraṇā*s play a role in the *Mālinīvijayottara* similar to the *saṃyama*s in Patañjali's *Yogasūtra*. Patañjali defines *saṃyama* as the co-emergence of the three higher *yogāṅga*s: *dhāraṇā*, *dhyāna* and *samādhi*.[125] Both the *Mālinīvi-*

123 This is how Jayaratha introduces the discussion of the *dhāraṇā*s in TaĀl$_{K}$ 10.103–114b: *nanu kim anenaivam uddiṣṭena pāñcadaśyenety āśaṅkyāha*, 'Anticipating the query: 'Well, what is the use of this fifteen-fold refraction which has been described in this manner?' he teaches—'.

124 *Cf.* also the use of the term *dhāraṇā* in the *Vijñānabhairava*.

125 *Yogasūtra* 3.4: *trayam ekatra saṃyamaḥ*.

jayottara's *dhāraṇā*s and Patañjali's *saṃyama*s are understood as the combined application of the higher contemplative exercises, and both unequivocally entail the acquisition of paranormal powers *(siddhi)*.[126] It is even possible, that in *Mālinīvijayottara* 16.32, in the context of the *vidyādhāraṇā*, the *Mālinīvijayottara* uses Patañjali's terminology: *niścalaṃ tatra* ***saṃyamya*** *cetaḥ*. I say "possibly" because the word *saṃyamya* occurrs only in K_{ED} and a marginal note in B. Of course, the passage provides no formal definition of the term.

Semantically, both *saṃyama* and *dhāraṇā* convey the notions of "constraint, fixation, retention, holding" etc. In the *Mālinīvijayottara*, this "holding" of the object of contemplation is not a static realisation of an element's true, objective nature. To be precise, it is exactly that only in its first stage. But, as soon as the Yogin has mastered it, he relinquishes that initial "pure contemplation" *(śuddhadhāraṇā)* of the "own-nature" *(svarūpa)*, and moves upwards through the hierarchy of apperceptive states designed to bring him ever closer to the level of the highest perceiver, Śiva. Bearing this process of internalisation in mind, the *dhāraṇā*s of the *tattvajaya* are more "introspections" than simply fixations.

The *Mālinīvijayottara* (chapters 12–16) discerns fifteen consecutive stages in the introspection of the twenty-four *tattva*s accessible to ordinary, limited experients. The initial object of contemplation is not any tangible reality but one of the twenty-four *tattva*s pervading ordinarily perceived objects. For instance, Earth is that which is recurrent *(anugata)* in all solid objects. This Earth is thus similar to a universal, and therefore not perceptible by sensation. The *Mālinīvijayottara* teaches specific visualisations for each *tattva* which aim at producing the required yogic vision.

These introspections are intended for Sādhakas who have been initiated into the Kulaprakriyā. If the Sādhaka has only been

126 Patañjali devotes an entire chapter, the Vibhūtipāda, to these *saṃyama*s.

initiated into the Tantraprakriyā (which involves no possession), he first needs to undertake a brief *sādhana* designed to bring about possession by the Goddess Parā within seven days. But if the Yogin's preceptor has already taken him through such possession at the time of his initiation, then the Yogin may simply focus on the subliminal impressions of that event. After teaching the detailed *tattvajaya*, the *Mālinīvijayottara* continues with Ṣaḍaṅgayoga, the system of the six ancillaries. Since the untrained mind is too unstable to succeed at the arduous contemplations taught in the conquest of the realities, the practice of these ancillaries is advocated as indispensable. Of course there are many differing interpretations of how the six ancillaries relate to the slow process of the *tattvajaya*. Some texts subsume the former to the latter, some the latter to the former, some separate the two practices completely, and some teach only one or the other. The comparatively short and simple *tattvajaya* of the *Sarvajñānottara* may serve to illustrate the general principles involved. After defining the ancillaries in greater detail, the text summarises the Yogin's ascent through the levels of reality as follows:[127]

127 *Sarvajñānottara* YP 25c–34b:
prāṇāyāmottamo yaḥ sa dviguṇo dhāraṇā smṛtā //25//
dhāraṇā dviguṇā yogo yogo 'pi dviguṇīkṛtaḥ /
yogariddhir iti proktā śivena paramātmanā // 26//
tadā tu paśyate sūkṣmaṃ gandhatanmātram ātmani /
rasaṃ tejaś ca sparśaṃ ca śabdatanmātram eva ca //27//
paśyate kramayogena varṇabhāvaiḥ pṛthagvidhaiḥ /
ahaṃkāraṃ mano buddhiṃ triguṇāvyaktaṃ pauruṣam //28//
abhivyaktāni jānīyāt svadharmaguṇalakṣaṇaiḥ /
vidyāṃ kalāṃ tataḥ kālaṃ māyāṃ vidyāṃ tataḥ parāt //29//
dṛṣṭvā tu kramaśaḥ sarvān punar astreṇa bhedayet /
vaidyeśvaraṃ tatas tattvaṃ tathā sādāśivaṃ param //30//
bhittvā tu kṣurikāstreṇa tataḥ sūkṣmaṃ śivaṃ viśet /
amṛtātmā śivaḥ sākṣāt tasmin viṣṭas tu yogavit // 31//

SaJñāUtt YP 25c–34b

[After teaching the three grades of breath-control, which are successively doubled in duration[128]] Śiva, the Supreme Self, has revealed that fixation *(dhāraṇā)* is twice [the duration] of the superior breath-control, yoga is twice that of fixation, and the perfection of yoga *(yogariddhi)*[129] is twice [the duration] of

sarvakṛt sarvajñaḥ sūkṣmaḥ sarveśaḥ sarvakṛd bhavet /
sarveṣv eva sa śāstreṣu jñeyaṃ vastucatuṣṭayam //32//
paśuḥ pāśaḥ patiś caiva śivaś ceti yathākramam /
jñātvā tu tattvasadbhāvaṃ tantrasāraṃ tu durlabham //33//
sarvathā vartamāno 'pi gṛhṇāti na punas tanum /

N=NAK 1–1692; *P*=IFI *transcript* 334; *Q*=IFI *transcript* 985

25c *yaḥ sa*] *em.; yatta PQ* **25d** *dviguṇo*] *em.; dviguṇā NPQ* ♦ *smṛtā*] *em.; smṛta N, matā PQ* **26a** *dviguṇā*] *em; dviguṇo NPQ* ♦ *yogo*] *PQ; yoge N* **26c** *yogariddhir iti proktā*] *N; yogasiddhir iti jñeyā PQ* **27a** *tadā tu*] *N; tadānu° PQ* ♦ *sūkṣmaṃ*] *PQ; sūkṣma N* **27b** *gandha°*] *PQ; tatra N* **27c** *rasaṃ tejaś ca sparśaṃ*] *Q; rasas tejāś ca sparśāś N, rasaṃ tejaspariśaṃti P* **28a** *kramayogena*] *NQ; karmayogena P* **28b** *°bhāvaiḥ*] *Q; °bhāvai N, °bhāviḥ P* **28c** *ahaṃkāraṃ mano buddhiṃ*] *em.; ahaṃkāraṃ tato buddhi° N, ahaṃkāramanobuddhiṃ P, ahaṃkāramanobuddhi Q* **28d** *triguṇāvyaktaṃ*] *em.; dviguṇāvyakta° N; guṇam avyakta° PQ* ♦ *pauruṣam*] *NP; pūruṣam Q* **29a** *jānīyāt*] *PQ; jānīyaṃ N* **29b** *°lakṣaṇaiḥ*] *N; °lakṣaṇāt P, °lakṣaṇam Q* **29c** *vidyāṃ kalāṃ tataḥ kālaṃ*] *P; vidyā kalā tathā kālo N, vidyāṃ kalāṃ tataḥ kāla° Q* **29d** *māyāṃ vidyāṃ tataḥ parāt*] *P; māyā vidyā tathā parā N, māyāṃ vidyāṃ tataḥ param Q* **30a** *dṛṣṭvā tu*] *N; dṛṣṭvānu° PQ* ♦ *sarvān*] *PQ; satvā N* **30c** *vaidyeśvaraṃ*] *N; vidyeśvaraṃ PQ* **30d** *tatas*] *NP; tathā Q* ♦ *sādāśivaṃ*] *PQ; sadāśivaṃ N (syncopation)* **31a** *bhittvā*] *NP; hitvārkaṃ Q* **31c** *śivaḥ sākṣāt*] *PQ; śivaṃ sākṣā N* **31d** *viṣṭas tu yogavit*] *PQ; dṛṣṭvā tu yogina N* **32a** *sarvakṛt sarvajñaḥ*] *N; sarvajñaḥ sarvajñaḥ P, sarvajñaḥ sarvagaḥ Q* **32b** *sarveśaḥ*] *Q; sarvaśaḥ NP* **32c** *sa*] *P; tu N, omitted Q* **33a** *paśuḥ pāśaḥ*] *PQ; paśupāśa° N* **33c** *tu tattva°*] *PQ; parama° N* **33d** *tantrasāraṃ*] *PQ; tatrasāra N*

128 See the discussion of Ṣaḍaṅgayoga for an explanation of these details.
129 An *aiśa* form which is retained *metri causa*.

yoga. Then [the Yogin] perceives the subtle sensory medium of scent[130] in himself, then [those of] taste, visibility, touch and the sensory medium of sound. He perceives [them] one by one in order with an experience of their colour.[131] He [then] sees egoism,[132] the mind, the intellect, matter with the three strands, and the Puruṣa. He can recognise these in their manifest forms by means of the characteristic qualities of their nature. Then, after seeing Limited Knowledge, Kalā, Time, Māyā, and Pure Knowledge after that, he should pierce them all with the missile[-mantra] *(astreṇa)*. Then he should pierce the reality-level of Īśvara *(vaidyeśvaraṃ tattvaṃ)* and similarly that of Sadāśiva with the razor-missile[-mantra] and thereafter enter into the subtle Śiva. Śiva is manifest with a nature of ambrosia. The knower of yoga, immersed into him, becomes the all-doer [and] all-knower [in the pure universe], the subtle one, [and] the lord of all, the all-doer [in the impure universe]. In all *śāstra*s one should know that there are four topics, [namely,] the bound [soul], the bond, the lord and Śiva in order, [knowing this] truth of the realities, the essence of scripture which is difficult to acquire, he does not again take on a body even though he abides everywhere.'

It was contended that *dhāraṇā*, as a technical term in the context of the *Mālinīvijayottara*'s *tattvajaya*, denotes a composite contemplative exercise employing all of the higher ancillaries of Ṣaḍaṅgayoga. Using the technical vocabulary of Ṣaḍaṅgayoga, the procedure may be described as follows. The Yogin starts by disengaging the mind from external stimuli and then fixes it upon a *tattva* with ever deepening absorption. He attains an internalised vision of the reality,

130 Aghoraśiva comments that the sequence does not include the lower elements because these are visible to the Yogin already. This implies a completely different understanding of what constitutes a Tattva.

131 No explicit mention is made of the ten senses.

132 In the standard Sāṅkhya scheme egoism, *ahaṅkāra*, should not precede the mind, *manas*.

and compares it with his authoritative, scriptural knowledge of the highest level. By means of *tarka*, an ontological value judgement, he discerns that it is different from Śiva and thus transcends it. The Yogin's ascension inevitably brings him to the reality which is Śiva at the zenith of all paths. In this common system the Yogin must perform a lengthy and time-consuming[133] subjection of the many lower levels before he finally arrives at the level of Śiva.[134] As noted above, it is no longer necessary gradually to surmount the whole path in the yogic system of the *Mālinīvijayottara*; ascendancy over a single reality-level is sufficient. But even in these epistemological introspections the ancillaries of Ṣaḍaṅgayoga, above all *tarka*, have a role to play. As the Yogin brings his mode of perception ever closer to that of Śiva, he still needs to judge the attainment. The Yogin must in this case make an epistemological value judgement to the effect: 'This is, or is not, how Śiva perceives the object'.

It is usual for Śaiva scriptures to formulate the conquest of the realities as a series of *dhāraṇā*s; an exception is the *Svacchanda-tantra*, which teaches a sequence of *dhyānas*.[135] So pervasive and important is this practice to the history of Śaiva yoga, that even

133 *Cf. Svāyambhuvasūtrasaṅgraha* 20.44ab: *kālena bahunā yogī yogamārge vyavasthitaḥ /.*

134 Cf. *Mataṅgapārameśvara*S YP 4.1cdef: *pṛthivyādīni tattvāni śivāntāny* ***anupūrvaśaḥ*** */ dhyātavyāni munivyāghra śarīre yoginā sadā //*, 'O tiger among sages, the Yogin should always contemplate, within his own body, the *tattva*s beginning with earth ending with Śiva **in succession**'. A similar, successive resorbtion of the universe into its causes is also taught in the *Vijñānabhairava* 56–57. In his *Bhāṣya* on the *Yogasūtra* 3.6, Vyāsa also insists that the Yogin cannot simply skip over the lower levels *(bhūmi)* but must master them in succession: *na hy ajitādharabhūmir anantarabhūmiṃ vilaṅghya prāntabhūmiṣu saṃyamaṃ labhate.*

135 The commentator Kṣemarāja feels the need to "discover" implications and hints in the text to the effect that the *dhyāna*s must in fact be preceded by *dhāraṇā*s, such as those taught in the *Mālinīvijayottara*.

radically innovative teachings, such as the much later *Amanaskayoga*, teach an abbreviated, and reinterpreted form of the conquest.[136]

The common core of the *Mālinīvijayottara*'s fifteen stages of introspection may be summarised as follows. Since the paired introspections of the power-holders and their powers differ from each other only in the presence, or absence, of a subtle vibration or unsteadiness in the object of introspection, the *Mālinīvijayottara* effectively presents a recurring paradigm with eight registers. These are: [1.] the isolated own-form *(svarūpa)*, the pairs of the [2.] bound soul *(sakala)* and its Energy, the [3.] Pralayākala and its Energy, the [4.] Vijñānākala and its Energy, the [5.] Mantra and its Energy, the [6.] Mantra-regent and its Energy, the [7.] Sovereign of Mantra-regents and its Energy, and [8.] Śiva-Śakti. While this basic framework remains constant, the actual content of these paradigms is adapted for each of the realities introspected. As is to be expected, these ascending registers have been translated into levels of ever greater interiorisation and subjectivisation in the Yogin's self-representation. He begins by lowering his bodily awareness to the level of the own-form of a reality by visualising his body as a schematic diagram *(maṇḍala)*, qualified by shape and colour, and "marked" or "signed" *(lāñchita)* by emblems. From there, he moves to visualisations of his true physical form and from these towards increasingly interiorised and encompassing luminaries of heightening visual intensity.

In the first register, that of the own-nature *(svarūpa)*, the Yogin must identify his body with an abstract emblem of the *tattva*. He contemplates himself as a simple, geometric shape of a certain colour, adorned with some characteristic feature or property of its referent. In the second (Sakala & Energy), the Yogin's conquest of the *tattva* is encoded by the immersion of his physical body into the

136 *Amanaskayoga* 1.30–32.

maṇḍala-diagram representing the essentiality of the *tattva*, or by his enthronement on it. In the third (Pralayākala & Energy), the Yogin contemplates the *maṇḍala* internally in his vital energy. It has become the centre of his being, measuring twelve digits, shining with the appropriate colour, in a specified location in his own body. In the fourth (Vijñānākala & Energy), an orb of light, representing the Sakala,[137] is shrouded and veiled by clouds. The obscuring clouds are a visual metaphor for the Vijñānākala-experient's inability to perceive the pure universe, even though the impure universe of objectivity has at this stage been transcended. The Vijñānākala's isolation from the dark universe has rendered the emblematic *svarūpa* diagram similarly imperceptible. In the fifth (Mantra & Energy), the orb representing the Sakala-experient shines with unobstructed light, suffusing the whole body of the practitioner. In the sixth (Mantra-regent), the orb has been dissolved into formless light. In the seventh (Sovereign of Mantra-regent & Energy), the light shines downwards, an image representing both its creative, manifesting nature, and its controlling sovereignty of all beneath it. In the eighth (Śiva & Śakti), the Light is all-pervasive, all-manifesting, internal and external. Once abstract objectness and limited self-conceptions have been transcended in the first three registers, the fourth to seventh levels provide an ever clearer approximation of the fundamental light emanating and pervading the lower forms. The eighth level consummates the deepening of the Yogin's self-experience; it is an all pervasive illumination bearing the hue which will devolve into the lower, more concrete refractions of the *tattva*. Without the aid of a connecting link of this sort, the leap from the status of being a limited experient to the level of the highest perceiver would be very difficult. It is tempting to see in such a progression through eight phases of ever

137 Presumably this is Sakalaśiva and not the Sakala-soul. See below.

more lucid manifestations of light, a parallel to the series of nine luminaries already taught in the *Śvetāśvataropaniṣad*.[138] But, even if some relation, or even derivation were admitted, since too many of the intervening stages have been lost, no sound conclusions can be drawn.

138 *Śvetāśvataropaniṣad* 2.11–12: *nīhāradhūmārkānilānalānāṃ khadyotavidyutsphaṭikaśaśinaṃ / etāni rūpāṇi puraḥsarāṇi brahmaṇy abhivyaktikarāṇi yoge // pṛthvyāptejonilakhe samutthite pañcātmake yogaguṇe pravṛtte / na tasya rogo na jarā na mṛtyuḥ prāptasya yogāgnimayaṃ śarīram //*.

Conquest of the Elements

12:15ff. THE CONQUEST of the elements begins with a further inquiry into the qualifications of the prospective practitioner. If the Yogin has only been initiated according to the Tantraprakriyā, which does not require the initiand to undergo possession *(āveśa)* in its rite, then he first needs to subject himself to a brief practice designed to bring about rapid possession.

[The Sādhaka], his soul purified by [*tantraprakriyā*] initiation involving oblation into the sacred fire, the recipient of explanatory teachings relating to possession,[1] wishing to accomplish any [form of][2] yoga, should initially observe [the following rite]. The intelligent [practitioner] should project the seed[-mantra] of Parā[3] into his two hands and then, while perform- *MVUT 12.15–20b*

1 The MSS K1γ have adopted the reading *samādeśopadeśavān*. This is possibly an emendation aimed at removing the ambiguity of the compound. Contextually however it should be clear enough that it is not possible to interpret the compound relation of *samāveśa* and *upadeśa* as a *dvandva* ("possession and instruction") since this would imply that the practitioner had already achieved *āveśa* and would have no need for the brief practice described.

2 I am interpreting *yaṃ yogam* as an absolute condition covering all of the different forms of yoga taught in the *Mālinīvijayottara*.

3 The mantra of the goddess Parā, SAUḤ, is encrypted in the Mālinī code at *Mālinīvijayottara* 3.52b–54.

ing the Great Gesture[4] from bottom to top,[5] he should visualise the Śakti [Parā] resembling a fire blazing up from [the toes at] the tips of his feet to his head. Then, folding his hands in [the gesture of] homage at the level of his heart,[6] retaining his breath, he should contemplate the intensely brilliant seed[-mantra] of Parā in its natural [written] form. [Then] he should visualise its three syllables[7] [traversing the central channel and] entering the three voids in the head.[8] The Yogin will obtain immersion after a hundred measures.[9] Even a killer of a Brahmin [will succeed] after seven days should he practise daily. Once [the practitioner's] body has been possessed in this way,[10] he should proceed with the aforemen-

4 On *mahāmudrā* see *Mālinīvijayottara* 7.13c–15b: 'The wise [practitioner] should guide his hands, facing downwards, from the feet to the heart, [then holding them] sideways *(tiryag)*, up to the mouth, and above [that] he should guide them upwards facing [each other]. Thus, in order that Yogins may succeed in yoga, is declared the Great Gesture, which accomplishes all rites in the purification of the body.'

5 The text actually reads "in reverse", but since the fire begins at the toes and burns upwards, it is evident that the movement of the hands in Mahāmudrā is meant to accompany the visualised flames.

6 See *Mālinīvijayottara* 7.32: 'Both hands joined, facing each other with extended fingers, at the level of the heart, [thus is performed] the gesture of homage [used] in the rite of honouring the Mantra.'

7 The syllables are *sa, au* and *aḥ*.

8 *Kakhatraya*.

9 A *tāla*, in the technical vocabulary of Śaiva yoga, is a particular time-span. See *Mālinīvijayottara* 17.11–13b and notes.

10 In the *Mālinīvijayottara* possession *(āveśa)* usually means that the practitioner is being possessed by the deity. The later Trika employs the term also in the sense of immersion into the state of the deity. *Cf.* SANDERSON (1986:177 note 33): 'Here AG understands *samāveśaḥ* to mean not the act of being entered but that of entering (into one's true nature) (*ĪPVV* vol. 3, 326, 22–23) and it is in this sense that it is used in Trika III's glosses on 1st person active verbs expressing worship, praise, obeisance etc. (e.g. J on *TĀ*

tioned rite. He, on the other hand, who has [already] been taken through the sequence of the immersion-rite by the preceptor at the beginning [of his spiritual career],[11] may begin the conquest of the levels by re-experiencing [the possession] by [activating its] latent impressions.

The requirement, that the Yogin must have experienced possession by the Goddess Parā, serves to raise the yoga taught in the *Mālinīvijayottara* above its Saiddhāntika competitors: Not only is the Trika's yoga more sophisticated, but it also requires extraordinary qualifications. Here the Yogin may attempt to achieve this possession by himself, without the aid of his preceptor. Presumably it is not only the nominal entry by the deity, which takes place when the initiand sees the Trika's maṇḍala of the trident and the lotuses, that is here intended, but rather the convulsive transformation of the Kaula Trika's initiation rite.

The term *kakhatraya* here denotes the "triad of voids *(kha)* in the head *(ka)*".[12] Since no precise locations in the head are here given,

1.2 *(naumi… āviśāmi)*). However, this conventional etiquette is outweighed by this system's principle that agency *(kartṛtā)* resides only in the deity itself (see Utpaladeva himself on ŚD 1.1 [*asmadrūpa*SAMĀVIṢṬAḤ…]) and by the evidence of the primary sense in the ritual context, especially the Kaula (cf. n. 2). That the *rudraśakti*SAMĀVEŚĀḤ of the MVUT 2.17–23 (>AG's *upāyāḥ*) were originally understood as degrees of possession (being possessed) during initiation is apparent from *ŪKAT*, fol. 19v[5]–20r[6] and by comparing MVUT 2.17–23 with KM 10.65–97, fol. 46r[2]–47r[4]… .' See also Sanderson (1985:213 note 90), and Torella (1994:xxxii–xxxiv).

11 See *Mālinīvijayottara* 11.

12 Monier- Williams does translate *kakha* simply as "void", but other instances of its use in the *Mālinīvijayottara* support the translation "voids in the head". Similarly unlikely in this case is the interpretation of *ka* as Brahmā, e.g. the *kakhatraya* would be three voids in the cranial aperture *(brahmarandhra)*. This is implausible since in the *Mālinīvijayottara* there are either three voids beneath (and including) the cranial aperture or three voids above (and

the three most commonly encountered centers must be intended: the soft palate, the forehead and the crown of the head.

possibly including) it. See the discussion at *Mālinīvijayottara* 12.10. The first of these two options is the most natural since it projects the three phonemes of the Parāmantra into an intermediate stage. If the Yogin were to attain to the highest levels merely in this qualifying exercise, the subsequent yoga would be superfluous.

Earth

12:21ff. THE INTROSPECTION of the principle or reality level of earth is the starting point for the ascending stages of the *tattvajaya*. Since it is the initial teaching of a *dhāraṇā*, and since the practices are in conception generic extrapolations meant to complement the theoretical homology established in the second chapter of the *Mālinīvijayottara*, the redactor(s) have outlined the first introspection in greater detail. This is a didactic strategy aimed at reducing the length of the text, for in the subsequent teachings the redactor(s) increasingly avail themselves of the principle of *anuvṛtti*, 'supplementation from a preceding meta-statement'. Any details not supplied in the following *dhāraṇā*s can be assumed to be the same as in the preceding definitions.

Abhinavagupta introduces a terminology for the successive levels which is not found in the *Mālinīvijayottara*. The realities from earth to Prakṛti can be mastered by focussing on certain of their properties. Earth, for instance has the property of being yellow. When these are made the object of cognition by introspection the Yogin is engaged in the fifteen-fold introspection.

> Among [the realities] beginning with earth [and ending with Prakṛti][1] the *Mālinīvijayottara* teaches fourteen fixations of [qualities] such as yellow etc. [in addition to] that [fixation] which has turned the inert objectness into the own-form. Because *TaĀl 10.103–104*

1 And also when a Sakala existing at that level is being perceived by another Sakala. See TaĀl$_K$ 10.102.

	Stage:	*Pramātṛ:*	*Focus:*
1.	coarse *(sthūla)*	Sakala	body *(deha)*
2.	covered *(āvṛta)*	Pralayākala	vital energy
3.	primordial *(ādi)*	Vijñānākala	[intellect *(buddhi)*]
4.	contraction *(saṃkoca)*	Mantra	
5.	contraction *(saṃkoca)*	Mantreśvara	
6.	expansion *(vikāsa)*	Mantramaheśvara	
7.	pervasion *(vyāptṛtā)*	Śiva	

Table 24: *The Stages of the Fifteen-fold Introspection*

> [the seven stages, 1.] the coarse, [2.] the covered, [3.] the primordial, [4.] the contraction, [5.] the [second] contraction, [6.] the expansion[2], and [7.] the pervasion can be [either] static or vibrant [they are counted as fourteen]. [They engage in] a state of subjectivity in the path of the vital energy and body.

Jayaratha takes the body and the vital energy as the planes of the first two stages (Sakala and Pralayākala). He then adds the levels of the intellect (buddhi-) etc. Abhinavagupta may however be teaching that all of fifteen stages of the introspection are subjective with regard to the body and the vital energy.[3]

But before the Yogin may set foot on the path of yoga, he is required to venerate Śiva and his own preceptorial lineage. The Yogin then resubjects his body to the paroxysm of possession, and commences the introspections.

MVUT 12.21c–25
Svarūpa

After paying homage to the Lord of the Gaṇas and remembering the sequence of the three preceptors,[4] [the Yogin] who

2 Lit. "the other". Jayaratha glosses as *vikāsa*.

3 He does not add an "etc." *(ādi)* in *prāṇadehapathe*.

4 The Yogin must worship Gaṇeśa, his Guru, his Paramaguru and his Parameṣṭhin. For brevity's sake the text omits obeisance to the rest of the sequence, namely Pūrvasiddha, Vāgīśvarī and Kṣetrapāla of regular worship.

has no other thought, his body being fully possessed,[5] should [1.] meditate on his body as having the lustre of gold, as being square,[6] and as being marked by thunderbolts *(vajra)*.[7]

5 Once the Yogin has mastered the art of becoming possessed, it appears that a subsequent reimmersion into that state is not difficult; no special instructions are given.

6 The precise placement of the thunderbolts is not specified by the *Mālinīvijayottara*. In early MS-illustrations a number of different placements are shown: the thunderbolts may be placed parallel to the four sides, or they may cross over at the corners, or they may cross the four sides. In the illustrations accompanying the *Kuṭilākhyatantra* of Vijñānaśakti (constituting the main and earliest part of a Nepalese composite MS catalogued as '*Yantracakroddhāra*' NAK PAM 856, copied probably between 1200–1400 CE, many more, even stranger configurations, such as diagonal *vajra*s, are illustrated. The two most popular, and hence most likely options are either parallel side-*vajra*s, or crossed corner-*vajra*s.

7 Kṣemarāja cites *Mālinīvijayottara* 12.22cd *ad Svacchandatantroddyota*$_K$12.83c–85a: … ***dhyātvetyuktyā*** *dhyānāt pūrvaṃ dhāraṇākṣiptā, sā ca [cit of Mālinīvijayottara 12.22cd] itīdṛgdhāraṇāpūrvaṃ pṛthvīdhyānam abhyasyet*, 'By the [gerund in the sense of "accompanying" in the] phrase **and meditating**, is implied *(ākṣiptā)*, that preceding the visualisation *(dhyānāt)*, there is fixation *(dhāraṇā)*. And this fixation is as follows: [citation of *Mālinīvijayottara* 12.22cd]. One should practise the visualisation preceded by such fixation *(dhāraṇā)*.' Kṣemarāja's ingenious, but strained uncovering of the implication of fixation in the gerund *dhyātvā* at *Svacchandatantra*$_K$ 12.85a, is motivated by his attempt to harmonise the yogic terminology of the *Svacchandatantra*$_K$ with that of the *Mālinīvijayottara*, from which he proceeds to supplement the lacunose account of the *Svacchandatantra*$_K$. Actually, neither the *Svacchandatantra*$_K$ nor the *Mālinīvijayottara* are here using the terms *dhyāna*, "visualisation", and *dhāraṇā*, "fixation", in the strict technical senses of *yogāṅga*s, as Kṣemarāja insists. Rather they are used loosely as blanket-terms covering all manner of contemplative exercises. The *dhyāna* procedures in *Svacchandatantra*$_K$ 12 are nothing other than that Tantra's version of the conquest of elements *(bhūtajaya)*. Rather than admit that the terminology of the *Svacchandatantra*$_K$ is different, Kṣemarāja posits that the text has cleverly implied a (quite unnecessary) preliminary stage of fixation. The *Parākhyatantra*$_G$ 14.34abc visualises earth

Then, within 27 days, he becomes heavy; from the seventh day onwards a stupor overcomes him.[8] Within six months he overcomes disease and shines like molten gold. Within three years his body becomes adamantine, [endowed] with the power of nine elephants. Thus, O Goddess, has been revealed to you the pure introspection of earth; the first within the aforementioned fifteen-fold refraction.[9]

MVUT 12.26–28c Sakalaśakti

[2.] One should consider the body to be trembling *(savyāpāraṃ)*[10], as possessing a lustre equal to that of molten gold, as seated on square *maṇḍala* adorned with thunderbolts. After seven days he becomes heavy, after a month he is freed from disease, within six months he perceives accurately all that is in the earth,[11] within three years he enjoys [sovereignty over] the earth girdled by seven oceans. The second stage has [thus] been revealed,

MVUT 12.28d–29 Sakala

[3.] hear now the third. One should contemplate the body in the same way as before but as being motionless. One obtains the same reward as mentioned before but additionally one attains to the Pātāla[-realm].[12]

MVUT 12.30–31 Pralayākala- pair

[4.] In the fourth, unwearied, one should contemplate [oneself] as having the afore-mentioned [human] form and [golden] colour, measur-

quite similarly: *ūrvī pītā svabījāḍhyā turyāśrā vajralāñchitā / gurvī svabhāvataḥ pṛthvī...*, 'Earth is yellow, adorned with its seed-syllable, square, and marked by *vajras*. Earth is inherently heavy...'.

8 Compare *Svacchandatantra*$_{K}$ 12.85cd: *acālyaḥ sarvabhūtānāṃ yathaiva vasudhā bhavet*, '[The Yogin] becomes like the earth, not to be moved by any creatures'.

9 Cf. *Mālinīvijayottara* 2.1–7 and notes thereon.

10 Abhinavagupta paraphrases *savyāpāra* with *kampra* "shuddering" at TaĀl$_{K}$ 10.103c; Jayaratha's gloss introduces Spanda: *kampraṃ spandātmakaṃ savyāpāraṃ...*, a concept the elaboration of which post-dates the composition of the *Mālinīvijayottara*.

11 Such as buried treasures, the Pātālas and the deities and supernatural beings within them etc.

12 At the preceding stage the Yogin's sovereignty extended only up the borders of the oceans, he only saw Pātāla etc.

ing twelve digits and vibrating, in the [vital breath held in[13]] the heart. After obtaining all that was mentioned above he [additionally] becomes the ruler of the Pātāla-realm. In the fifth, [5.] static [*dhāraṇā,*] he obtains the same [reward] irrevocably *(sthiram)*. [6.] In the sixth, the insightful [practitioner] should contemplate [himself as] yellow, like the flickering sun surrounded by black clouds.[14] [7.] In the seventh, he should contemplate the same [sun], but as being motionless.[15] When [the Yogin] has become steady in [the practice of] these two [introspections] he knows and enjoys the triad of worlds [known as] Bhūḥ, Bhuvaḥ and Svaḥ after the afore-mentioned years [of exercise]. [8.–9.] One should contemplate oneself as Sakala[śiva][16] residing in the heart; [He] resembles gold [in colour], and illuminates the whole body up to its extremities with His own radiance. The wise [practitioner], becoming steady in [the practice of] this [eighth and] ninth stage,

MVUT 12.32–33 Vijñānākala- pair

MVUT 12.34–35 Mantra-pair

13 For this interpretation of *hṛdgatam̥* cf. Jayaratha's gloss on TaĀl$_{K}$ 10.104b *prāṇadehapathe tataḥ*, where he applies this phrase to the Pralayākala and Vijñānākala meditations.

14 The emendation *kṛṣṇaghanāvṛtam* for *kṛṣṇaṃ ghanāvṛtam* at *Mālinīvijayottara* 12.32b is contextually preferable. One could take 12.32a with the preceding fifth introspection, but that would give it a different character from the related, energetic *pralayākalaśaktidhāraṇā* preceding it. Also, the colour of the object of introspection remains constant in the series, increasing only in intensity. A sudden change to black is unwarranted.

15 Although the subjective experience of the subtle shudder, or vibration, of the energetic introspections is not discussed in detail, the term used, e.g. *savyāpāra*, "vibrating", and now its opposite being described as *nistaraṅga*, lit. "waveless", "unrippling", indicates that the visualisation does not entail the hectic vibration supposed by Jayaratha's gloss of Spanda, but rather a slow, undulating movement of unsteadiness.

16 The reference to Sakala is puzzling. It is unlikely that it can refer to the lowly Sakala experient because the Vijñānākala is the object of contemplation at the Mantra level. Therefore the intermediate form of Śiva *(parāparāvasthā)* in the Śuddhādhvan must be intended. See also 13.11d–12 etc.

which is [again] divided by being vibrating etc., enjoys the seven worlds [within the same time-frame] as before. [10.–
MVUT 12.36 Mantreśvara- pair
11.] One should contemplate the [next] pair as before, yellow like the solar disc. In the span [of time] mentioned earlier, one obtains the world of Brahmā. [12.–13. The practitioner]
MVUT 12.37 Mantramaheśvara-pair
should contemplate [himself] in two ways as before[, animate and inanimate], as being intense *(mahat)* yellow, which shines downwards(/manifests what is below it). Becoming equal to me, he goes to my world.[17] [14.–15.] Contemplating an all-illuminating[18] yellow luminosity, which is both external and internal, one obtains sovereignty over the Hundred Rudras. In order to perfect yoga, Yogins desiring to enjoy the respective rewards [accessible in earth], should in this way practise the principle of earth/solidity with fifteen stages.

For further details of the gradual attainments mentioned here see *Mālinīvijayottara* 13.16–20b.

The *Mālinīvijayottara* then proceeds to clarify how the unification with an element or a reality level is conducive to both the enjoyment of supernatural pleasures and liberation.

MVUT 12.40–42
He, for whom a latent impression of whatever [principle] has arisen by the force of its appropriateness (*yogyatā*), should, at the time of initiation, be united with that very [principle] by the wise [preceptor]. He who has been united with a principle does not return from there [to lower realms]. [The Yogin] who has been united with Śiva [during his initiation], after enjoying all of the rewards associated with that [principle/level/world], is liberated. [The Yogin] who was not united [with Śiva during initiation] also, having attained the purification of the path (i.e. *dīkṣā*) from the lord of that world, he, being pure (i.e. free from *mala*), who has burned the bond of transmigratory existence, goes to Śivahood.

17 Rudraloka.

18 *Sarvaprakāśakam* :: Or, "all-manifesting".

Abhinavagupta quotes this passage twice. Firstly, to emphasise that initiation *(dīkṣā)* is instrumental also in the attainment of supernatural enjoyment, and not just liberation.[19] He cites a very similar verse from the *Svāyambhuvasūtrasaṅgraha*:

> The Expansive Lord, [by] revealing [the following]: *'He, who desires pleasurable experience in whatever [reality-level], [once] conjoined to that [reality level by initiation], achieves Perfections by the power of mantra'*, in the illustrious Svāyambhuva,[20] [and by revealing the following] in the *Mālinīmata*: *'One should be conjoined with whatever [reality] for which one has a latent impression; one will not fall from there'*, the Teacher has affirmed for us that initiation is a means to pleasurable experience. *TaĀl 15.2c–4*

And secondly, to show that *liṅgoddhāradīkṣā*, the initiation bestowed upon converts from other religions, has scriptural sanction.[21] This, says Abhinavagupta, is not explicitly stated in the text but merely suggested *(dhvanyate)*.[22]

19 *Cf.* GOODALL (1998:371–371 footnote 607) for evidence that Abhinavagupta is in this section of the TaĀl_{K} refuting the kind of attitude espoused by the Saiddhāntika authority Rāmakaṇṭha, who held that initiation is only for liberation.

20 Abhinavagupta vaguely states that he is quoting the *Svāyambhuva*. Jayaratha (who quotes it also at $\text{TaĀlViv}_{\text{K}}$ 1.64:*a*) clarifies that the source is the *Sūkṣmasvāyambhuva*, a work from which no other citation survives. Rāmakaṇṭha, who cites the same verse in his *Mataṅgavṛtti* 26.63:*d* also attributes it to the *Sūkṣmasvāyambhuva* (reading … *mantrasāmarthyāt*), in which form it also occurs in the composite South Indian IFI transcript 39 of the *Svāyambhuva* 39.2. There, the whole verse reads as follows: *yo yatrābhilaṣed bhogān sa tatraiva niyojitaḥ / siddhibhāṅ mantrasāmarthyāt syād atroktam avistarāt //*. The clumsy and almost meaningless final *pāda* does not give the impression of being authentic. The whole of the extremely short 39th chapter of IFI transcript 39 is perhaps no more than a later South Indian fabrication specifically written to include an earlier, authoritative citation from a long lost work.

21 TaĀl_{K} 22.2c–5b.

22 TaĀl_{K} 22.7c–9.

Water

13:2ff. THE INTROSPECTIONS of water or liquidity follow the same pattern as the preceding fifteen contemplations of earth/solidity. The Yogin begins by visualising his body as a white semi-circle marked with a white lotus located at the level of his throat. The lotus-emblem is not mentioned in the *Mālinīvijayottara*, but Kṣemarāja, referring to this passage, adds the details that the circular shape resembles the half-moon marked by a lotus.[23] This lotus-motif also features as the emblem of water in the *Parākhyatantra*.[24] After defining the introspections of water, the *Mālinīvijayottara* adds a meta-comment, applicable to all of the introspections, regarding the rewards attained by mastering the successive stages.

Next I will teach this contemplation of water/liquidity, by achieving perfection in which one becomes the sovereign in [the principle of] water. [1.] The Yogin should imagine his body to be white, cool, circular and immersed in water.[25] *MVUT 13.2–5b Svarūpa*

23 *Svacchandatantroddyota*$_{K}$12.86–87:*a*.

24 *Cf. Parākhyatantra*$_{G}$ 14.36c–37a: *āpyāyā dhāraṇā dhāryā sārdhacandraikamaṇḍalā // śuklābjalāñchitā saumyā…*, 'One should perform the water fixation, the diagram of which is a half-moon marked by white lotuses, which is soothing…'.

25 Kṣemarāja reads the variant *jalātmakaṃ* (*Svacchandatantroddyota*$_{K}$12.86–87:*a*), "made up of water". This corresponds better with the *Svacchandatantra*$_{K}$'s version of the water-meditation *(jaladhyāna)*, where the Yogin contemplates his whole body as being filled with water. Kṣemarāja cites *Mālinīvijayottara* 13.2ab to illustrate the inferred contemplation which precedes

He should think: 'There is nothing else, either outside or inside'. After practising in this way for seven days, he will become moist. Casting off all diseases of the fire-humour, certainly, within a month his limbs will glisten[26], his gaze becomes liquid and his hair becomes dark and wavy. Within a year he becomes a lord of Yogins, within three he showers like a cloud.[27] Thus the first, pure introspection of water

MVUT 13.5c–8b
Sakalaśakti

has been taught. [2.] Now I will teach how this is further divided by the divisions. One should, O Goddess, contemplate one's own body as being white as before, in motion, located above water, with one's internal faculty focussed on it. One is released from all diseases arising from the fire-humour in seven days. If one attains identification *(tanmayatāṃ)* [with the introspected object, then], within six months steadiness is achieved. Within three years one attains gnostic vision of

MVUT 13.8c–9b
Sakala pair

the water-realm. [3.] In the motionless division [of the Sakala contemplation] also, one is conjoined to the reality level of water [and becomes] in all respects similar to water.[28] One should practice the stages in order [as was outlined in the

the *jaladhyāna* given at *Svacchandatantroddyota*$_K$ 12.86–87:*a*. He then remarks: *iti śrīpūrvoktanītyā kamalalāñchitasitārdhacandramaṇḍalātmikāṃ jaladhāraṇāṃ baddhvā. . .* , 'After accomplishing this water-contemplation, consisting of a *maṇḍala* of a white half moon marked by a lotus according to the method outlined in the *Śrīpūrva* [citation of *Mālinīvijayottara* 13.2ab]. . . '.

26 *Snigdha* :: or, "become smooth".

27 A similar power is mentioned in the *Parākhyatantra*$_G$ 14.39cd: *secayed agnisaṃtaptaṃ kṣayārtaṃ paripoṣayet*, 'He can shower upon those who are afflicted by fire and sustain those afflicted by wasting diseases.' (Sg. in Skt.).

28 It is unlikely that *varuṇa* should here refer to the deity Varuṇa since the practitioner is only at the third level of the introspections. In the first level the Yogin assumes some of the properties of water, in the second one gains esoteric knowledge of water, in the third he is co-eval with water, but only in the fourth and fifth does the Yogin even begin to perceive the regent of water. In the sixth and seventh, finally, he is raised to his position. See the brief exposition of the gradual achievements below at 13.16–17.

earth introspection]. [4.–5.] Contemplating oneself as before [as a human], as situated in the middle of the throat, and as measuring twelve digits, one will certainly soon see the regent of the water-element. In the fifth, static, [Pralayākala contemplation] of the own-form [of water], the vision of that [regent] becomes steady. [6.–7.] When [one's contemplation] of the two kinds of the densely shrouded lunar orb (inert and vibrating) has become steady [in the Vijñānākala introspection], one becomes equal to that [regent of water]. [8.–9.] Then the Sakala[śiva-introspection][29] should be practised [by imagining that] the body is being filled with white light [from the unclouded lunar orb. That is the first, *mantraśakti* contemplation]. It becomes irreversible when, [the second, Mantra contemplation] has become steady. [10.–11.] One should contemplate [one's body] as resembling the lunar disclunar released from clouds. One becomes the sovereign of that (water); in the second, [motionless Mantreśvara variety] irreversibly so. [12.–13.] Then one should visualise white, downwards-shining illumination, he gains the state of being a Vidyeśvara born from the water-envelope. [14.–15.] When the white light in that area [of the throat] is contemplated as pervading one's own body, one gains universal sovereignty over all; it is irreversible when one is well established.

MVUT 13.9c–10 Pralayākala pair

MVUT 13.11abc Vijñānākala pair

MVUT 13.11d–12 Mantra pair

MVUT 13.13 Mantreśvara- pair

MVUT 13.14 Mantramaheśvara pair

The *Mālinīvijayottara* continues with a brief statement showing how the Yogin's gradual mastery of each *tattva* is punctuated by rewards. Viewed from the perspective of the Perfections, the conquest of each *tattva* takes place in five discernible primary phases. [1.] First the Yogin becomes equal to the *tattva*. This means that he begins to exhibit signs which are said to be its salient qualities. [2.] Then an awareness of the *tattva*'s sovereign arises. [3.] The Yogin next becomes the equal of the *tattva*ruler. In the course of the six penultimate introspections (8–13) he slowly rises to the status

29 See 12.34–35.

of being the [4.] ruler of the universe, [5.] but only in the final two introspections does the Yogin's ascendancy over the universe become irreversible.

MVUT 13.16–20b **When [the Yogin] is stable in the [first] triad of stages[30] [he becomes 1.–3.] equal to the contemplated *tattva*. In the second [pair of introspections] arises the [4.–5.] perception of the *tattva*-ruler. The knower of yoga, who is firm in the next pair, [becomes 6.–7.] equal to that [ruler]. In the [following] sextet [of introspections], he [gradually] acquires [8.-13.] universal sovereignty. But in the next pair [14.–15. such defiling duties] fall away. Knowers of procedure should understand that this method, conducive to the cultivation of the five-fold reward, is applicable to the fifteen-fold refraction of all realities. A reward different from this [five-fold primary reward] which has been taught, and what[ever else] will be taught, should all be known, without deliberation, as an incidental reward. Thus is revealed the liquid [introspection], together with its fifteen subdivisions, so that Yogins may achieve the perfection of yoga.**

30 *Svarūpa, Sakalaśakti* and *Sakala*.

13:20ff. THE INTROSPECTION of fire, or light, commences with the visualisation of a flame-wreathed triangular image. This *maṇḍala* of the fire-*svarūpa* is also widely taught in other Śaiva Tantras. When Kṣemarāja cites the *Mālinīvijayottara*'s description of the fire-*svarūpa* in the *Svacchandatantra* he adds a half-verse lacking in both K_{ED} and in all of the available MSS. The line reads:[31] 'Blazing fire arising from one's own body, burning all'.

Hear now the [introspection] of fire. [1.] One should contemplate [one's] body as a triangle wreathed in a band of red flames. [A] blazing fire arising from one's own body, burning all. O Goddess, in seven days one becomes pyretic.[32] In one month the adept is freed from all [diseases] of the humours of wind *(vāta)* and phlegm *(śleṣma)*. He becomes sleepless, develops a voracious appetite, and produces very little urine and excrement. After the passing of a season (=two months), he can, by his [mere] will incinerate whatever he touches. After three years, having become equal to Agni, he plays like fire according to his wish. [When] angered, he burns all, including mountains, forests and groves.[33] [2.–3.] The wise [Yogin] should

MVUT 13.20c–24b Svarūpa

MVUT 13.24c–26 Sakala pair

31 *Svacchandatantroddyota*$_K$ introducing 12.88ab: *svaśarīrotthito vahnir jvalan vai sarvadāhakaḥ*.

32 The term *taikṣṇya* conveys the double meaning of "heated" and "fierce".

33 Similar powers are ascribed to the fire-fixation at *Parākhyatantra*$_G$ 14.43c–44b: *bhasmīkaroti tuṅgādriṃ vanaṃ vā kānanaṃ puram / prāsādaṃ ripusainyaṃ vā krūraṃ vā kalpapādapam*, 'He can reduce to ashes a towering mountain, a

contemplate himself as completely surmounting a triangle in [both] modes beginning with the vibrating. After seven days he is freed from disease, after six months he becomes like Agni. Within three years he sees the principle of light in its entirety. Whatever is seen in the energy-contemplation becomes firm[ly established] in the [second] division. [4.–5.] Contemplating oneself, in the aforementioned [human form], as situated at [the level of the] palate with blazing splendour, one sees in due order all of the regents of the light-element. [6.–7.] Meditating [on oneself] in the midst of that [palate] as resembling fire shrouded by smoke, as the disk of the sun [in the midst of smoke], one becomes equal to the regent of the [fire-]element. [8.–9.] One should contemplate Sakala[śiva][34] in that very place, as [a disc] resembling a smokeless fire overpowering the tangle of darkness with splendour, and one will obtain sovereignty over that [fire-element]. [10.–11.] One should contemplate a light with the lustre of a fire by day in the same place (palate). One attains the state of being a regent of that Mantra when steadiness in [the contemplation] is attained. [12.–13.] One should cause to shine a light like that of a jewelled lamp in that [palate] region. The Yogin who has identified with it becomes a Mantramaheśvara. [14.–15.] Contemplating a light everywhere, both internal and external, [the Yogin,] immersed in it does not fall from that level, until [universal] dissolution [he remains] unbroken. At the time of universal dissolution he goes to the ultimate, quiescent state of Śiva *(śāṅkaram)* state. Thus is revealed the fifteen-fold fixation of fire.

MVUT 13.27 Pralayākala pair

MVUT 13.28 Vijñānākala pair

MVUT 13.29 Mantra pair

MVUT 13.30 Mantreśvara pair

MVUT 13.31 Mantramaheśvara pair

MVUT 13.32–33 Śakti, Śiva

forest, a grove, a town, a palace, an enemy army or a cruel [i.e. unyielding] wish-fulfilling tree (or emend to "cruel upholder of the law" *(kalpapālaka-)*.'

34 See 12.34–35.

Air

13:34ff. THE INTROSPECTION of air, or wind, requires the Yogin to visualise the own-form *(svarūpa)* of air as a circular arrangement of six blue Drops *(bindu)*.[35] The *Parākhyatantra* states:[36]

> One should perform the wind-fixation, which has a circular visualisation diagram, marked by six Drops, grey and empowered by its seed-syllable. *PaĀkhyaTa 14.43c–44b*

The colour given in the *Mālinīvijayottara* is not grey but *nīla*, usually translated as dark blue, the *Svacchanda* gives the colour as black:[37] 'Wind should be contemplated as being by nature black powder'. MS-illustrations frequently stylise the arrangement of the six Drops into a hexagon.[38]

> **[1.] Engaging in the introspection of air, one should contemplate [one's] body with the colour of black collyrium, round and marked by six Drops, vibrating, and producing the sound *cūcū*. [The Yogin] attains mobility like that of the wind by the destruction of diseases arising from the humour of phlegm.** *MVUT 13.34–37 Svarūpa*

35 On the Drops see page 272.

36 *Parākhyatantra*$_G$ 14.43c–44b: *vidhāryā dhāraṇā vāyor suvṛttadhyānamaṇḍalā // **ṣaḍbindulāñchanā** (em.; tadbindulāñchanā cod) dhūmrā svabījaparitoṣitā /*.

37 *Svacchandatantra*$_K$ 12.88cd: *kṛṣṇareṇvātmako vāyur dhyeyo. . . .*

38 A large number of early Nepalese illustrations of the hexagonal *maṇḍala* of the *vāyutattva* can be seen in the *Kuṭilākhyatantra* MS mentioned above on page 309. The six Drops feature with various degrees of explicitness and in various sizes.

The Yogin should practise for six months with his internal faculty focussed on that [object]. After travelling [the distance of] a hundred *yojana*s in three hours, he proceeds without tiring. Within three years he will actually assume the physical form of wind itself. He pulverises masses of mountains and uproots trees. When angry he can force to move Indra together with his servants, army and mounts.[39] [2.–

MVUT 13.38–39b Sakala pair

3.] One should contemplate [one's own] body as resembling blue-black pigment. One achieves all of the aforementioned after six months, of this there is no doubt. After three years one achieves identification [with the object of contemplation]

MVUT 13.39c–40b Pralayākala pair

and sees the air*tattva*. [4.–5.] One should visualise one's own form between the brows as resembling collyrium. One [then] perceives all of the swift-moving regents of the air element.

MVUT 13.40c–41b Vijñānākala pair

[6.–7.] Contemplating [himself as] having the same form as a densely shrouded, sapphire-[blue] solar orb, one becomes equal to [the air-sovereign] when one merges into it. [8.–13.]

MVUT 13.41c–42b Mantra, Mantreśvara, Mantramaheśvara pairs

There, [at the level of the forehead,] one should contemplate Sakala[-Śiva in the form of an orb], shining like shattered sapphire. One achieves the state of being a regent of that Mantra and then also the state of being the sovereign of

MVUT 13.42c–43 Śakti, Śiva

that [Mantra-regent]. [14.–15.] Contemplating there the all-pervasive brightness that has that as its colour, spreading both upwards and downwards, one becomes unassailable. Thus is revealed the divine contemplation arising from air.

39 Similar results are promised in the *Parākhyatantra*$_{G}$ 14.46: *vikṣiped vidviṣaḥ sainyaṃ cālayed bhūtarākṣasān / kūṣmāṇḍaṃ sapiśācādi pādapān parvatān api*, 'He can toss aside a hostile army, and drive away demons and Rākṣasas, [even the terrifying] Kūṣmāṇḍa with his flesh-eater attendants etc., trees and mountains.'

Ether

13:44ff. THE INTROSPECTION of ether confronts the Yogin with the paradox of contemplating empty space. This is evidently perceived as a problem in some Tantras. In the *Mataṅgapārameśvara*[40] Mataṅga asks the supreme Lord how the void, which has no form, no support, is beginningless and uncaused, can possibly be grasped, let alone mastered. Parameśvara replies that the void has the nature of providing space *(avakāśa)* and the essential property of sound. This is sufficient for the Yogin to gain a firm hold of its existence and thus master it. The present passage of the *Mālinīvijayottara* simply enjoins the Yogin to contemplate himself as non-existent.[41]

[1.] After visualising one's own body as [blue-black as before] in the air [introspection], one should [then] contemplate its absence. After seven days the Yogin achieves emptiness. After a month he does not loose consciousness even if bitten by the most venomous serpents. [He is] freed from all diseases; wrinkles and grey hair vanish. After six months he appears sky-like, he can pass through minute openings. After three years he will become like ether. By merely wishing for it, he achieves a colossal body, and similarly, by a mere wish, a *MVUT 13.44–47 Svarūpa*

40 *Mataṅgapārameśvara*$_{BH}$ YP 4.59–60b.

41 The *Parākhyatantra*$_{G}$ 14.47ab follows suit: *ākāśadhāraṇā dhāryā śūnyā sā śūnyalāñchanā*, 'One should perform the fixation of space, [the visualised *maṇḍala* is a] void, marked by emptiness.' But the *Svacchandatantra*$_{K}$ teaches that the Yogin should visualise himself as being perforated (*Svacchandatantra*$_{K}$ 12.89cd).

minute body. He is indivisible and unbreakable, he sees the earth as perforated.

MVUT 13.48–49b
Sakala pair

[2.–3.] After three years of contemplating one's own body as resembling the [hollow] space inside a cavity in [a slab of] rock-salt as the residue[42] of the juice of the *śatapuṣpa* plant,[43] the [esoteric] knowledge of ether is produced. One attains all of the aforementioned reward within a week.

This passage is problematic. *Ūṣā- f.*, "rocksalt", is attested only in K_{ED} and in a marginal note in B. The other variants yield no sense and I cannot find a suitable conjecture. The intended sense must be that the Yogin should visualise himself as the hollow space within something that has the colour of the residue of the *śatapuṣpa* plant. This colour is presumably black or dark blue, the colour of all of the other visualisations of ether. The translation given tentatively takes *ūṣāgarbhakhavat* in the sense of "bubbles of air (or rather empty space *kha-*) trapped inside (*garbha*) rocksalt (*ūṣā*)". The point is that this is enclosed space as opposed to wide open space. CDIAL 2439 also attests *ūṣa- m.* (with Prākṛt and Pāli derivatives *ūsa-*) in the meanings salt or salt ground. Another possibility would be to take *ūṣā̆* itself in the sense of "cleft" or "cavity" without altering the sense of enclosed space. However these meanings are attested only in lexicons and thus less probable.

MVUT 13.49c–50b
Pralayākala pair

[4.–5.] One should contemplate [the emptiness] as being twelve digits in extent at the level of the forehead, [coloured] as before. In due course one sees all the regents of that element standing before [one].

MVUT 13.50cd
Vijñānākala pair

[6.–7.] Contemplating [oneself] as resembling the moon devoured by [the eclipse-causing demon] Rāhu[44] one becomes equal to him (the regent of space).

42 It seems most natural that a colour is here intended, although this is not expressed. Or possibly the residue coagulates into bubbles

43 CDIAL 12283. *Anethum sowa Linn.*

44 The sundered head of the dragon-like demon Rāhu, who causes eclipses by swallowing the sun or moon, is the ascending node, the point in the

[8.–9.] One should contemplate Sakala[śiva] resembling the lunar orb located there [at the level of the forehead]. [10.–11.] One achieves the state of being a regent of the Mantra by [the contemplation] of the moon's light and also [universal] sovereignty.[45] [12.–13.] When that [moonlight] moves downward, both internally and externally, the wise one attains the state of being a sovereign of mantra-regents, and acquires incomparable gnosis. [14.–15.] When that moonlight, whose nature is ambrosia, also moves upwards, one obtains autonomy and is not obstructed in any way. By this have been taught the introspections of the five [coarse] principles.

MVUT 13.51ab
Mantra pair

MVUT 13.51cd
Mantra-regent pair

MVUT 13.52
Pair of Sovereigns of Mantra-regents

MVUT 13.53
Śakti, Śiva

The *Mālinīvijayottara* concludes the first section of the introspections by explaining that these first five introspections constitute the immersion into the five coarse elements *(bhūtāveśa)* mentioned in the second chapter. The Yogin is warned not to interrupt his ascent in the intermediate stages. If he does he will not reach the end. Proficiency in the first five introspections confers increasing numbers of sovereign powers *(aiśvarya)* as each successive element is mastered. These multiples of the classical eight Perfections *(guṇāṣṭaka)* are normally only wielded by a group of supernatural beings who dwell in these elements. The *Śivadharmottara* locates them as follows:[46]

ascending half of the moon's orbit at which it intersects the earth's orbital plane from below.

45 The MSS read *candratām*, lit. "moon-ness". The conjecture *cendratāṃ* "and sovereignty" clarifies that at this level the Yogin begins to achieve universal sovereignty (see 13.17c).

46 *Cf. Śivadharmottara* cited at *Śaivaparibhāṣā* 4 § 65–66: *tatrāṣṭaguṇam aiśvaryaṃ pārthivaṃ piśitāśinām / tatsāyujyagatānāṃ ca narāṇāṃ tat samaṃ smṛtam / / rakṣasāṃ ṣoḍaśaguṇaṃ pārthivāpyaṃ ca tad dvidhā / etan niravaśeṣeṇa yakṣeṣv anyac ca taijasam // gandharvāṇāṃ ca vāyavyaṃ yākṣaṃ ca sakalaṃ smṛtam / pāñcabhautikam indrasya catvāriṃśadguṇaṃ mahat*

ŚiDhaUtt The Piśācas enjoy eight-fold sovereignty of the earth, the same [is ti,}] by humans who have been conjoined to that [earth]. The Rākṣasa's [enjoyment of sovereignty] is sixteen-fold, being [the] double [of the preceding]: of earth and of water. All of that is enjoyed also] by the Yakṣas and [they] additionally [enjoy the eight-fold sovereignty of] fire [totalling twenty-four-fold perfection]. For the Gandharvas there is [the group of eight Perfections] of air as well as all that is enjoyed] by the Yakṣas. The Aindra enjoy a forty-fold [Perfection] of all of the five coarse elements.

These are the first five of a group of eight supernatural beings called the Devayonis, known already from early Sāṅkhya works.[47] The *Mālinīvijayottara* teaches that they reside in *buddhitattva*,[48] and also that they have access to the seven Lokas[49] contained in the Brahmāṇḍa.

Now, the *Mālinīvijayottara* is here evidently subsuming a hierarchy common in Sāṃkhya texts: that of the eight Prakṛtis. Sāṃkhya works frequently understand the attainment of dissolution into matter, *prakṛtilaya* or *prakṛtibandha*, as dissolution into any[50] of the eight Prakṛtis: the five *mahābhūtas*, *ahaṃkāra*, *buddhi-/mahat* and *prakṛti-/avyakta*.[51]

47 See *Sāṃkhyakārikā* 53.

48 Where they are also placed by *Kiraṇa* and the *Sarvajñānottara*. The *Svāyambhuvasūtrasaṅgraha*, however, puts them into *pradhānatattva*.

49 *Cf. Mālinīvijayottara* 5.5–9.

50 *Yuktidīpikā* 45a: *vairāgyāt prakṛtilayaḥ // vairāgyād aṣṭasu prakṛtiṣu layaṃ gacchati / asāv ucyate prakṛtibandha iti /.*

51 These eight are taught already in the earliest Sāṃkhya works, see e.g.: *Mahābhārata*, Mokṣadharma 12.203.24c–26d: *prakṛtiḥ sṛjate tadvad ānantyān nāpacīyate // avyaktakarmajā buddhir ahaṃkāraṃ prasūyate / ākāśaṃ cāpy ahaṃkārād vāyur ākāśasaṃbhavaḥ // vāyos tejas tataś cāpas tv adbhyo hi vasudhodgatā / mūlaprakṛtayo 'ṣṭau tā jagad etāsv avasthitam.*

But the *Mālinīvijayottara*'s eight stages of the *prakṛtilaya/pralayākala* attainment differ from this common Sāṃkhya scheme by the interposition of the level of *manas* and the removal of Prakṛti itself from the list. We have thus: the five *mahābhūtas*, *manas*, *ahaṃkāra*, and *buddhi-/mahat*. The *Tantrasadbhāva* gives these eight as the constituents of the subtle body (*puryaṣṭaka*).[52]: *śabda[ḥ] sparśa[ś] ca rūpaṃ ca raso gandhaś ca pañcama[ḥ] / buddhir manas tv ahaṃkāraḥ puryaṣṭaka iti smṛtaḥ //*. I have here not emended to the more common neuter form *puryaṣṭakam* because there are many other cases where *puryaṣṭaka* appears to be taken as masc., e.g. the Kāpālika *Niśisaṃcāra* MS (13.102cd–103ab) which reads: *śabdasparśañ ca rūpañ ca raso gandhan tathaiva ca // mana buddhi ahaṅkāra puryāṣṭaka iti smṛtaḥ /*. Of course, the neuter form is also found in early Śaiva Tantras.[53]

But there are of course also quite different conceptions of what this "eightfold subtle body' or "ogdoad in the body' is supposed to be: see Torella (1994:204–5). From the Sāmkhya point of view, the *Mālinīvijayottara*'s understanding of the *pralayākala* attainment is therefore of course not equivalent its own *prakṛtilaya* attainment.

In fact most Sāṃkhya authors take the *prakṛtilaya* attainment as the highest of three different states of bondage[54]: *prakṛtibandha*, *dakṣiṇābandha* and *vikārabandha*, which they interpreted divergently. For the *Yuktidīpikā prakṛtibandha* is the result of non-attachment and ignorance, *vikārabandha* results from ignorance and the pursuit of powers, and ordinary bondage, *dakṣiṇābandha*, results from the conjunction of ingorace and passionate attachment.

52 See *Tantrasadbhāva* 1.68cd–69ab

53 see for instance *Sārdhatriśatikālottara* 17.4cd–5ab: *śabdaḥ sparśaś ca rūpaṃ ca raso gandhaśca pañcakam // buddhir manas tv ahaṅkāraḥ puryaṣṭakamudāhṛtam /*. So also Kṣemarāja at *Netratantroddyota* 11.85cd–86ab.

54 *Yuktidīpikā* 44d: *viparyayād iṣyate bandhaḥ // jñānaviparyayo 'jñānam, tasmād bandhas trividho bhavati / prakṛtibandho dakṣiṇābandho vaikārikabandhaś ceti //*.

The thirteenth chapter concludes with some general remarks about the usefulness, practice and rewards of the introspections of the five coarse elements:

mvut 13.54c–62b **Consciousness, when engaged in the [introspections] beginning with the pure [*svarūpa*-contemplation] constitutes the five-fold immersion into the coarse elements.[55] One should focus the mind on these to attain the destruction of poison etc. in oneself. In whatever other awareness one firmly stabilises the mind-stream, according to one's will, one thereby attains the reward of that [thing]. Even though this [process of] introspection is [itself] single, its stratification [by intermediate stages] can lead to obstacles [to success]. One should avoid becoming attached[56] to these [lower stages]. Those who become stuck in these [transitions] will not attain the ultimate reward. When this pentad of introspections [of the coarse elements] has been perfected,[57] Yogins acquire the octets of Perfection beginning with [the single octet of the] Piśācas ending with the five [octets] of the Aindras; or [the Yogin may practise them] separately. Practising the desired fifteen-fold stages one by one, the first is accomplished after [1.] three years, the next [2.] after two, another [3.] in one [year, then the durations are 4.] six months, [5.] five, [6.] four, [7.] three, [8.] two and [9.] one [months], a [10.] fortnight, [11.] ten days, [12.] five, [13.] three, [14.] two and [15.] one [days]. For [the Yogin] who desires to practise them separately the same [timescale] applies. After enjoying the desired Perfection, [the Yogin] proceeds to the eternal state.**

This caters for only the first five of a list of eight (see *Mālinīvijayottara* 5.22c–23). The three remaining supernatural beings are the [6.] Saumya the [7.] Prājeśar Prajāpatind the [8.] Brāhma

55 *Cf. Mālinīvijayottara* 2.17–19.

56 Or, "one should avoid suspension in these".

57 I.e. all of them together.

The Saumya's forty-eight-fold Perfection is mastered in the *Mālinīvijayottara* by the introspection of the mind *(manas)* at 15.37–46 (see especially 15.42d: *somaguṇaṃ labhet*). The Prajāpati's fifty-six-fold Perfection is mastered in the introspection of egoism *(ahaṃkāra)* at 16.2–7 (see especially 16.7d: *prajāpatiguṇapradā*) and the Brāhma's sixty-four-fold Perfection is gained by the introspection of the intellect *(buddhi)* at 16.8–12 (see especially 16.12c: *prāpnoti brāhmaṃ aiśvaryaṃ*).

The conquest of the elements is not an exercise exclusive to Tantric Śaivism. In the *Yogasūtra*, a very similar conquest of the five coarse elements *(bhūtajaya)* is achieved by performing *saṃyama* on five successively more interiorised forms of each element.[58] It remains to be seen if the *Mālinīvijayottara*'s conquest of the realities may be explained as a more thorough application and elaboration of the *Yogasūtra*'s *bhūtajaya*.

58 *Yogasūtra* 3.44 as explained by Vyāsa. More simply, in the *Gheraṇḍasaṃhitā*, the contemplation of the five coarse elements has become encoded as a series of five *mudrā*s (*Gheraṇḍasaṃhitā* 2.68–82).

14:1ff. THE FIRST four introspections of the Sensory Media *(tanmātra)* derive their basic imagery from the contemplations of the primary elements, adding to this a range of sensory impressions. The contemplation of the Sensory Medium of Form *(rūpatanmātra)* introduces the Drops *(bindu)* and similarly the contemplation of the Sensory Medium of sound makes use of the eight manifestations of Resonance *nāda*.

Now, in due order, I will reveal the introspections of the Sensory Media beginning with[1] smell etc., so that their rewards may be achieved. *MVUT 14.1*

The sensory medium of scent is introspected in a manner very similar to the introspection of earth. The same yellow, square diagram is visualised. The primary difference is that the Yogin's concentration is directed not to the heart, but the to tip of the nose. The details become increasingly abbreviated; the idea is that whatever is not explicitly mentioned may be supplied from related introspections described earlier.

The *Svacchandatantra* teaches a much briefer introspection of the *gandhatattva*. Without any need to accomodate fifteen stages, the Sensory Medium of scent is simply visualised as being yellow.[2]

1 Lit. 'the Sensory Medium [which term is] preceded *pūrvāṇāṃ* by smell etc.', e.g. the "scent-sensory-medium" (*gandhatanmātra*), the "taste-sensory -medium" *(rasatanmātra)* etc.

2 *Svacchandatantra*$_{K}$ 12.96c: *pītakaṃ gandhatanmātram*.

1. The sensory medium of scent

MVUT 14.2–10

[1.] One should contemplate the Sensory Medium of scent as being yellow, square, furnished with joints, marked with *vajra* emblems and located on the tip of the nose. From the tenth day onwards, a scent extraordinarily[3] becomes perceptible to the Yogin whose mind is occupied with nothing else. It becomes two-fold,[4] then of many kinds. Within a mere season (two months) the pure scent[5] becomes firm for him. Within six months, [the Yogin] himself will attain the nature of of scent. Whatever smell one desires wherever, that one produces there rapidly. After three years he achieves the desired Perfection of the five coarse elements. [2.–3.] If one contemplates one's [physical] form above that, one will obtain [esoteric] knowledge of the scent-realm within three years.[6] [4.–5.] Contemplating [oneself] there [above the nose], as being somewhat incandescent, without the [square] diagram, one will perceive all of the denizens of the scent-realm. [6.–7.] Contemplating [oneself] in that location, similarly [slightly incandescent] *(evam)*, as resembling the [veiled] orb mentioned in the [introspection of the] earth-element, one becomes equal to that [ruler of the scent-realm], as before, when both are firm[ly established]. [8.–13.] Contemplating oneself there [above the nose as an orb, as light and] as illuminating what is below, one obtains sovereignty of the [preceding level] in the man-

3 *Kvāpi* :: E.g. without passing through the nose, the usual organ of scent.

4 Fundamentally scents are classified as either agreeable *(saurabha)* or disagreeable *(asaurabha)*.

5 What is intended is not a pleasant scent, but the inert objectivity of scent, its *svarūpa*.

6 The method is comparable to the second and third stages of the earth-introspection. The Yogin visualises himself as enthroned upon the square diagram located at the tip of the nose. The reading of $K_{ED}G_2V$ introduces the heart as the location of the visualisation. Such a sudden shift of focus is not coherent.

ner stated before. [14.–15.] Contemplating all above this as it was described for the [introspection of the] principle of earth, one obtains the corresponding reward available in the scent-realm.

The introspection of the Sensory Medium of taste is modelled on the introspection of water. But the circular diagram, which Kṣemarāja had identified as a half-moon-shaped vessel filled with water, is replaced by a bubble of water. The Yogin's attention is here not directed to the appearance of the bubble but towards its property of taste. Again, the *Svacchandatantra* gives no such details. It simply notes that the Sensory Medium of taste is visualised as being white.[7]

2. The sensory medium of taste

[1.] Now I will teach the taste-introspection, which is revered by Yogins, whereby the attainment of all flavours arises for the Yogin. One should contemplate, with a focussed internal faculty, the Sensory Medium of taste as resembling a water-bubble on the tip of the tongue. It is located at the end of royal nerve *(rājanāḍī)*,[8] it is cool, six-flavoured and smooth.[9] Then, within a month one savours flavours. Rejecting the salty [flavours] etc., when he reaches sweetness, the Yogin, swallowing that, becomes the vanquisher of death after six months. [He is] freed from aging and disease, black-haired, undiminished is [the splendour of] his complexion[10]. He lives as long as the moon, the stars and the sun, practising now and again. [2.–3.] Contemplating oneself as the aforementioned

MVUT 14.11

MVUT 14.12–15
Svarūpa

MVUT 14.16
Sakala pair

7 *Svacchandatantra*$_K$ 12.96d: *rasatanmātrakaṃ sitam*.

8 The central nerve in the tongue.

9 The variant of K_{ED} at 14.12a *(jihvāyāṃ cāgrataḥ sthitam)* unnecessarily repeats what is stated at 13.12d *(jihvāgrādhāram)*.

10 Or, perhaps "vigour".

foam-bubble, one achieves the esoteric knowledge of the water-realm. How can this be a surprise? [4.–5.] Contemplating that same [foam-bubble] as being luminous without a support, he will see all that exists in the taste-realm within a year. [6.–15.] Contemplating the orb etc. described in the [introspection of the] water element above, one clearly achieves all that was mentioned above produced by the taste-realm.

MVUT 14.17 Pralayākala pair

MVUT 14.18 remainder

The introspection of the Sensory Medium of form involves the contemplation of the Drops *(bindu)*. These are not arranged in a particular hexagonal shape as they are in the introspection of air, rather it is their various colours that are the initial focus of attention. The *Svacchandatantra*'s simpler system of introspection visualises the Sensory Medium of form as being red in colour.[11]

3. The sensory medium of form

MVUT 14.19–27

Next, for the achievement of all Perfections, I will teach the auspicious form-contemplation, based on the sensory medium of form, which confers divine vision. [1.] When the Yogin closes his eyes to external [perceptions] in solitude he sees an indistinct something with the lustre of clouds in autumnal twilight. Fixing his mind upon that until ten days have passed, he first perceives Drops *(bindūn)* there, even though they are extremely subtle. Some of these are white, others are red, yellow or blue. After seeing these he should, without holding back, focus his mind upon them with no other thought. [2.–3.] After six months he sees many shapes in them. [4.–5.] After three years they blaze up with brilliance and become steady. [6.–7.] Practising these, he sees them in the form of orbs after two years. [8.–9.] A year after that he sees a [formless] light, [10.–11.] six months later [it assumes] form of the

11 *Svacchandatantra*$_K$ 12.97a: *raktaṃ tu rūpatanmātram*.

self.[12] [12.–13.] Three months later [it becomes] a pervasive light, [14.–15.] after a month [it] has reached everywhere. According to the previously mentioned timespans he achieves all of the rewards contained in the form-realm and divine vision arises. This is the spontaneously arisen contemplation devoid of discursive thought. In this case the [gradual stages of the] fifteen-fold refraction arise by themselves. Therefore one should resolve [to practise] this [contemplation]; of what use is the chaos of other teachings?

If the times up to the three year boundary are not counted consecutively, the total time of the contemplation adds up to six years and ten months. If they are, then the duration of this introspection requires seven years four months and ten days. Comparison with the reckoning in the other introspections supports the first tally.[13]

4. The sensory medium of touch

The sensory medium of touch is the next introspection taught in the *Mālinīvijayottara*. The diagram used in the initial stages is based on that of the coarse element of air, but there is no mention of the six Drops. The *Svacchandatantra* briefly states that it should be contemplated as being black.[14]

Next, I now reveal to you another contemplation, [that of the Sensory Medium] of touch, whereby the Yogin becomes adamantine-bodied. [1.] One should contemplate oneself as seated within a hexagonal diagram; [one should imagine oneself to be] dry, black and overcome by twitching in every part of the body. Then, within ten days, O Goddess, the [crawling] *MVUT 14.28–33b*

12 *Puruṣākṛti* :: Lit. "the appearance of *puruṣa*". It is unlikely that an anthropomorphic figure should be intended at such an advanced level in the contemplations.

13 For details of the ten Drops see *Mālinīvijayottara* 12.10d–11 and notes.

14 *Svacchandatantra*$_K$ 12.97b: *kṛṣṇaṃ tu sparśasaṃjñitam*.

sensation of ants arises everywhere on his skin. Then contemplating that [sensation], he attains an adamantine body and the previously mentioned [rewards] as before. [2.–5.] Who can ward off him, who contemplates the previously [visualised] form as the afore-mentioned diagram, and [thereby] attains the [esoteric] knowledge of the touch-realm. [6.–15.] One should contemplate the self without the diagram in order to achieve sovereignty of that (reality-level), by perfecting which, he will become a knower of all sensation.

The sensation of crawling ants is frequently mentioned as an advanced stage of yogic practice.[15]

The final Sensory Medium the Yogin can introspect is that of sound. This begins with the sealing of the sense apertures, a commonly used external aid to induce introversion rapidly.[16] The *Svacchandatantra* says that the Sensory medium of sound is formless and should be contemplated in the form of a Drop *(bindu)*.[17]

5. The sensory medium of sound

MVUT 14.33c–44b **Carefully closing both ears, [the Yogin], his eyes [also] closed, hears the [1.] great noise *(mahāghoṣaṃ)*. He should focus his mind on it. Then, within ten days his abdominal fire is kindled. After six months the esoteric knowledge of remote hearing arises. The [2.–3.] faint resonance *(dhvani)* which is indistinctly perceived at its end should be known as the Sakala-soul. By practising it, [the Yogin] who has no other thought, firmly achieves the esoteric knowledge of the sound-realm. That sound which is heard as it comes to an end,**

15 See page 292 for details of the "touch of the ants" *(pipīlikāsparśa)*.

16 See page 272.

17 *Svacchandatantra*$_{K}$ 12.97cd: *arūpaṃ śabdatanmātraṃ dhyātavyaṃ bindurūpi ca.*

	Level:	Experient:	Sound:
1.	*śuddha-*	[Svarūpa]	great noise (*mahāghoṣa-*)
2.–3.	*sthūla-*	Sakala pair	faint resonance (*mandadhvani-*)
4.–5	*āvṛta-*	Pralayākala pair	blowing of conch (*śaṅkhanāda-*)
6.–7.	*ādi-*	Vijñānākala pair	loud conch drowning other sounds (*atitarām anyaśabda-pracchādakaḥ*)
8.–9.	*saṅkoca- A*	Mantra pair	delightful (*mahāhlādakara-*)
10.–11.	*saṅkoca- B*	Mantreśvara pair	reverberation of silenced bell (*śāntaghaṇṭāninādavat*)
12.–13.	*vikāsa-*	Mantramahe-śvara pair	fading reverberation (*ghaṇṭanādavirāmānta-*)
14.–15.	*vyāptṛtā-*	Śakti, Śiva	zither struck be wind (*anilenāhatā vīṇā*)

Table 25: *The Eight Stages of the Mastery of Sound*

[4.–5.] resembling the blowing of a conch, should be practised as the experient merged into nature by those who desire its rewards. When it becomes [6.–7.] extremely intense, and drowns [all] other sounds it is declared to be the experient isolated by awareness. Next, O undefeated [Goddess], that subsequent, [8.–9.] delightful [sound] which is heard as it ceases should be known as the Mantra-experient by Yogins eager for yoga. But then that next [sound] which is heard, resembling the [10.–11.] reverberation of a silenced bell, is said to be the Mantra-regent, conferring success in all Perfections. The [12–13.] sound which arises at the end of the bell-like reverberation is indeed the level of the Sovereigns of

Mantra-regents, the great cause of Perfections. The [14.–15.] sound which is like the tone emanating from a stick-zither struck by the wind, should be known as the level of Śiva. One should practise these separately or all in sequence. The all-knowing [Yogin] achieves the Perfections existing in the sound-realm. Thus are revealed the five contemplations of the Sensory Media.

Only the first two time-spans required for these contemplations are given. Since nothing else is stated the remainder may be supplied from the earlier contemplations. The sounds of the Pralayākala and the Vijñānākala are both said to resemble the blowing of a conch-shell. The difference is that the latter is so intense it drowns out all other sounds. This is an audible parallel to the orbs seen in the other contemplations at these levels. The Pralayākala is visualised as an orb covered by clouds and the Vijñānākala is an unobstructed orb. In the present contemplation the veiling clouds have been translated into other sounds, which are finally dispelled by the growing intensity of the sound of the conch. These eight sounds *(śabda)* are defined in the *Svacchandatantra* as the eight manifestations of *nāda* in the context of the creation of the paths. The *Svacchandatantra* does not, however, associate them with the conquest of the Sensory Medium of sound. A ninth sound is added as the substrate of the other eight.[18] In his commentary to this passage of the *Svacchandatantra*, Kṣemarāja cites a detailed *sādhana*

18 *Svacchandatantra*$_{K}$11.6c–8ab: *ghoṣo rāvaḥ svanaḥ śabdaḥ sphoṭākhyo dhvanir eva ca // jhāṅkāro dhvaṅkṛtaś caiva aṣṭau śabdā prakīrtitāḥ / navamas tu mahāśabdaḥ sarveṣāṃ vyāpakaḥ smṛtaḥ // nadaty asau sadā yasmāt sarvabhūteṣv avasthitaḥ /*, 'The Noise, the Roaring, the Tone, the Voice, the Articulation, the Resonance, the sounds jhāṅ and dhvaṅ are said to be the eight sounds. The ninth is the great sound pervading them all, it resounds perpetually, existing in all creatures'.

of *nāda* from the *Paddhati* of Dharmaśiva.[19] While this is clearly a yogic ascent through the levels of *nāda*, there is again no hint that it forms part of a *tattvajaya*. The Yogin is instructed to seal his ears with his fingers and focus on the following sounds which fade into each other: [1.] the Noise *(ghoṣa)* of his digestive fire, [2.] the Roar *(rāva)*, which is the harsh sound of a broken gong *(bhinnakāṃsya)*, [3.] the Tone *(svana)* of a bamboo flute, [4.] the Voice *(śabda)*, resembling the resounding hum of a bee in the sky, [5.] the Articulation *(sphoṭa)*, which manifests the distinctions between phonemes, [6.] the Resonance *(dhvani)*, the pleasant sound of striking the fifth note *(pañcamī)* played on a stick-zither, [7.] the sound JHĀṄ, e.g. the harmonics produced when all strings of a zither are lightly struck simultaneously, [8.] the sound DHVAṄ resembling the thundering of towering clouds.

A related progression of sounds is also applied in the *Svacchandatantra*'s practice of *tattvoccāra*, the subtle enunciation and internalised experience of raising the root-mantra.[20] The Yogin must assume the Divine Stance *(divyakaraṇa)*,[21] exhale internally along the central channel,[22] and then, piercing one by one the Knots *(granthi)* along the central channnel with the Trident of Gnosis

19 *Svacchandatantroddyota*$_{K}$ 11.6c–7b:*a*.

20 Kṣemarāja *Svacchandatantroddyota*$_{K}$ 4.367cd: *tattvaṃ mūlamantraḥ*; *Svacchandatantroddyota*$_{K}$ 4.359d: *tattvaṃ vīryasāro mantraḥ*.

21 *Svacchandatantra* 4.365–367.

22 See the discussion of the *Mālinīvijayottara*'s practice of *utkarṣakaprāṇāyāma*, page 394.

			Svacchanda 4.370–394 (*tattvoccāra*)		
	MVUT 14	Svacchanda Dharmaśiva	Onomatopoeic Sound:	Phonematic Power:	Location:
1.	*mahāghoṣa-*	*ghoṣa-*	*ghoṣa-*	[H &] A	heart
2.	*mandadhvani-*	*rāva-*	*dhugadhuga-*	U	throat
		bhinnakāṃsya-	*ghumaghuma-*	M	palate
3.	*śaṅkhanāda-*	*svana-*	*dhumadhuma-*	Bindu	eyebrows
4.	*anyaśabdapracchāda-*	*śabda-*	*jhimijhimi-*	Ardhacandra	forehead
5.	*mahāhlādakara-*	*sphoṭa-*	*simisimi-*	Nirodhinī	
6.	*śāntaghaṇṭāninādavat*	*dhvani-*	flutelike	Nāda	
7.	*ghaṇṭanādavirāmānta-*	JHĀṄ-	*śumaśuma-*	Nādānta	top of forehead
8.	*anilenāhatā vīṇā*	DHVAṄ-	stillness (*śānta*)	Śakti	cranial apperture
9.	[*mahāśabda*]	*mṛdaṅganāda-*	tactile sensation (*pipīlikāsparśa*)	Vyāpinī	topknot
			selfa ttainment	Samanā	
			śivaa ttainment	Unmanā	limit of twelve

Table 26: *The Ten Stages of Rāva*

(jñānaśūla),[23] the Yogin should ascend *(samuccaret)*.[24] When he uses this trinity of powers to pierce the knot in the heart-lotus [1.] the Noise *(ghoṣaśabda)* becomes audible. Then, as the internally exhaled vital energy moves upwards, the throat-knot *(kaṇṭha)* is pierced and the sound [2.] DHUGADHUGA arises. When the Yogin breaks through the blockage of the palate *(tālu)*, the sound [3.] GHUMAGHUMA manifests. At the level of the eyebrows arises the *sphoṭa*, piercing the Drop *(Bindu)* the sound is said to be [4.] DHUMADHUMA. By piercing the Half-moon *(Ardhacandra)* at the level of the forehead, the sound [5.] JHIMIJHIMI is heard, and by piercing the Obstructress *(Nirodhinī)* the sound is [6.] SIMISIMI. At the level of Resonance *(Nāda)* the sound resembles a [7.] flute *(vaṃśaśabdasama)*. Next the Repose/End of Resonance *(Nādasaṃsthāna/Nādānta)* is pierced in the cranial aperture and the sound [8.] ŚUMAŚUMA is produced. The next level, that of Energy (Śakti), marks the end of the progression of the sounds. The aforementioned [9.] ŚUMAŚUMA sound finally dies down; the Yogin proceeds to the next stage of the Pervadress *(Vyāpinī)*, where a tactile sensation [10.] *(sparśa)* arises. This is said to resemble ants *(pipīlikā)* crawling over the Yogins body.[25] At the next level of the

23 The trident consists of the three Powers of Volition *(Icchāśakti)*, Knowledge *(Jñānaśakti)* and Action *(Kriyāśakti)*. *Cf. Svacchandatantra* 4.357–359. During the ascent, the Energy of Action is manifest as the Mudrā or Karaṇa the Yogin must assume. The Energy of Knowledge assumes the form of the mantra, and the Energy of Volition is present in the contemplation *(bhāva)*, for although contemplation takes place in the mind-stream, it is invariably preceded by an intention or desire.

24 *Svacchandatantra* 4.369cd. Kṣemarāja *ad loc*: *samyag avikalpam uccaret svayam eva ūrdhvaṃ prasaret*, '**One should thoroughly enunciate** *(samuccaret)*, [means] that one should enunciate in reality (*samyak*), ie. without discriminating [the enunciator from the enunciation]: one should oneself ascend upwards [to the higher levels of existence].'

25 *Svacchandatantroddyota*$_K$ 4.384: *yadvat pipīliketi saṃcarantīnām pipīlikānām*.

Equaliser *(Samanā)* the Yogin relinquishes his mind and [11.] his soul becomes isolated. After this attainment of the self the Yogin must go even further, and, relinquishing even the self *(ātman)* enter the [12.] Transmental *(Unmanā)*.[26]

Although this account has much in common with the *Mālinīvijayottara* again there is no indication that this is to be understood as forming part of the conquest of realities, nor are the stages identified with the seven *pramātṛ*s. It may be concluded that the *Mālinīvijayottara* has adapted the *sādhana* of the eight manifestations of *nāda* into its own system of the fifteen-fold introspections. In the *Svacchandatantra* no connection between the Sensory Medium of Sound and the eight *nāda*s is taught. There, the Śabdatanmātra is mastered by simply visualising it as formless. Kṣemarāja in his *Uddyota* commentary to that passage supplies further details from the *Mālinīvijayottara*. This *sādhana* of the eight resonances has also proved popular enough to be included among the practices of Haṭhayoga.[27] The forms of *nāda* discussed here should not be confused with the ten-fold *dhvani* taught at *Mālinīvijayottara* 12.12ab (see notes *ad loc*).

26 *Svacchandatantra* 4.370–394.

27 Cf *Haṃsopaniṣad* 10, *Haṭhayogapradīpikā* 4.84–87, *Gheraṇḍasaṃhitā* 5.81–85, *Jābaladarśanopaniṣad* 6.36–37, *Dhyānabindūpaniṣad* 102–103, *Vasiṣṭhasaṃhitā* 3.38–40. See also the unidentified citation in *Śaivāgamaparibhāṣāmañjarī* 8.74: *ghoṣo ravaḥ svanaḥ śabdaḥ sphoṭo nādo dhvanis tathā* / ***jhāṃkāro dhvaṃkṛtiś*** *(em.; jhaṃkārordhva° Ed) caiva śabda evāṣṭadhā smṛtaḥ* //; see also *Amaraughaprabodha* 45–52.

15:1ff. NEXT FOLLOW the introspections of the sense organs. There are eleven such faculties or organs, since the *Mālinīvijayottara* adds mind *(manas)* to the five organs of action *(karmendriya)* and the five organs of perception *(jñānendriya)*. The introspections of the organs of action begin with the organ of speech.

> **Now I will briefly teach the eleven introspections of the senses, beginning with the organ of speech and ending with the mind *(mano)*. The wise [Yogin] should contemplate [1.] the sound of the void *(nabhaḥśabda)* inside his own mouth. O Madhusūdani, by remaining silent [in this practice] he becomes the master of speech. Within six months his voice proceeds everywhere without obstruction. After a year arises the knowledge of the meaning of all sciences, his voice proceeds adorned with poetic figures of speech. Within three years one becomes a composer of sciences oneself. [2.–3.] He should contemplate his own body in the same place (in the mouth), [4.–5.] next he should contemplate it as white, faintly shining with light, [6.–15. then as resembling the series] beginning with a lunar orb filled with flavour *(rasāntaḥ)*, and ending with [all-pervasive] light. In due order he attains all of the reward arising from the speech-realm.**

MVUT 15.1 voice

MVUT 15.2–6 Svarūpa

Mss VJ read *vacanāntaṃ nabhaḥśābdaṃ*, "the sound of space at the end of his own speech". This has not been adopted since this is the fixation of the organ of speech rather than of speech itself.

K_{ED} reads: "the word homage" *(namaḥśabda)*. But I am unable to see why the word "homage" should be particularly relevant here.

The pure contemplation has three stages, by which the Yogin may measure his progress. Within six months his voice becomes unstoppable. This presumably means that the Yogin can be heard regardless of intervening walls and so forth. After one year he spontaneously understands the purport of all sciences and speaks with poetic figures of speech. Within three years he can write scientific texts himself. It may be inferred from the other introspections that the timespans mentioned run concurrently (totalling three years) and not cumulatively (totalling four years and six months). The next level of the Sakala-pair of contemplations involves the familiar anthropomorphic self-image located in the mouth, vibrant and static. The other contemplations are treated summarily. To supply the omitted detail, the Vijñānākala pair is a flavour-filled, cloud-veiled white lunar disclunar contemplated in the mouth, the Mantra pair is the same lunar disclunar with clouds dispelled. The Mantra-regent pair is a white light in the same location, the Sovereigns of Mantra-regents are a downward shining white light of manifestation and Śiva-Śakti is all-pervasive white light.

The following contemplations of the sensory faculties are much briefer:

MVUT 15.7–9
hands

[1. The Yogin] should fix the mind on the hand. After six months, assuredly, he can grasp a remote object. After three years [he can do so] even if it is on the far shore of the ocean. [2.–15.] There [in the hand,] one should carefully contemplate the fourteen [stages] beginning with one's own [anthropomorphic] form, as being lotus-hued,[1] in their vibrating and static aspects. One obtains all of the reward inherent in the hand-realm according to the aforementioned timespans in the manner stated above.

1 The colour lotus-hued is a pinkish white.

[1.] Carefully contemplating the two feet in the same way,[2] after three years [the Yogin] can traverse the earth bounded by oceans in three hours without tiring. [2.–15] Respecting the fourteen [stages], practising [the stages] beginning with [the visualisation of] one's own body, one attains as before all of the reward inherent in the foot-realm. *MVUT 15.10–11 feet*

[1.] Fixing the mental faculty upon the anus one attains release from all diseases arising therefrom within one month without delay. Within three years one achieves a good reputation[3] [even] without diligently [cultivating it]. [2.–15.] One will obtain the fourteen-fold rewards here as before. *MVUT 15.12–13 anus*

[1.] One should contemplate the organ of generation in its own form, after a mere month the senses are mastered. Within six months one attains without effort the state of having sexual enjoyment according to one's wishes.[4] [2.–15.] When the fourteen-fold division has been practised there [in the organ of generation] the high-minded [Yogin] receives all of the reward arising from the realm of the organ of generation as before. *MVUT 15.14–15 penis*

[1.] The Yogin should contemplate his own tongue as having the colour of the moon. Within ten days he will achieve the sensation of the absence[5] of his own tongue, as it were. After six months the single-minded [practitioner] can taste what is *MVUT 15.16–19 tongue*

2 Since nothing new has been specified the colour must be assumed as still being lotus-hued.

3 The Perfection of *puṇyaślokatva* appears entirely unrelated to the organ of excretion. It is also possible that what is intended is "one becomes a veritable Puṇyaśloka", e.g. the epic hero Nala, Yudhiṣṭhira, or Janārdana. Nala may be appropriate here since he was a legendarily good cook.

4 The same rewards are promised in the *Svacchandatantra*$_K$'s *liṅgadhyāna* 12.93ab: *jitendriyaś ca bhavati {tv} icchayā ramate śatam.*

5 *Jihvābhāvam* :: The conjecture reads "absence" *(abhāva)* for the MSS' *(bhava)* "existence". This is based on the parallel at *cf.* 15.20d.

far away. Within three years he directly savours the supreme nectar, whereby the Yogin is freed from old age and death. Even if he is addicted to forbidden drinks he commits no sin. [2.–15.] Contemplating all of the rest, beginning with his own body, as before, he undoubtedly attains the reward arising from the tongue-realm.

MVUT 15.20–23 *nose*

[1.]Contemplating one's own nose as resembling gold, gradually, within ten days there arises the sensation of not having a nose. After six months [the Yogin] can smell the scent of a distant object. By catching his scent, he can kill whoever he is angry with. Within three years the knower of yoga attains a divine scent. Endowed with freedom[6] from old age and death he is worthy of divinity. [2.–15.] He should contemplate all else that was taught accordingly. He attains the successive reward[s] existing in the nose-realm.

MVUT 15.24–29 *eyes*

[1.] Contemplating one's own two eyes as resembling the rising sun, one attains after ten days the sensation of blood flowing from the eyes. A great pain arises in one's forehead. One should not be afraid, O great Goddess, and one must not give up the practice. If one gives up one becomes blind, therefore one must make efforts and continue. Within six months the great Yogin becomes one who has divine vision. He perceives, without exhausting [himself], the earth hollow down to Kaṭāha [the lowest point of the outer shell of the Brahmāṇḍa] then upwards up to the level of the polestar (Dhruva), [as clearly] as a myrobalan [fruit] in the palm of his hand.[7] Within three years the Yogin sees to the limit[s] of the egg of Brahmā. He attains the esoteric knowledge of the Yoginīs within it (the egg of Brahmā). [2.–15.] Contemplating the remainder that was taught earlier, beginning with one's own body, as before,

6 Lit. "joined to disjunction".

7 It is unclear why K_{ED} has changed this common stock-phrase which the present editor has restored.

he obtains all arising from the realm of the eye. How [can this be] a surprise?

MVUT 15.30–33 skin

[1. The Yogin,] contemplating [his] skin as all over coloured [pale grey] like [Hanumat] the son of Añjanā,[8] will within one month become impossible to be cut even with [sharp] weapons. After six months he is not burned even by extremely intense fire. After three years the Yogin is never injured by thunderbolts, rocks or venomous snakes,[9] he has become unaging and immortal. [2.–15.] The fourteen divisions together with their rewards should be known as they were taught [before] in the esoteric knowledge of the touch-realm, in accordance with the timespans given earlier. But [this is different:] here he should contemplate [his] body as being covered by his own body etc.[10]

MVUT 15.34–36 ears

[1.] The discerning [Yogin should] focus his mind on the space in his ears. After six months the esoteric knowledge of remote hearing is produced. After three years, freed from aging and death, he hears clearly all that is spoken in the egg of Brahmā. [2.–15.] In this introspection he should contemplate everything beginning with his own body as it was taught in [the introspection of] ether. He obtains the whole reward arising from the ear-realm according to the previous [timespans].

8 This is a conjectural restoration. K_{ED} reads *añjanapattrābhāṃ*: "resembling the leaf of the Añjana[-plant]". I am uncertain about the colour of this plant but assume it to be black. BJP read *añjanaputrābhāṃ*, I have taken this to be a corruption of *añjanāputrābhāṃ*, "coloured like the son of Añjanā' i.e. coloured a pale grey like Hanumat.

9 K_{ED} reads simply *°viṣādibhiḥ*, "poison etc.". This is less likely because not all poisons need to pass through the skin. Another possible conjecture would be *°viṣāṇibhiḥ*, "horned animals".

10 The location of the introspection is thus the surface of the Yogin's body. The subsequently visualised entities are visualised as covering it.

The final introspection of the sensory faculties is that of the mind *(manas)*. This contains pronouncements on the power of the mind to bring about both bondage and liberation. The initial aim is the development of intuitive insight *(pratibhā)*. This is in this context not to be understood as a synonym of *ābhāsa* or *prakāśa* as does Abhinavagupta's exposition based on the *Īśvarapratyabhijñākārikā*,[11] but rather as a superhuman means of direct perception.[12]

MVUT 15.37–47
mind

[1.] Now I will teach the introspection of the mind, which bestows all rewards. When it is perfected, O Goddess, one attains the reward of all Perfections. The mind alone is the cause of the bondage and liberation of humans. Therefore the mantra-practitioner should practise it if he desires imperishable liberation. It resembles the half-moon facing downwards and is located at the [level of the] heart. Contemplating for a mere month, intuitive insight *(pratibhāṃ)* is achieved. He sees something for no reason, and similarly he hears something for no reason, now and again sensory cognition from all of the faculties [arises]. After three years he perceives the sensory cognition of each [of his senses].[13] It becomes very clear to the Yogin immersed in yoga. [2.–15.] One should contemplate in this case also one's own body etc. as was taught earlier. After achieving the esoteric knowledge of the mind-realm one obtains the Perfection[s] of the Soma (=Saumya).[14] Thus have been taught the eleven senses which should be practised in this way because all reward exists in them. The wise consider both bondage and liberation to be the senses. Appropriated, [they act] for bondage, relinquished [they act] for liberation. When they, together with the mind, are in a pervasive condition, then the wise call them "relinquished". When they

11 See Abhinavagupta's treatment at *Īśvarapratyabhijñāvivṛtivimarśinī* 1.7.1.
12 See Torella (1994:136 footnote 1).
13 Or, of all other living beings.
14 See *Mālinīvijayottara* 13.54c–61 for details.

are focussed on an object located in some other place [external to the perceiver], then they are called "bound". Thus, the *Siddhayogeśvarīmata* has revealed the contemplation of the sense-faculties as being two-fold according to the division into pure and impure.

The Saumya are the sixth member of the eight Devayonis. This means that the introspection of the mind bestows a total of fortyeight Perfections on the Yogin. The "wise" referred to who teach that sensory contact leads to suffering are the Vaiśeṣikas. They teach that when the mind is in the soul (which is pervasive) there is neither pleasure nor pain for the embodied soul. But when the object of cognition, the senses, the mind and the soul draw near to each other, pleasure or pain arise.[15]

15 *Vaiśeṣikasūtra* 5.2.16–17. See page 240.

16:1ff. THE SIXTEENTH chapter of the *Mālinīvijayottara* concludes the teaching of the introspections. This chapter begins with the three remaining introspections which are fifteen-fold and then teaches the other divisions ending with the level of Sadāśiva/Śakti. A brief exposition of the *cittabheda* concludes the chapter.

MVUT 16.1–7
ahaṃkāra

Now, O lady praised by heroes, I will teach the divine introspection consisting of egoism,[1] the highest introspection, which arouses the great proud conviction *(mahāgarva)* in Yogins. [1. The Yogin] who has no other thought should contemplate himself as a wheel with sixteen spokes contained within his own physical body and, suppressing personal concerns, he should think: "I am this". Within three years the Yogin becomes invulnerable. There arises for him the firm [conviction] that anything whatsoever is completely his. [2.–3.] Contemplating his body as the hub of such a wheel, he should think: "I am everything, all resides in me". Then he attains the esoteric knowledge of egoism. How [can that be] a surprise? [4.–5.] Contemplating, without tiring, my own form (=Śiva) in the wheel in the heart[-region], he gains without delay[2] the reward arising from the realm of pride. [6.–15]

1 For *garva* as a synonym for *ahaṃkāra* see *Mataṅgapārameśvara* 18.83a: *mano garvas tathā buddhir*; similarly *Kubjikāmata* 10.79a: *mano buddhis tathā garvaḥ*.

2 *Avilambaṃ* is a tentative conjecture of Prof. SANDERSON's. K_{ED} has here emended the text to *arkalokam*, "the world of the sun". This world is, however, not mentioned in the *Mālinīvijayottara*'s *bhuvanādhvan* and even if it were it

Contemplating, in order, all beginning with the orb as being blue-red (or purple), he attains all that is said to arise from the [subsequent] ten levels of that [principle of egoism]. Thus is revealed the [introspection] consisting of pride which bestows the [fiftysix] Perfections of the Prajāpatis.[3]

I take *garva* (lit. "pride") here as a synonym for *abhimāna*,[4] the elation arising from the conviction that one is something other than one appears to be. For instance, in many rituals it is required of the ācārya that he must develop the belief that he himself is Śiva officiating.[5] For the nondualists this *abhimāna* is not merely an imaginary identification (as it is for Saiddhāntika exegetes) but the affirmation of a normally obscured truth.[6]

would certainly be far too low in the hierarchy to be a suitable reward for this advanced introspection. Since this reward is said to occur at the level of the Pralayākala-pair, the parallels in the other introspection offer some support for B's *avalokam*, "vision", because it is at this level that the Yogin first sees the denizens of the Tattva he is mastering (see *Mālinīvijayottara* 13.16–20b).

3 See the translation and notes to *Mālinīvijayottara* 13.54c–61 for further details.

4 For this identification see *Mataṅgapārameśvara* VP 10.9–10: *saṃgṛhyānuviśed garvaṃ garvo 'py āśayagocare/ prāpto 'ntaraṅgatāṃ yena svābhimānena garvitaḥ// abhimānayituṃ śaktaḥ svadharmeṇa balīyasā/ abhimānātmakāt tattvāt khyātir adhyavasāyinī.* Also *Mataṅgapārameśvara* VP 17.56–57: *tanmanyamānāḥ saṃsiddhās tajjñānaṃ guhyam ucyate/ ahamiti pratyayo yaḥ paramātmā sa ucyate// kaḥ kartā kriyate kasya kiṃ kṛtaṃ jagato mayā/ sa evāhaṃ vimuktātmā tajjñānaṃ garva ucyate//.*

5 *Svacchandatantra* 4.399: *tadvad evābhimānas tu kartavyo daiśikottamaiḥ / aham eva paro haṃsaḥ śivaḥ paramakāraṇam //*, 'In the same way, the best preceptors should cultivate the "elated conviction": I alone am the supreme HAMSA, Śiva, the ultimate cause [of all].'

6 *Svacchandatantra* 4.423d–4: ... *abhimānaṃ tu kārayet // aham eva paraṃ tattvaṃ parāparavibhāgataḥ / tattvam ekaṃ hi sarvatra nānyaṃ bhāvaṃ tu kārayet.* Kṣemarāja comments ... *abhimānaṃ niścitāṃ pratipattiṃ*..., '*abhimānacheda* is veridical knowledge'.

Matsvarūpam, "my own-form", at 16.5d must mean the form of Śiva, who is here the speaker. This marks a departure from the established paradigm. Until now it had been the Yogin's own physical body that was visualised at the Pralayākala-level of the introspections. It would be easy enough to force an agreement with the previous instructions by emending the text here to *tatsvarūpam*, where *tat* would quite naturally refer back to *mūrtim svakāṃ* at 16.4b. However, this is not advisable because the Yogin's physical form is also not visualised at the Pralayākala-level in the subsequent two introspections. In the introspection of the intellect it is Brahmā who is visualised at the Pralayākala-level, and in the introspection of unmanifest matter it is a *liṅga*. This identification of the Yogin's *ahaṃkāra* with Śiva need have no non-dualist implications. Even if the Yogin were only striving for the Siddhānta's goal of equality with Śiva *(śivatulyatva)* the same procedure would be applicable.

The *Svacchandatantra* confirms that it is the Kāraṇeśvara Rudra who is to be visualised at the level of egoism.[7]

The next reality to be mastered is the intellect *(buddhi)*:

MVUT 16.8–12 buddhi

> **[1.] Contemplating in the heart a lotus with colour of the rising sun, with eight petals containing the [eight *bhāva*s] of dharma etc.,[8] and a pericarp, [the Yogin's] intellect becomes steady within a month. Within six he becomes a knower of the Śruti[-scriptures]. Within three years he himself becomes an author of scriptures. [2.–3.] Contemplating his own [physical] form there (in the heart), he perceives the principle of intellect. [4.–**

7 *Svacchandatantra*$_{K}$ 12.98c: *vaikārike tathā rudro.*

8 According to Sāṃkhya doctrine (adopted also by the *Mālinīvijayottara*, see 1.30–32 on the eight-fold intellect) two structures are contained in *buddhi*: the dispositions *(bhāva)* and the presented ideas *(pratyaya)*. The eight dispositions *(bhāva)* of the mind are: *dharma, jñāna, vairāgya, aiśvarya* and their opposites *adharma, ajñāna, avairāgya, anaiśvarya*. See *Sāṅkhyakārikā* 23, TaĀl$_{K}$ 15.301b with TaĀlViv$_{K}$.

5.] Contemplating Brahmā [there] he attains the [esoteric] knowledge of its ruler. The sage recites the Vedas while asleep or in a trance. By continuous practice they clearly become firm [in his memory] even without study. [6.–15.] Contemplating all that was described earlier, beginning with the orb, in order, he attains the sovereignty of the Brāhma which is accessible in the realm of the intellect.[9]

The placement of the Kāraṇeśvara Brahmā in the reality of intellect is also given in the *Svacchandatantra*.[10] The sovereignty of the Brāhma here refers to the eight octets of Perfections *(guṇāṣṭaka)* enjoyed by these highest of the Devayonis.

Abhinavagupta gives a detailed exposition of the *Triśirobhairava*'s meditation of the intellect *(buddhidhyāna)*.[11] The passage quoted (TaĀl$_K$ 5.21) teaches a very similar visualisation of a flower in the heart.

There follows the introspection of unmanifest matter *(guṇa-)*:

MVUT 16.13–17b
guṇa

[1. The Yogin] should contemplate the disc of the sun with the disc of the moon inside it in the heart. After six months divine vision arises for him who practises in this way. Without effort perfection is achieved after three years. [2.–3.] Contemplating his own [physical] form there, he will obtain the esoteric knowledge of unmanifest matter. [4.–5.] Contemplating the shape of a blazing *liṅga*,[12] **he obtains sovereignty over it.**[13] **[6.–**

9 See the translation and notes to *Mālinīvijayottara* 13.54c–61 for further details.

10 *Svacchandatantra*$_K$ 12.99c: *brahmāṇaṃ buddhisaṃsthaṃ tu.*

11 TaĀl$_K$ 5.19c–42.

12 In the *Svacchandatantra*$_K$'s conquest of the realities the *liṅga* is visualised at the much higher level of Īśvara (12.139–140). There, however it only features as an option.

13 Equality with the Tattva-ruler is achieved only at the level of the Vijñānākala introspection. The *Mālinīvijayottara* therefore must be teaching the incidental reward *(anuṣaṅgaphala)* of becoming a Liṅgeśvara.

15] Contemplating the decad beginning with the orb as before, he obtains the ten-fold reward existing in the realm of unmanifest matter, there is no doubt. These twenty-four beneficial introspections of the principles beginning with earth, which are each fifteen-fold, have been taught briefly for Yogins.

The introspection of unmanifest matter concludes the fifteen-fold division. The *Mālinīvijayottara* continues with the six introspections of Person *(puruṣatattva)* and his veils in the thirteen-fold division. In this division the Sakala-soul and his Śakti have become the own-form *(svarūpa)*. The six introspections are presented in two groups, first the introspections of person *(puruṣa)*, limited capacity for desire *(rāga)*, and limited capacity for knowledge *(vidyā)*, and then a second group consisting of limited capacity for action *(kalā)*, destiny *(niyati)* and time *(kāla)*.

Abhinavagupta explains that in the thirteen-fold introspection (TaĀl$_{K}$ 10.105–107[14]), where the realities from Person to Kalā are the objects of cognition, the emerged six veils have become objective. Since the Sakala cannot experience these subjectively, the experient is now the Pralayākala whose veils are dormant; the subsequent experients remain as before.

It will be explained how six further [introspections] exist in the thirteen-fold division, so that Yogins may succeed. [1.] One should contemplate that excepting the body there is nothing else in reality.[15] [One should contemplate it] seated on a white lotus on a triad of maṇḍalas.[16] When it has in this way become steady, the knower of yoga is freed from all disease in a mere month. How [can that be] a surprise? After six months he gains esoteric knowledge of [everything] on the surface of the earth. After a year he is freed from old age etc., *MVUT 16.17c–24* *puruṣa*

14 Reading *tadodbhūta*... with Gnoli.

15 Lit. "with an own-form".

16 Probably the sun, the moon and fire.

and after three he perceives the principle of Person. [2.–3.] In this same [heart-]region, one should contemplate one's own body, measuring six digits, ending with the heart,[17] on a lotus below the heart. After six months one conquers death. After three years one obtains equality with the ruler of the principle of Person. [4.–13.] When everything beginning with the orb is contemplated there as before, one obtains without doubt the reward existing in the Person-realm. This esoteric knowledge of the Vedānta[18] has been briefly described. Previously I had taught it in detail to Kapila.

The size of the visualisation is reduced from the previously standard twelve digits to six. This measurement will continue to shrink in the following introspections.

Next comes the introspection of limited capacity for desire:

MVUT 16.25–30
rāga

[1.] Contemplating one's own body as resembling a mass of autumnal twilight-clouds[19] one obtains in six months the state of desirelessness. [Of this] there is no doubt. In just one year one is freed from aging and death. After three years one obtains the great knowledge arising from the desire-realm. [2.–3a.] For six months, without apprehension, in order to accomplish desirelessness, one should contemplate the body as being red [and] located above a full cloud. Contemplating correctly for one year one is not afflicted by death. Within three years one overcomes the pairs [of opposites] and becomes equal to [the sovereign of] desire. [2.–3a.] Contemplating

17 The visualised body begins six digits below the heart and reaches up to the Yogin's heart.

18 By " Vedānta" the *Mālinīvijayottara* here appears to understand a form of Sāṃkhya.

19 The colour of the twilight-clouds is usually said to be red.

[the body measuring] five digits[20] as being red and located in a red lotus in the region of the heart, one obtains the whole reward mentioned earlier, in due order. [4.–13.] Constantly contemplating the orb etc. taught earlier, the entire reward arising from the desire-realm is [gained].

The *Mālinīvijayottara* here teaches two separate introspections at the level of the Pralayākala. It is unlikely that these should be the Pralayākala and his Śakti because these are in all other cases differentiated only by the presence or absence of vibration. More likely are the Savedya- and the Apavedya-Pralayākalas. It is only at the reality-level of limited capacity for desire that these two forms of the Pralayākala are practised separately. Perhaps this is because the limited desire these two experients are capable of is qualitatively different. The Savedya-Pralayākala has a limited power of desire directed towards external objects, but the Apavedya-Pralayākala, who is aware of nothing, does not.

The introspection of the limited capacity for knowledge *(vidyā)* also focuses on the heart-region but its colour is white:

MVUT 16.31–34 vidyā

[1.] One should contemplate in the heart a white, divine lotus made up of ambrosia, with filaments, sixteen petals and the moon as its pericarp. One should fix the mind there unwaveringly until one falls asleep. Then, whatever [the Yogin] sees in [the ensuing] dream occurs in reality to him. [The Yogin] practising in this way obtains all of the reward arising from the lotus of the intellect, O Goddess, in accordance with the timespans [applicable] there. [2.–13.] Contemplating all beginning with one's body etc. as measuring four digits there, one obtains, as before, all arising from the principle of Limited Knowledge.

20 This is part of a series: in the preceding introspection the visualised entities measured six digits (*dvādaśārdha* lit. the half of twelve) and in the next introspection it will measure four.

In the introspection of limited agency, destiny and time the size of the visualised entity shrinks to three digits:

MVUT 16.35–37b kalā, niyati, kāla

[1.] One should contemplate three successive wheels each one separated by half a digit from the heart [upwards] as being red, dark blue, and black in order. [2.–3.] And [one should contemplate] the Person in the same location, measuring three digits and with the same colour, [4.–13.] and also the orbs etc. This great triad of principles has been taught. The wise know it to have thirteen subdivisions.

These three introspections thus differ only with regard to their location and their colour.

The *Mālinīvijayottara* teaches two realities in the eleven-fold introspection. This refers to the two-fold division of the Savedya-Pralayākala and the Apavedya-Pralayākala. Abhinavagupta explains (TaĀl_{K} 10.108–109) that when the reality of Māyā has become the object of cognition the dormancy of the veils is also an object of cognition because the imperceptibly subtle reality of Māyā is the unity of the veils. The experient in this case is the Vijñānākala who has no veils. The same is the case also for the second Pralayākala who has entered into Māyā (Apavedya-Pralayākala).

MVUT 16.37c–40 savedyapralayākala

[1.] Now is taught the pair of principles with the eleven-fold division. One should contemplate one's own form as though perceived with blazing eyes situated on the pericarp of a five-spoked wheel in the region of the cavity of the throat. Mastering everything that exists on the course beginning with earth and ending with principle of time the best of Yogins is not overpowered by time. [2.–11.] When [the series] beginning with the orb also is contemplated there, then Yogins will obtain without effort its reward; what is surprising [about that]?

MVUT 16.41 apavedyapralayākala

[1.] The Yogin, firmly fixing his mind on the space in the throat day by day, obtains the reward arising from Māyā, as

he does in [2.–11.] the [contemplations] beginning with the orb which are practised there.

The nine-fold introspection is not tied to any particular Tattva. The object contemplated is the Vijñānākala experient in the interstice between Māyā and Śuddhavidyā. Abhinavagupta explains (TaĀl$_K$ 10.110) that when the Vijñānākala, who is thoroughly freed from the veils, has become the object of cognition, the experients are Mantras who are on the verge of awakening *(udbubhūṣuprabodha)*.

MVUT 16.42–43 vijñānākala

[1.] Contemplating [oneself] as resembling the moon devoured by [the eclipse-causing demon] Rāhu with the colour described in the procedure of the cavity of the throat, one does not again become subject to Māyā etc. (its evolutes). [2.–3.] Contemplating that [lunar disclunar] there [but] as though freed from the eclipsing demon Svarbhānu, and also [contemplating] [4.–9.] the bodies of light etc.,[21] one obtains supreme sovereignty.

This level therefore forms part of the conquest of the realities only in the sense that it is an experiential stage, not an ontological stage. This concludes the nine-fold introspection.

The next reality to be mastered is pure knowledge *(śuddhavidyā)* in the seven-fold introspection. Abhinavagupta explains (TaĀl$_K$ 10.111abc) that when the Mantras have become the object of cognition the experients are the Mantra-regents who are awakening *(udbhavātpūrṇabodha)*.

MVUT 16.44–47 śuddhavidyā

[1.] One should contemplate the combined form of the wheel of all the mantras appearing like the midday sun in the uvula. Then, in due time the Yogin becomes a Mantra[experient].

21 These are the downwards shining light at the level of the Mantra-regents and the formless, all-pervasive light at the level of the Sovereigns of Mantra-regents.

The ancillary reward here is all that was mentioned above. [2.–3.] Contemplating [one's] form there one will obtain the state of being a Mantra-regent. [4.–5.] Contemplating luminosity shining down from there one becomes a Sovereign [of Mantra-regents]. [6.–7.] Contemplating a light shining both upwards and downwards, internally and externally, the soul will not [again] fall from the level of being a Sovereign of Mantra-regents.

The five-fold introspection contemplates the reality of Īśvara. Abhinavagupta explains (TaĀl$_K$ 10.111d–112b) that when the Mantra-regents (at this level) have become the object of cognition the experients are fully awakened Sovereigns of Mantra-regents *(udbhūtapūrṇabodha)*.

The description of the stages is interrupted by a digression teaching the yogic procedure known as the "deception of death" *(mṛtyuñjaya)*. This is taught as a prophylactic expiation. If the Puruṣa the Yogin sees in his visionary trance should be lacking a head then his imminent death is prognosticated. This can however be prevented by the "deception of death".

MVUT 16.48–52
mantramaheśvara

[1.]The Yogin should assume the lotus-posture and contemplate the seed[-mantra] of Parā.[22] He should focus his mind at [the level of] his eyebrows, outside of them and somewhat to the front. With his eyes closed, and joyful by the absence of sight and sound, he sees the Person[23] there, measuring twelve digits. He should focus his mind upon him. Then after three months he perceives with divine vision [the Person] who has all limbs, who is an embodiment of light, unwavering, kindly disposed and who shines like the moon. After seeing this divine Person the esoteric knowledge of time arises. If [the

22 SAUḤ.

23 *I.e.* Īśvara.

> **Person he sees] has no head[24] he will die within six months. In that case, the knower of yoga should take care to perform the "deception of death". [To do this,] one should contemplate a stainless lunar disclunar above the cranial aperture. It pours forth abundant divine ambrosia which fills one's own body. Contemplating oneself, together with all that is internal and external, as becoming filled by that [ambrosia] flowing through the conduit of the mind (the central channel), one conquers death after ten days. One can also practise this yoga to destroy severe diseases. To destroy diseases affecting the individual limbs one should visualise the [ambrosia as] flowing to the corresponding limb. If one sees a smoky colour [while visualising a limb] then a severe disease is prognosticated. If it is black, then one will contract leprosy, if it is blue then there is danger from small-pox. If [the visualisation] lacks the eyes, then there will be a disease of those, if it lacks the nose then [a disease] of that kind. A disease is indicated for whatever limb [or organ] is not seen, whether it be one's own or that of another. The Yogin, established on the path of yoga for five years, O Goddess, knows and enjoys continuously all up to the principle of [Pure] Knowledge, and he cannot be deprived of it. [2.–3.] When the light situated there [in the midst of the eyebrows] is contemplated as pervading the whole body, one obtains all that was taught before according to the respective timespans. [4.–5.] Next, [the Yogin whose attention is] unbroken in the contemplation of the upward pervasion [of the light] does not return [to lower levels] from the state of being a Sovereign of all the mantra regents.**

MVUT 16.53–54 deception of death

MVUT 16.55–58a prognostication

MVUT 16.58b–61b

More detailed prognosticative interpretations of the colours perceived during the meditation are given in the *Dīkṣottara*.[25] In its

24 Or, "if the Yogin loses his head". The esoteric knowledge of time entails the knowledge of the time of one's own death. The Yogin may well panic when directly faced with his own mortality.

25 *Dīkṣottara Samudāyaprakaraṇa* 59.

account of the esoteric knowledge of time *(kālajñāna)* the time of death can be predicted to within days, as can other events such as the acquisition of wealth *(dhanalābha)* and more general impending catastrophes such as famines and invasions of the kingdom etc.

In the *Mataṅgapārameśvara*'s introspections the esoteric knowledge of time *(kālajñāna)* arises at the much lower level of the conquest of the mind *(manojaya)*.[26]

The *Mālinīvijayottara*'s conquest of death is based on that of the *Siddhayogeśvarīmata*.[27] There it is not just a lunar disclunar that is visualised as the source of the nectar, but the Goddess Parā seated in its centre,[28] and the nectar flows into the heart.[29]

The final level taught in the *Mālinīvijayottara*'s conquest of the realities is that of Sadāśiva in the forehead. This constitutes the three-fold introspection. Abhinavagupta explains (TaĀl_{K} 10.112c–113b) that when the Sovereigns of Mantra-regents have become the object of cognition the experient is the self-manifest supreme Śiva.

MVUT 16.61c–65b
Sadāśiva

[1.] Introspecting at the level of the forehead in the same way,[30] one quickly sees a great blaze made up of eight colours. They

26 *Mataṅgapārameśvara* YP 4.98c–100b.

27 *Siddhayogeśvarīmata*$_{\text{T}}$ 11.8–11: *vyomapadme tu yaś candraḥ karṇikāyāṃ vyavasthitaḥ / tatsthāṃ vicintayed devīṃ parāṃ surabhirūpiṇīm // svacchasphaṭikasaprakhyāṃ samantād amṛtasravām / sravantīṃ tāṃ payaṃ divyaṃ yat tan nādāntasarpaṇam // sā śaktir devadevasya parā hy amṛtavāhinī / sā sravantī paraṃ kṣīraṃ yat tat satyaṃ sunirmalam // tat patad dhy ātmano mūrtau samantāc ca vicintayet / viśed brahmabilen[antaḥ] plāvayed dhṛdguhāśrayam //*. The MSS read †*vilenāntyā*† D, and †*vilebhānhyā*† N at 11c. Conj. *°bilena+antar*, or perhaps *°bilena+aughāḥ?*

28 See SANDERSON (1990) for a detailed treatment of the apotropaic function of the Goddess Parā in the Trika.

29 The *Svacchandatantra*$_{\text{K}}$ teaches three different types: [1.] *mṛtyujiddhyāna* at 7.212c–217c; [2.] *amṛtajaya* at 7.217d–226b; and [3.] *tāttvikamṛtyujaya* at 7.226–227.

30 The Yogin should focus his mind just outside the area of his forehead.

are in order: the lustre of sapphire, the lustre of a peacock's throat, the next is like Lapis Lazuli, then [a colour] resembling a cats-eye gem, a topaz, coral, ruby, and the moon.[31] After seeing the supreme moon-light divine knowledge arises. From that, [knowledge of] everything beginning with the immobile and the mobile[32] arises. [2.–3.] When it is contemplated as pervading [both] upwards and downwards [the Yogin] does not fall from that level. Thus has been described all that exists in the division of the goal.

The *Svacchandatantra* teaches the conquest of the reality of Sadāśiva by a visualisation not of eight but of ten colours.[33] However it does also explicitly state that Sadāśiva should be visualised as eight-fold.[34] The introspections end with Sadāśiva at the level of the forehead *(lalāṭa)*. This does not contradict the previous statement (12.8–9) that the Yogin should master the realities up to Śakti because this meant up to, but not including, Śakti.

The placement of the realities (at least of the higher realities) follows in parts the Aparanyāsavidhi, the "inferior method of projecting" all of the realities into the physical body taught at *Mālinīvijayottara* 6.2–6b for the purpose of initiation.[35]

31 The progression of colours is from the darker to the lighter.

32 This is a tentative translation of *vihārapādacārādi*: "That which is resting *(vihāra)* and that which is moving on feet *(pādacāra)* etc." I.e. I am taking this as a synonym for the common expression *sthāvarajaṅgama*.

33 *Svacchandatantra*$_K$ 12.153c–155.

34 *Svacchandatantra*$_K$ 12.147a–c: *sadāśivo 'ṣṭabhedena… dhyeyaḥ*. But this refers not to colours but to the eight beginning with *sakala* taught in the description of Sadāśiva in the *bhuvanādhvan* 10.1194.

35 See also TaĀl$_K$ 16.99–107. The exact locations and pervasions of the realities are given in digit-measurements. The level of Sadāśiva is in the forehead at the eightyfourth digit and Śiva pervades all of the others.

Now that the varieties of the goal *(lakṣyabheda)* has been completed, the *Mālinīvijayottara* teaches the dispositional varieties *(cittabheda)*. The basic definition of these terms was given at 12.13c–14.

MVUT 16.66c–68 **Now the dispositional variety is concisely taught. [The Yogin] aspiring for the octets of Perfections [accessible] in [the elements from that governed by] Piśāca etc. [in Buddhitattva] down to [earth governed by] Ananta [above the Brāhmāṇḍa] should fix his mind, to which is transferred the respective form and quality this or that [world-ruler], firmly on the regent [capable of bestowing it]. Thus has been explained the manner of gradually worshipping this path bestowing power so that Yogins may achieve the Perfection of yoga.**

The dispositional introspections *(cittabheda)* thus may be identified as the means to attain the eightfold Prakṛtilaya-hood. They focus on certain regents of the worlds located within the *tattva*s from Earth up to Buddhi.[36] The *Śivadharma* quoted and translated ad *Mālinīvijayottara* 13.44–52 gives a list of eight such successive levels. The word Ananta refers to the first of the one hundred Rudras located in Earth above the Brāhmāṇḍa. See notes introducing *Mālinīvijayottara* 13.54cd–64 for further details.

The *guṇāṣṭaka* are the eight yogic Perfections of [1.] miniaturisation *(aṇimā)*,[37] [2.] weightlessness *(laghimā)*,[38] [3.] enlargement *(mahimā)*,[39] [4.] attainment of any place at will *(prāpti)*,[40] [5.] capacity to produce multiple bodies at will *(prākāmya)*,[41] [6.] sovereignty

36 These are listed at *Mālinīvijayottara* 5.22c–31.

37 *Svacchandatantroddyota* to 10.1073: *aṇimā śarīrasya sūkṣmatākaraṇe sāmarthyaṃ*.

38 *Ibid, laghimā tūlaval lāghavotpādanaśaktatvaṃ*.

39 *Ibid, mahimā mahattvotpādanaśaktatā*.

40 *Ibid, prāptiḥ saṃkalpamātrāt tattaddeśāvāptiḥ*.

41 *Ibid, prākāmyam ekasyaiva yugapan nānāśarīrakaraṇe śaktatā*.

(īśitva),[42] [7.] control of the elements or animals *(vaśitva)*,[43] and the [8.] determination of concealed objects *(yatrakāmāvasāyitva)*.[44]

	Beings:	*8 Prakṛtis:*	*Perfections:*	*Bhuvaneśvaras:*
1.	Piśāca	Earth	1 octet	Śatarudra
2.	Rākṣasa	Water	2 octets	8 Pratyātmaka
3.	Yakṣa	Fire	3 octets	8 Guhyātiguhya
4.	Gandharva	Air	4 octets	8 Guhya
5.	Aindra	Ether	5 octets	8 Pavitra
6.	Saumya	Manas	6 octets	—
7.	Prājāpatya	Ahaṃkāra	7 octets	8 Sthāṇu
8.	Brāhma	Buddhi	8 octets	8 Devayoni

Table 28: *The Cittabheda*

42 *Ibid, īśitvam aiśvaryaṃ.*

43 *Ibid, vaśitvaṃ bhūtavaśīkāraḥ.*

44 *Ibid, yatrakāmāvasāyitvaṃ saṃkalpamātrād deśakālasvabhāvavyavahitavastuniścayaḥ.* For further details of these Perfections see *Kiraṇatantra* 58.52–60; *Svacchandatantra* 10.1073 with *Uddyota*; *Bhairavamaṅgala* 1.16c–19b; *Parākhyatantra* 14.93–96; *Śaivāgamaparibhāṣāmañjarī* 8.86c–93b; *Yogasūtra* 3.44; *Yājñavalkyasmṛti* 3.4.202–203.

Ṣaḍaṅgayoga

THE ṢAḌAṄGA system of Śaiva yoga (lit. "yoga with six ancillaries") is introduced in the *Mālinīvijayottara* without a formal list of these ancillaries *(aṅga)*[1] or even a statement that their number is six.

The mere absence of an explicit enumeration of the *yogāṅgas*, however, does not indicate that the *Mālinīvijayottara* rejects the common Śaiva scheme.[2] As set out earlier, the *Mālinīvijayottara* quite clearly distinguishes four different types of Śaiva yoga. Two of these have been assimilated from the Tantras of the Siddhānta: [1.] the conquest of the reality-levels *(tattvajaya)*, which has

1 Following SANDERSON (1992b:Appendix II) the translation "auxiliary" or "subsidiary" has been adopted for *yogāṅga* instead of the more commonly encountered "limb" or "constituent". SANDERSON has shown that it is this technical usage of the term *aṅga*, denoting a secondary factor necessary for the accomplishment of the principal, derived from the terminology of the Mīmāṃsā (*cf. Śabarabhāṣya* 6.3.41, 12.3.16; *Nyāyaratnamālā*, Aṅganirṇaya 1.4; *Bṛhatī* p. 3^{5-6}), which is intended by Bhoja at *Rājamārtaṇḍa* 2.29 and is also implied by Nārāyaṇakaṇṭha (*cf. Mṛgendratantravṛtti*$_{\text{K}}$ *ad* YP 1.13).

2 RASTOGI's (1992:247–280) discussion of a posited 'Trikayoga', builds on his spectacular earlier claim (1979:58–63) that Jayaratha has adapted Ṣaḍaṅgayoga from the Buddhist *Guhyasamājatantra* which he dates to the fourth century CE (no evidence is adduced). Presumably based on this is DYCZKOWSKI (1992:396 note 147): 'Jayaratha would have us believe that the limbs of Yoga are, according to Kashmiri Śaivism, only six (T.Ā.v., III, p. 102–3) namely,'... [list of six ancillaries]... 'Abhinava himself, however, never talks of any such scheme, nor do any other Kashmiri Śaiva authors (see Rastogi p. 58–60). It seems, in fact that Jayaratha is here simply mistaken.. . . ' etc.

yogasthānam (venue 12.6)
samāveśaprāptiḥ (possession 12.15–21ab)
Śivanamaskāram 12.21cd
(salutation of Śiva)
trigurukramanamaskāram
(salutation of the Gurus)

1. PRĀṆĀYĀMA- *[manogati-bhaṅga]*
+*āsanam*
+ *udghātaḥ*
- *a. pūrakaḥ (inhalation 6 types)*
- *b. kumbhakaḥ (retention 5 types)*
- *c. recakaḥ (exhalation 6 types)*
- *d. utkarṣakaḥ (dragging up)*
- *e. apakarṣakaḥ (dragging down)*

↓

2. DHĀRAṆĀ-
- *a. śikhin (fire fixation)*
- *b. ambu (water fixation)*
- *c. īśaḥ (sovereign fixation)*
- *d. amṛtam (nectar fixation)*

↓

3. TARKA- *[uttamāṅga]* *heyādyālocana-* — *(Judgement is the ascertainment of what is to be cultivated and what is to be rejected)*

↓

4. DHYĀNA- *tadarthabhāvanāyuktaṃ mano dhyānam* — *(Meditation is attentive contemplation of Śiva)*

↓

5. SAMĀDHI- *muhūrtasthaṃ dhyānam* — *(Absorption arises from prolonged meditation)*

↓

6. PRATYĀHĀRA- *vastutanmayatā-prapāditābhāvavattvam* — *(Withdrawal resembles nonexistence due to complete identification with the object of contemplation)*

Table 29: *The Mālinīvijayottara's sequence of Ṣaḍaṅgayoga*

been transformed into a radically new type of yoga based on the fifteen levels of the apperceptive process, and, [2.] the yoga of six ancillaries (Ṣaḍaṅgayoga), which is taken over with only minor variations. The third is [3.] Kaula yoga with its system of four immersions *(piṇḍastha, padastha, rūpastha and rūpātīta)* and as a fourth may be counted [4.] the three types of possession *(āveśa)* taught in the Trika *(āṇava, śākta* and *śāmbhava-)* which are innovatively presented as three meta-categories under which all yogic exercises can be subsumed.

To the audience of the *Mālinīvijayottara* it would have been obvious that the six ancillaries constitute the standard type of yoga taught in the scriptures of the dualist Siddhānta. Despite this, the redactor(s) of the *Mālinīvijayottara* treated this yoga as doctrinally neutral. Ṣaḍaṅgayoga is set forth as a subsidiary to the principal conquest of realities (this is also the relationship between the *aṅga*s and the *tattvajaya* seen in most Saiddhāntika scriptures). It is to be understood as a collection of helpful or even indispensable yogic techniques which enable the prospective Yogin to achieve the required "coalescence" or "identification" (*tanmayatā*, lit. the "consisting-of-that-ness") with the object of contemplation. No metaphysical view of its stages or the resulting condition is implied.

The carefully organised seventeenth chapter of the *Mālinīvijayottara* integrates all of the six auxiliaries of Ṣaḍaṅgayoga into a step by step progression culminating with complete identification with the object of contemplation. This includes several additional considerations, such as the choice of a suitable place and the type of posture to be assumed. Although such details are invariably present in other Śaiva accounts of the *yogāṅga*s, they are never counted among the ancillaries. Jayaratha confirms that the *Mālinīvijayottara*'s ancillaries must be counted as six when he explicitly

states that in "our own doctrine", ie. in the Trika, there are six ancillaries of yoga.[3]

This Ṣaḍaṅga system of yoga is not only taught widely in the scriptures of the Śaiva Siddhānta, but also in what may be the earliest surviving scripture of the Pāñcarātra, the *Jayākhyasaṃhitā*.[4] At first sight the individual ancillaries also overlap with those of Patañjali's Aṣṭāṅga system. But careful reading shows that not only is Ṣaḍaṅgayoga clearly distinguishable from Patañjali's Aṣṭāṅgayoga, but even the Śaiva textual traditions themselves have evolved quite divergent interpretations of the nature, soteriological efficacity and purpose of their yogas. Two fundamental distinctions between the Śaiva and Pātañjala systems stand out: Ṣaḍaṅgayoga is uncompromisingly theistic and distinguished by the presence of "Judgement" *(ūha, tarka)* as the most important of its ancillaries.[5] These two concepts are not entirely absent in the Pātañjala system, but God (Īśvara) features as a mere option,[6] and discrim-

3 TaĀlViv$_K$ 4.96: …*yogasya svadarśanoktāni ṣaḍ aṅgāni*…

4 *Jayākhyasaṃhitā* 33.6–16b. As Rastelli 1999 has pointed out *Jayākhyasaṃhitā* 33.1–37 ≈ *Pārameśvarasaṃhitā* 7.441–477. Rastelli (1999:326) counts seven *aṅga*s in the *Jayākhyasaṃhitā*, adding *japa* after *dhāraṇā*. This is possible, for as she notes, the Śaiva *Mṛgendratantra* does too. But is seems likely to me that this was not intended. Rather, *japa* is here explained because *dhāraṇā* requires the recitation of seed mantras.

5 In this context Ṣaḍaṅgayoga can be distinguished from other early Śaiva systems of ancillary-based yoga which do not contain *tarka*. An intermediary is the *Sarvajñānottara* which teaches six ancillaries (no enumerating verse is supplied), but lacks *tarka*. *Tarka* is also absent in the *Svacchanda*'s "ten-fold yoga" (actually teaching only four ancillaries), and in the later *Netratantra*, which imbues the Pātañjala model with Śaiva concepts.

6 *Yogasūtra* 1.23: *īśvarapraṇidhānād vā*, 'Or [*samādhi* may arise] from contemplation of Īśvara'.

inative judgement *(vivekakhyāti)*[7] of what needs to be cultivated and what must be rejected, though admitted indirectly as a means to liberation, is not counted as an ancillary.

The stated aim of Ṣaḍaṅgayoga is to interrupt the motion of the mind. To achieve this both Pātañjala and Śaiva yoga exploit the principle that mind and breath are intrinsically linked. Fluctuations in the mind are mirrored by similar fluctuations in the breath. Applying this principle in reverse, deliberate calming of the breath quietens the activity of the mind. The *Mālinīvijayottara* thus starts the sequence of the ancillaries quite naturally[8] with [1.] *prāṇāyāma*, the control of the "breath", or rather the "vital energy". To begin with, three procedures are introduced: [1a.] *pūraka*, "inhalation", [1b.] *kumbhaka*, "retention", [1c.] *recaka*, "exhalation". These are termed "external breath control" *(bāhyaprāṇāyāma)* in the *Svacchanda* and "coarse breath-control" *(sthūlaprāṇāyāma)* in the *Netratantra*. Then two more varieties are defined: [1d.] *utkarṣaka*, "dragging upwards" and [1e.] *apakarṣaka*, "dragging downwards"; these may be compared to what the *Svacchanda* calls "internal breath control" *(ābhyantaraprāṇāyāma)* and the *Netratantra* defines as "subtle breath control" *(sūkṣmaprāṇāyāma)*. [1f.] The required "posture", *āsana*, for the practice of *prāṇāyāma* is said to be the lotus-posture or some other seated posture. [1g.] *Prāṇāyāma* is further classified as *adhama* "lower", *madhyama* "middling" and *jyeṣṭha* "superior", according to the intensity of *umbhava-)* which are inno-

7 Cf. *Yogasūtra* 2.27: *vivekakhyātir aviplavā hānopāyaḥ*, 'The means to the avoidance [of what must be rejected] is uninterrupted discriminative awareness.' See also *Sāṅkhyatattvakaumudī ad Sāṅkhyakārikā* 51.

8 Even in Śaiva adaptations of Patañjali's Aṣṭāṅga system the importance of *prāṇāyāma* is emphasised, *cf. Liṅgapurāṇā* 1.8.44cd: *... sarvahetuś ca prāṇāyāma iti smṛtaḥ, Śivasaṃtoṣiṇī ad loc: iti ca paraṃ sarveṣāṃ dhyānasamādhīnāṃ hetur iti prāṇāyāmaḥ smṛta ity anvayaḥ.*

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10 *Jayākhyasaṃhitā* 33.6–16b. As RASTELLI 1999 has pointed out *Jayākhyasaṃhitā* 33.1–37 ≈ *Pārameśvarasaṃhitā* 7.441–477. RASTELLI (1999:326) counts

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12 *Yogasūtra* 1.23: *īśvarapraṇidhānād vā*, 'Or [*samādhi* may arise] from contemplation of Īśvara.'.

13 Cf. *Yogasūtra* 2.27: *vivekakhyātir aviplavā hānopāyaḥ*, 'The means to the avoidance [of what must be rejected] is uninterrupted discriminative awareness.' See also *Sāṅkhyatattvakaumudī ad Sāṅkhyakārikā* 51.

breath. Applying this principle in reverse, deliberate calming of the breath quietens the activity of the mind. The *Mālinīvijayottara* thus starts the sequence of the ancillaries quite naturally[14] with [1.] *prāṇāyāma*, the control of the "breath", or rather the "vital energy". To begin with, three procedures are introduced: [1a.] *pūraka*, "inhalation", [1b.] *kumbhaka*, "retention", [1c.] *recaka*, "exhalation". These are termed "external breath control" *(bāhyaprāṇāyāma)* in the *Svacchanda* and "coarse breath-control" *(sthūlaprāṇāyāma)* in the *Netratantra*. Then two more varieties are defined: [1d.] *utkarṣaka*, "dragging upwards" and [1e.] *apakarṣaka*, "dragging downwards"; these may be compared to what the *Svacchanda* calls "internal breath control" *(ābhyantaraprāṇāyāma)* and the *Netratantra* defines as "subtle breath control" *(sūkṣmaprāṇāyāma)*. [1f.] The required "posture", *āsana*, for the practice of *prāṇāyāma* is said to be the lotus-posture or some other seated posture. [1g.] *Prāṇāyāma* is further classified as *adhama* "lower", *madhyama* "middling" and *jyeṣṭha* "superior", according to the intensity of *udghāta*, "eruption of suppressed breath", involved. The lowest consists of a single *udghāta* requiring twelve *mātrā*s, "time measures", the middling of two *udghāta*s lasting twenty-four *mātrā*s and the superior of three *udghāta*s lasting thirty-six *mātrā*s. The method of measuring such a yogic *mātrā* is explained. [2.] Then follow four *dhāraṇā*s, "fixations": [2a.] *śikhin*, the "fire-fixation", [2b.] *ambu*, "water-fixation", [2c.] *īśa*, the "sovereign-fixationsovereign-fixation" and [2d.] *amṛta*, "ambrosia-fixation", located at the level of the navel, the heart, the palate and the crown of the head respectively. These require the control of the vital energy in *udghāta*s of grades 3, 4, 2 and 1 respectively. The *Mālinīvijayottara* gives only a very elliptic account of these,

14 Even in Śaiva adaptations of Patañjali's Aṣṭāṅga system the importance of *prāṇāyāma* is emphasised, *cf. Liṅgapurāṇā* 1.8.44cd: … *sarvahetuś ca prāṇāyāma iti smṛtaḥ*, *Śivasaṃtoṣiṇī ad loc: iti ca paraṃ sarveṣāṃ dhyānasamādhīnāṃ hetur iti prāṇāyāmaḥ smṛta ity anvayaḥ*.

presumably implying that the details may be looked up in other works. [3.] The next stage of yoga is *tarka*, "judgement", whereby is distinguished that which needs to be cultivated from that which must be rejected. [4.] "Meditation", *dhyāna*, is a focussed stream of awareness directed towards the judged and thus accepted reality. [5.] "Absorption", *samādhi*, results from prolonged immersion in meditation and leads to [6.] the complete "withdrawal" of the mind, *pratyāhāra*. It is enjoined that this sequential process needs to be repeated many times over.

Other Śaiva scriptures teach that yoga has either four, five, six, seven or even eight ancillaries.[15] At this point we need to exclude from our discourse these archaic systems of four or five ancillaries (for which only fragmentary evidence survives anyhow)[16] and also Patañjali's yoga of eight ancillaries and its derivatives. Only that form of Śaiva[17] yoga which discusses a standardised list of six ancillaries among which Judgement *(tarka)* is prominent has direct bearing upon the *Mālinīvijayottara*. It is this form of yoga which is commonly referred to as Ṣaḍaṅgayoga in Śaiva sources. While the majority of surviving Śaiva scriptures generally agree on which these six auxiliaries are,[18] there is no consensus as to their order,

15 For a more general survey of the ancillaries see Grönbold (1996:1–17).

16 Cf. *Svacchandatantra* 7.285c–331b, *Nyāyasūtrabhāṣya* 4.2.46 (see Jacobi (1929:602); *Vāyupurāṇa* 10.76: *prāṇāyāmas tathā dhyānaṃ pratyāhāro 'tha dhāraṇā/ smaraṇaṃ caiva yoge 'smin pañca dharmāḥ prakīrtitāḥ* (identified as Pāśupatayoga; *Śārṅgadharapaddhati* 156.2.

17 This account ignores the presentation of Ṣaḍaṅgayoga in Tantric Buddhist sources. Two Pāñcarātra texts have been consulted, the early *Jayākhyasaṃhitā* (chapter 33) and the later *Pādmasaṃhitā*.

18 A version of Ṣaḍaṅgayoga is also taught in the *Maitrāyaṇīyopaniṣad* 6.18: *tathā tatprayogakalpaḥ prāṇāyāmaḥ pratyāhāro dhyānaṃ dhāraṇā tarkaḥ samādhiḥ ṣaḍaṅga ity ucyate yogaḥ*. This is exactly the order of the six ancillaries taught in the *Jayākhyasaṃhitā* 33.6–16b. The seventeenth-century commentator Rāmatīrtha explains that this yoga is the means to gain control of the

their definition or even their subdivisions. Such disagreement reflects doctrinal divergences in the various Śaiva Tantras and also indicates deliberate shifts of emphasis. It is important to realise that despite their superficial mutual similarities, and the evident terminological overlap with the Aṣṭāṅgayoga of Patañjali, these systems are not simply indiscriminately reshuffled versions of an original "correct" order. Many Śaiva scriptures have invested considerable effort in the reformulation of yoga. Upon deeper familiarisation, the internal logic of the respective systems proves their coherence. Some of the varying orders are summarised in table 17.2.[19]

A few brief and superficial remarks about the complicated relationships of these individual systems will have to suffice for now. Neither the *Mālinīvijayottara*, nor the *Svāyambhuvasūtrasaṅgraha*,

mind: *cittavaśīkāropāyaṃ yogaṃ* . . . . The *Maitrāyaṇīyopaniṣad* is often referred to as the most ancient witness to the existence of Ṣaḍaṅgayoga. There is however no compelling reason to believe this section of the text predates either the *Jayākhyasaṃhitā* or the earliest Śaiva sources consulted. Regarding the authenticity of this passage note VAN BUITENEN (1962:13): '. . . the sixth and seventh prapāṭhakas appear to be full of inconsistencies and desultory portions, which have been described as appendices, accretions, and, in part at least, interpolations', and, VAN BUITENEN (1962:84–87).

19 *Rauravasūtrasaṅgraha*$_{\mathrm{BH}}$ 7.5 =*Wṛhaspatitattwa*$_{\mathrm{JAVA}}$ 53: *pratyāhāras tathā dhyānaṃ prāṇāyāmo 'tha dhāraṇā / tarkaś caiva samādhiś ca ṣaḍaṅgo yoga ucyate //*; *Mataṅgapārameśvara*$_{\mathrm{S}}$ YP 1.6 =*Bṛhatkālottara* YP 1c–2b =*Śrīkaṇṭhīyasaṃhitā* 39–40 cited in Takṣakavarta's *Nityādisaṃgrahapaddhati* fol. 7^{v}: *pratyāhāras tathā dhyānaṃ prāṇāyāmaś ca dhāraṇā / tarkaś caiva samādhiś ca ṣaḍaṅgo yoga ucyate //*; *Parākhyatantra*$_{\mathrm{G}}$ 14.10: *pratyāhṛtir atha dhyānaṃ prāṇāyāmaś ca dhāraṇā / tarkaḥ samādhir yogo 'yaṃ ṣaḍaṅgo 'ṅgī svayaṃ sthitaḥ //*; Gaṇapatitattwa$_{\mathrm{JAVA}}$ 3: *pratyāhāras tathā dhyānaṃ prāṇāyāmo 'tha dhāraṇam / tarkkaś caiva samādhis tu ṣaḍaṅgam iti kathyate //*; *Kiraṇatantra*$_{\mathrm{G}}$ 58.2c–3b: *ṣaḍaṅgaḥ sa ca boddhavyas tasyāṅgāni śṛṇuṣva tat // pratyāhāras tathā dhyānaṃ prāṇāyāmo 'tha* ***dhāraṇā*** *(N; dhāraṇaṃ S) /* ***tarkkaś caiva*** *(N; āsanaṃ ca S) samādhiś ca yogāṅgāni tu ṣaḍ* ***viduḥ*** *(conj.* SANDERSON; *°vidhaḥ N, eva tu S) //*

nor the *Sarvajñānottara* actually contain a verse enumerating the *yogāṅgas*; in their case the order given is that in which their respective yoga-chapters discuss these subjects.

Most significant for an understanding of the *Mālinīvijayottara*'s teachings is the *Svāyambhuvasūtrasaṅgraha*; but for the placement of *pratyāhāra* these two texts follow the same order. Both the *Parākhyatantra* and the *Mṛgendratantra* include yoga itself in its role as the *aṅgin*, the "possessor of ancillaries", in the enumeration. The *Mataṅgapārameśvara*, the *Bṛhatkālottara*, the *Kiraṇa*, *Rauravasūtrasaṅgraha* and the *Parākhyatantra* form a close harmony. Most of the Old Javanese works so far consulted have also inherited this system.

The Tevakōṭṭai edition of the *Kiraṇa* has substituted posture *(āsana)* in place of Judgement *(tarka)*. This may perhaps be seen as an attempt (by a modern editor) to approximate the yoga of the *Kiraṇa* to the classical system of Patañjali. The Nepalese ms retains the doubtlessly original *tarka*.

As indicated earlier, the presence of *tarka* is a key defining characteristic of Ṣaḍaṅgayoga. Some early Śaiva sources, however, do in fact teach systems of yogic ancillaries which do not contain *tarka*.[20] For instance, the brief exposition of yoga in the *Svacchandatantra* claims that 'the path of yoga is ten-fold'.[21] The ancillaries it proceeds to teach are those commonly taught in Ṣaḍaṅgayoga (minus *tarka-)* but they are clearly to be counted differently. Kṣemarāja offers two alternatives,[22] firstly: [1.–3.] three types of external breath-control, [4.–6.] three types of internal breath-control, [7.] the quiescent breath-control *(supraśānta)*, [8.]

20 Note also the five ancillaries enumerated by Vātsyāyana to define *adhyātmavidhi* in *Nyāyasūtra* 4.2.46: *sa punas tapaḥ prāṇāyāmaḥ pratyāhāro dhyānaṃ dhāraṇeti*.

21 *Svacchandatantra*$_K$ 7.293a.

22 *Svacchandatantroddyota ad* 7.290c–293b.

withdrawal *(pratyāhāra)* [9.] fixation *(dhāraṇā)* and [10.] meditation *(dhyāna)*. Secondly, the *Svacchandatantra*'s yoga is ten-fold because of the stress it lays on the gradual mastery of the ten breaths. There is, unfortunately, a problem with the first tally. Kṣemarāja counts withdrawal *(pratyāhāra)* as separate from the quiescent *(supraśānta)* type of breath-control. But in the *Svacchandatantra* the quiescent breath control is the method of withdrawal. Therefore Kṣemarāja's second count seems much more likely. The yoga of the *Svacchandatantra* actually only employs three, four or five ancillaries: [posture], breath-control, [withdrawal], fixation and meditation. Quite independent is also the yogic system of the *Sarvajñānottara*, which however does seem to be vaguely allied to the doctrinal harmony of the *Raurava-Mataṅga* group. It differs from that group only in its final two ancillaries which are not *tarka* and *samādhi* but *yoga* and *yogariddhi- (sic)*. The *Gorakṣaśataka*, one of the earliest texts of Haṭhayoga does not teach *tarka* either. The order of its ancillaries, though there are only six of them, reflects rather a truncated form of Pātañjala yoga.[23]

The *Śrīkaṇṭhīyasaṃhitā*, as cited in the *Nityādisaṃgrahābhidhānapaddhati* of Takṣakavarta, gives the common auxiliaries in its own order. Like the *Mālinīvijayottara* it begins with *prāṇāyāma*, but if one were to swap the respective positions of *prāṇāyāma* and *pratyāhāra* then the order would precisely follow that of *Raurava*-harmony. The slightness of this difference might imply a derivation of the *Śrīkaṇṭhīyasaṃhitā*'s order from that of the *Raurava*-harmony.

The *Mṛgendra* teaches a system of yoga with eight ancillaries (adding *japa*, "mantra recitation", and yoga itself). Interestingly its sequence is close to that of the *Maitrāyaṇīyopaniṣad*: only the respective positions of *dhāraṇā* and *dhyāna* are exchanged. This

23 These same six are also taught in the *Śārṅgadharapaddhati*'s account of Haṭhayoga 157.3.

six ancillaries with tarka-

›Mṛgendra‹	›Jayākhya‹, ›Maitrāyaṇīya‹	›Śrīkaṇṭhī‹	MVUT	›Svāyambhuva‹	›Raurava‹, ›Kiraṇa‹, ›Mataṅga‹, ›Bṛhatkālottara‹, ›Parākhya‹, ›Wṛhaspatitattwa‹, ›Gaṇapatitattwa‹	›Sarvajñānottara‹	›Vāyupurāṇa‹
prāṇāyāma	*prāṇāyāma*	*prāṇāyāma*	1. *prāṇāyāma*	*pratyāhāra*	*pratyāhāra*	*pratyāhāra*	*prāṇāyāma*
pratyāhāra	*pratyāhāra*	*dhyāna*	2. *dharaṇā*	*prāṇāyāma*	*dhyāna*	*Śivadhyāna*	*dhyāna*
dhāraṇā	*dhyāna*	*pratyāhāra*	3. *tarka*	*dharaṇā*	*prāṇāyāma*	*sagarbhaprāṇāyāma*	*pratyāhāra*
dhyāna	*dharaṇā*	*dhāraṇā*	4. *dhyāna*	*ūha*	*dhāraṇā*	*dhāraṇā*	*dhāraṇā*
anvīkṣana	*tarka*	*tarka*	5. *samādhi*	*dhyāna*	*tarka*	*yoga*	*smaraṇa*
japa	*samādhi*	*samādhi*	6. *pratyāhāra*	*samādhi*	*samādhi*	*yogariddhi (sic)*	
samādhi					*[yoga]*		
yoga							

↓

buddhist six ancillaries

›Guhyasamāja‹ ›Kālacakra‹
pratyāhāra
dhyāna
prāṇāyāma
dhāraṇā
anusmṛti
samādhi

Table 30: *The Ancillaries of Yoga*

ARCHAIC FOUR OR FIVE ANCILLAR IES				PATAÑJALI'S EIGHT ANCILLARIES		
›Svacchanda‹	›Mārkaṇḍeya‹* ›Sarvajñānottara‹* ›Wratiśāsana‹ ›Matsyendra-samhitā‹*	›Śārṅgadhara-paddhati‹ 156.2	›Nyāya-bhāṣya‹	›Gorakṣa-śataka‹, ›Yoga-mārtaṇḍa‹ ›Śārṅga-dhara-paddhati‹	›Patañjali‹, ›Śāradātilaka‹, ›Siddhasiddhānta-paddhati‹, ›Yogayājñavalkya‹, ›Īśānaśivaguru-devapaddhati‹, ›Matsyendra-saṃhitā‹	›Netratantra‹
					yama	*yama*
					niyama	*niyama*
		āsana	*tapas*	*āsana*	*āsana*	*āsana*
prāṇāyāma (6)	*prāṇāyāma*	*prāṇāyāma*	*prāṇāyāma*	*prāṇāyāma*	*prāṇāyāma*	*prāṇāyāma*
supraśāntakumbhaka	*dhārāṇā*	*dhyāna*	*pratyāhāra*	*pratyāhāra*	*pratyāhāra*	*pratyāhāra*
[pratyāhāra]	*pratyāhāra*	*samādhi*	*dhyāna*	*dhārāṇā*	*dhārāṇā*	*dhārāṇā*
dhāraṇā	*dhyāna*		*dhārāṇā*	*dhyāna*	*dhyāna*	*dhyāna*
dhyāna				*samādhi*	*samādhi*	*samādhi*

Table 31: *The Ancillaries of Yoga*

does not imply that the *Mṛgendra*'s order is of greater antiquity than the others, rather it indicates that the *Maitrāyaṇīyopaniṣad* evidences a rather late stage in the formulation of the Yoga of Six Ancillaries.

Among these texts, certain passages of the twentieth chapter of the *Svāyambhuvasūtrasaṅgraha* have emerged as so closely related to material found in the seventeenth chapter of the *Mālinīvijayottara*, that both textual and doctrinal dependance must be assumed. The *Svāyambhuvasūtrasaṅgraha* also contains an exposition of the six *lakṣyabheda* (under the heading *phalabheda-)* taught in the twelfth chapter of the *Mālinīvijayottara*. In the following discussion of the *Mālinīvijayottara*'s teaching of Ṣaḍaṅgayoga it has therefore been drawn upon most frequently and with the greatest authority to fill in abbreviated doctrine and detail. Next in importance (this is only a rough guide) for an understanding of the Ṣaḍaṅgayoga sections in the *Mālinīvijayottara* are the *Raurava-Kiraṇa-Parākhya-Mataṅga-Kālottara*-harmony, the *Sarvajñānottara*, followed by the *Svacchanda* and the *Mṛgendra*. Occasional reference is also made to the radical reinterpretations taught in the *Vijñānabhairava* and the elaborate exegetical systems.

Much useful information can also be gained from Pāñcarātra's *Jayākhyasaṃhitā*. Its treatment of the six ancillaries uses the same yogic terminology as do the scriptures of the Śaivasiddhānta and it also teaches a simpler version of the *Mālinīvijayottara*'s *lakṣyabheda*. The yogin aims at only three "goals", but these three are also taught in the *Mālinīvijayottara*.

The *Netratantra*'s system of eight-fold yoga,[24] although an interesting reinterpretation of the Pātañjala Aṣṭāṅga system, is only of marginal relevance to the *Mālinīvijayottara*'s Ṣaḍaṅga system. Where the *Netratantra*'s transcendence of the Aṣṭāṅga system is

24 *Netratantra*$_{K}$ 8.

informed by the peculiarities of the six-fold system, it is cited as appropriate. In a sense the yogic scheme of the *Netratantra* is redundant since any of its ancillaries practised to perfection renders the remainder unnecessary by itself generating the highest awareness of Śiva in the practitioner. Although they are self-consciously taught as elements of a gradual system of yoga, it may actually be more appropriate to compare the eight ancillaries of the *Netratantra* with the formulaic *dhāraṇā*s taught in the *Vijñānabhairava*, which show an even greater tendency towards the transcendence of the inherited complex of ritual and yogic procedures.

17:1ff. THE FIRST verse of the seventeenth chapter of the *Mālinīvijayottara* supplies the contextual connection of this section with the preceding teachings of the conquest of the realities. If, in spite of the preceding instructions, yoga has not yet been properly achieved, ie. if the promised results have not become vividly manifest, then more elementary methods are advocated. Even if the Yogin's realisations have been vivid, still, the inherently fickle mind will not have properly come to a rest on the object of contemplation. Again and again the previous chapters have emphasised that it is crucial for the Yogin to make his contemplation not only "vivid" *(sphuṭa)* but also "steady" *(sthira)*. In order to impede the operation of the mind the control of the vital energy *(prāṇāyāma)* is advocated.[25]

> **Now if [the experience of] all that has been summarily described is not vivid, [and even if the experience] is vivid but not stable, then the mind is not properly focussed. Therefore one should constrain its volatility by means of controlling the vital energy. And that is said to be five-fold due to the divisions of exhalation etc. In order to [succeed at its] practice Yogins should know [1.] "inhalation" *(pūrakaḥ)*, [2.] "reten-** *MVUT 17.1–3*

25 Similarly the *Mṛgendratantra*$_{K}$ YP 1.2cd states: *prāṇāyāmādyanuṣṭhānāj jitākṣatvaṃ śanaiḥ śanaiḥ* 'The senses are mastered by gradually [and repeatedly (so Nārāyaṇakaṇṭha)] practising *prāṇāyāma* etc.'. Also *Mṛgendratantra*$_{K}$ YP 1.12ab: *nivṛtter manaso hetuḥ saṃsargāt prāṇakhedanam*, 'Control of the breath is the cause for the mind's cessation from contact'.

tion" *(kumbhakaś)*, [3.] "expulsion" *(recako)*, [4.] "relocation" *(apakarṣakaḥ)* and the fifth [5.] "dislocation" *(utkarṣaḥ)*.

The inherent connection of consciousness with breath is widely taught in Śaiva Tantras.[26] The *Mataṅgapārameśvara* states that in transmigratory existence consciousness is inseparable from the vital energy.[27] The Yogin Gorakṣa uses vivid similes to explain how the soul is affected by the vital energy:[28]

GoŚa 38–40 jīvaḥ & prāṇaḥ

Just as a ball cast by the arm flies upwards, so the soul, tossed by the *prāṇa* and the *apāna*, does not stand still. In the power of the *prāṇa* and the *apāna* the soul moves upwards and downwards along the left and right paths [of the subtle body] *(iḍā and piṅgalā)*; it is not perceived because of its flightiness. As a falcon tied to a rope is let fly and drawn back, so the soul, bound by the *guṇas*[29] is dragged by *prāṇa* and *apāna*.

26 *Cf. Svacchandatantra*$_{K}$ 4.374ab: *tiṣṭhet sa yatra vai prāṇa ātmā tad gatim āpnuyāt*, 'Wherever there is vital energy there the soul can move.' Kṣemarāja clarifies: *prāṇāśrayā saṃvit taddvāreṇa tat tat sthānam āpnoti*, 'Consciousness abides in the vital energy, it proceeds to this or that place by way of that [vital energy].' *Svacchandatantra*$_{K}$ 7.315ab: *prāṇam eva jayet pūrvaṃ jite prāṇe jitaṃ manaḥ*, 'One should conquer the breath first, [for] when the breath is mastered the mind is mastered.' *Parākhyatantra*$_{G}$ 14.20cd: *prāṇo balaṃ samākhyātaṃ sarvajīvasamāśrayaḥ (em.* GOODALL *°samāśrayam cod.)*, 'Breath is said to be the [vital] force, the substrate of all life[-functions]/living beings.'

27 *Cf. Mataṅgapārameśvara*$_{BH}$ YP 2.10c–11b: *prāṇo vāyur iti khyātaḥ sa ca saṃsāravartmani // caitanyena sahaikasminn avibhāgena lakṣyate /*, 'The vital energy is said to be the [bodily] wind. And at any given point on the path of transmigratory existence that is defined as non-different from consciousness'.

28 *Cf. Gorakṣaśataka*$_{N}$ 38–40 ≈ *Yogamārtaṇḍa* 28–29: *ākṣipto bhujadaṇḍena yathoccalati kandukaḥ / prāṇāpānasamākṣiptas tathā jīvo na tiṣṭhati // prāṇāpānavaśo jīvo hy adhaś cordhvaṃ ca dhāvati / vāmadakṣiṇamārgeṇa cañcalatvān na dṛśyate // rajjubaddho yathā śyeno gato 'py ākṛṣyate punaḥ / guṇabaddhas tathā jīvaḥ prāṇāpānena kṛṣyate //*

29 A paranomastic use of *guṇa* which synonymously denotes both the three Sāṅkhya 'qualities' and also 'thread'.

The presupposition underlying the yogic practice of breath control is that if the breath can be calmed, then surely the mind also will follow suit.[30] While this represents the consensus view[31] among the Śaiva yogic texts (and their derivatives) consulted, the feasibility of such a "violent" pacification of the mind is challenged in subitist works such as the *Amanaskayoga*. Without going as far as denying the intrinsic connection of mind and breath, it claims that the mind must be stilled without breath-control. The Yogin should not try to affect the mind by working with the breath but should directly empty his mind. All forcible effort to this end is rejected and a non-method of complete inactivity and thoughtlessness, learned by the Guru's grace, is advocated. Then, reversing the procedure of Ṣaḍaṅgayoga, the vital energy, speech, the body and awareness will come to a rest.[32] That some Śaiva texts, such as the *Amanaskayoga* and the *Vijñānabhairava*, should

30 The axiom that the mind can be controlled by the breath is also taught in Haṭhayogic works, *cf. Haṭhayogapradīpikā* 2.2ab: *cale vāte calaṃ cittaṃ niścale niścalaṃ bhavet*, 'When the breath is in motion, the mind is in motion, when it (breath) is still it (mind) becomes still.'

31 The very serious problem of how the mind/soul *(kṣetrin)* is supposed to be in motion *(cara)* is raised by the interlocutor Pratoda in the *Parākhyatantra*$_G$ 14.62c–70. The text had just taught that the individual soul dwells in the pericarp of an eight-petalled lotus in the heart, from whence it moves *(saṃcarate)* among the eight surrounding petals inhabited by the eight Mātṛkā goddesses Aindrī etc. Prakāśa, who teaches the Tantra, states that the word *cara* can denote both "motion" and "knowing". Since the soul is conceived of as a pervasive entity *(vibhu)*, actual motion *(gati)* is not intended. What is meant is that a different manifestation of knowledge *(jñānavyakti)* takes place in each petal. Pratoda is unconvinced and questions how the imperishable, pervasive soul, which had been earlier taught as consisting of knowledge *(jñānarūpa)*, can possibly assume various forms. Prakāśa replies that the soul can assume various forms by its limiting adjuncts such as the sense-faculties etc.

32 *Cf. Amanaskayoga* 1.17, 1.34, 2.27. The Ṣaḍaṅgayoga method of stopping the mind by controlling the breath is outlined and criticised at 2.28–31 (the

reject wholesale the gradualism of Śaiva ritual and the axiomatic premises of Ṣaḍaṅgayoga[33] is in no way exceptional. After all the Trika itself is rich in such "higher" subitist teachings. In the Trika of the *Mālinīvijayottara*, which offers a plethora of equally liberating means *(upāya-)*, the existence of more advanced or quicker methods does not however invalidate the "lower" teachings since not all practitioners are considered equally qualified, competent, or even inclined to take up certain practices.[34]

Indravajrā metre at 2.28a is hypometrical and 2.31a is hypermetrical; 2.30 is a correct Upajāti): *dugdhāmbuvat saṃmilitau ⟨⏑ – –⟩ tulyakriyau mānasamārutau ca / yāvan manas tatra marutpravṛttir yāvan maruc cāpi manaḥpravṛttiḥ // tatraikanāśād aparasya nāśaḥ ekapravṛtter aparapravṛttiḥ / abhyastayor indriyavargavṛddhir vidhvastayor mokṣapadasya siddhiḥ // tatrāpy asādhyaḥ pavanasya nāśaḥ ṣaḍaṅgayogādiniṣevaṇena / manovināśas tu guruprasādān nimeṣamātreṇa susādhya eva // tasmān manonāśavato 'manas{ka}tā yannāśato naśyati vāyur agre / tasmāt subuddhīndriyadehanāśād advaitabuddhiḥ sahajasthitasya //*, 'The mind and the breath act in unison like a mixture of milk and water ⟨…⟩. Where there is mind there the breath can proceed and where there is breath there also the mind proceeds. When one of these two perishes the other also perishes, when one proceeds the other proceeds. When these two are exercised the sense-organs are amplified, when they are destroyed liberation is achieved. But among these two the extinction of the breath is not possible by the practice of the yoga with six ancillaries etc. The extinction of the mind however is easily achieved in an instant by the grace of the Guru. Then, for [the Yogin] whose mind is extinct, the non-mind state arises (correcting to *amanastā* to restore the metre). Due to this extinction [of the mind] first the breath is extinguished. Then, because [of the gradual] extinction of the intellect, the senses and the body, a nondual awareness [arises] for the spontaneously established [Yogin].'

33 *Cf. Amanaskayoga* 1.19–20.

34 *Cf. Mālinīvijayottara* 2.20–25b and Jayaratha's remarks introducing TaĀl$_{K}$ 13.1.

Kṣemarāja defines *prāṇāyāma* as the subjugation of the breath to one's will:[35]

> [Prāṇāyāma is] the drawing back of the breath, ie. making it subject to oneself by overcoming its natural flow. *SvaTU 7.295cd prāṇāyāma*

The *Mālinīvijayottara* understands the process of *prāṇāyama* as the interruption of the movement of the vital energy (*gatibhaṅga-*). This formulation is nearly identical to Patañjali's definition of breath-control as the interruption (*gativiccheda-*) of inspiration and expiration (*śvāsapraśvāsayor*).[36] Bhoja explains that this "interruption" is the immobilisation or holding of the breath in a particular location.[37] Similarly, the *Mālinīvijayottara* goes on to teach that the five subdivisions of this process specifically denote the breath or vital energy in a particular static[38] condition (ie. after inhalation, after exhalation etc.).[39] Only in a general, non-technical sense does *prāṇāyāma* refer to the actual yogic procedures of inhaling etc. The *Mataṅgapārameśvara* also teaches that *prāṇāyama* is the suppression

35 *Svacchandatantroddyota*$_{\text{K}}$ *ad* 7.295cd: *prāṇasyāyamanaṃ yathāsthitavāhavijayena svāyattatānayanam.*

36 *Yogasūtra* 2.49.

37 *Cf. Rājamārtaṇḍa ad Yogasūtra* 2.49: *tayor [śvāsapraśvāsayor] dvedhā recakapūrakadvāreṇa bāhyābhyantareṣu sthāneṣu gateḥ pravāhasya vicchedo dhāraṇaṃ prāṇāyāma ucyate*, 'Prāṇāyāma is said to be the interruption, ie. the holding, of the motion, ie. of the flow, of these two (inbreath and outbreath) in external and internal places in two ways by means of Expulsion (*recaka-*) and Filling (*pūraka-*).'

38 This clarifies that breath-control is not defined too narrowly. It would be a contradiction first to teach that breath-control is the immobilisation of the breath and then that the controlled inflow of breath is a subdivision thereof. Such contradictions have been perceived and resolved by Sadāśivendra Sarasvatī in his *Yogasudhākara ad Yogasūtra* 2.49.

39 A view explicitly espoused also by the *Tattvavaiśāradī* of Vācaspatimiśra *ad Yogasūtra* 2.49.

of the vital energy's motion.[40] But the *Mṛgendratantra* understands *prāṇāyama* differently as the *khedana*, the "working, exercising, exhausting" or "extension" of the breath.[41] Some yogic texts advocate *prāṇāyāma* as a preliminary practice to purify the channels of the subtle body *(nāḍīśodhana-)*. This exploits the perhaps even more widespread notion that breath-control burns up impurities:[42]

Manu 6.71 Just as the impurities of smelted ores burn up, so the stains of the faculties[43] are incinerated by the suppression of the breath.[44]

The idea that the ancillaries of yoga are purificatory is expressed in a verse common to the *Mārkaṇḍeyapurāṇa*, the yoga section of the *Sarvajñānottara*, the *Matsyendrasaṃhitā* and even the Old Javanese[45] *Wratiśāsana*:[46]

40 *Mataṅgapārameśvara*$_{BH}$ YP 2.11cd: *tadgateḥ saṃnirodho yaḥ prāṇāyāmaḥ sa ucyate //*, 'Control of the vital energy is defined as the suppression of its motion'.

41 *Mṛgendratantra*$_{K}$ YP 4 and Nārāyaṇakaṇṭha *ad loc*. Regarding this understanding of *prāṇāyama*, SANDERSON (1992a:1) notes that Nārāyaṇakaṇṭha glosses *prāṇān āyamya* (Kriyāpāda 3.4–5): "controlling the breaths", with *[prāṇān] dairghyaṃ nītvā*: '"lengthening" or "extending the breaths".'

42 *cf. Manusmṛti* 6.71 (cited at *Mṛgendratantravṛtti*$_{K}$ YP 1.4:*a*): *dahyante dhmāyamānānāṃ dhātūnāṃ hi yathā malāḥ / tathendriyāṇāṃ dahyante doṣāḥ prāṇasya nigrahāt //*.

43 The *Medātithibhāṣya* explains this stain as negative mental states, such as the arising of affection or regret when objects are grasped by the senses.

44 Similarly the *Grahayāmala* cited in the *Yogakarṇikā* 2.163cd of Aghorānanda: *prāṇāyāmair eva sarve saṃśuṣyanti malāḥ priye*, 'By breath-restraints all impurities are dried up'.

45 To be precise, the work is a composite of Sanskrit and Old Javanese.

46 *Mārkaṇḍeyapurāṇa* 36.10 [cited at *Kṛtyakalpataru* Mokṣakāṇḍa] ≈*Sarvajñānottara* YP 18 ≈*Wratiśāsana* 21, first hemistich ≈*Matsyendrasaṃhitā* 6.13ab: *prāṇāyāmair dahed* ***doṣān*** *(doṣaṃ MaSaṃ) dhāraṇābhiś ca kilbiṣam /* ***pratyāhāreṇa saṃsargān*** *(MāPu; pratyāhāreṇa saṃsarga SaJñāUtt; viṣayān pratyāhāreṇa WraŚās) dhyānenānīśvarān guṇān //*. It is unlikely that this verse is a later inter-

> One should burn defects by breath-control, sin by fixation, the senses by withdrawal and the non-lordly qualities [which cause bondage] by meditation. *SaJñāUtt YP 18*

Indeed, *prāṇāyāma* is widely enjoined in expiations *(prāyaścitta)* without any "yogic" aim whatsoever. The *Mālinīvijayottara* defines five basic classes of *prāṇāyāma* with their subvarieties. Interestingly, although the *Mālinīvijayottara* defines more subdivisions of *prāṇāyāma* than other Tantras it makes no mention of the common five-fold teleological classification of the vital energy itself.[47] Also absent in the *Mālinīvijayottara* is the commonly encountered astronomical terminology used to describe the movements of the vital energy in the body and through the channels.[48] Perhaps these have been left out because they are of no practical use in the immediate practice of Ṣaḍaṅgayoga. The *Mālinīvijayottara* begins with the trio of inhalation, retention and exhalation. In the *Svacchanda* these are known as "common" *(sāmānya)* or "external" *(bahis)*. This standard triad is already taught in the *Yogasūtra*, although with a different

polation into the *Mārkaṇḍeyapurāṇa*, since it is already attributed to that text by Lakṣmīdhara in the Mokṣakāṇḍa of his *Kṛtyakalpataru*, composed around 1110 CE. Very similar is also *Liṅgapurāṇa* 1.8.75c–76. Different results are associated with the diligent practice of the ancillaries at *Svacchandatantra* 7.302c–303b.

47 For detailed accounts of the five primary breaths *(prāṇa, apāna, samāna, vyāna, udāna-)*, the five subsidiary breaths and their functions cf. *Svacchandatantra*$_{K}$ 7.303c–314, *Mṛgendratantra*$_{K}$ VP 11.20–27 (analysed in Sanderson (1992b: Appendix 4)). Later Haṭhayogic texts, such as the *Gorakṣaśataka* 32–38, the *Siddhasiddhāntapaddhati* 1.68 etc., also teach these breaths as essential to the practice of yoga. These five or ten breaths are not specific to the physiology of yoga but feature in medical literature: see Sanderson (1992b:Appendix 4) for a discussion of *Carakasaṃhitā*, cikitsāsthāna 28.5–11, *Aṣṭāṅgahṛdaya* 11.1–3, 12.1–3.

48 *Cf. Svacchandatantra* 7, TaĀl$_{K}$ 6.26–129, *Sārdhatriśatikālottara*$_{BH}$ 11, *Yuddhavijayārṇava*.

terminology: its *bāhyavṛtti* corresponds to *recaka*, *abhyantaravṛtti* to *pūraka* and *stambhavṛtti* to *kumbhaka*.[49]

MVUT 17.4–5 **Inhalation [is so called] because it involves a filling with air.[50] It is said to be two-fold and [by further subdivision] six-fold. The first [variety] arises from filling from the neutral state, the other is [where the lungs are] filled after [their contents are first completely] expelled. [These two] are [sub-]divided according to the openings of the nose, mouth and upper palate. Thus divided [inhalation] becomes six-fold, with further [sub]divisions [it becomes] infinite.[51]**

The neutral state *(svabhāva)* must be the condition in which the Yogin has neither made an effort to empty his lungs nor filled them. It is a relaxed intermediate state between the two extremes of full inhalation and full exhalation.[52] The three times two subvarieties of 'Inhalation', or more literally, 'Filling', are not mentioned by these names in the other Śaiva sources consulted. The three-fold classification according to the organ of inhalation is however taught (with a different terminology) in later texts

49 *Cf. Yogasūtrarājamārtāṇḍa* 2.50: *bāhyavṛttiḥ śvāso recakaḥ / antaravṛttiḥ praśvāsaḥ pūrakaḥ / antastambhavṛttiḥ kumbhakaḥ /*.

50 Deriving from $\sqrt{pṝ}$: *pūrakaḥ*<*pūraṇād*.

51 It is not made clear what further divisions are implied. Most probable is inhalation from various points along the thirty-six digit course of the breath, ie. subvarieties of inhalation commencing with various amounts of inhaled or exhaled air. There is also the possibility that this alludes to inhalation through other orifices, cf. *Mṛgendratantravṛtti*$_{K}$ YP 1.46c–49ab: *vinamanākhye ca vyānavṛttivyāpāre kṛtajayaḥ... brahmarandhreṇa śravaṇacchidrādinā vā marutpreraṇākarṣaṇādau śaktaḥ syād*, '[The Yogin] who has gained power of the operation of the pervasive breath *(vyāna)* which is known as *vinamana* becomes capable of exhaling, inhaling etc. air through his cranial aperture, through his ears and so forth'.

52 The term *svabhāva* is not found in other Śaiva Tantras to denote this intermediate 'natural' or 'undisturbed' condition of the breath.

on Haṭhayoga. Inhalation through the nose is the normal case; inhalation through the palate may be compared to the practice of *ujjāyin*.[53] This is described as a noisy inhalation through the contracted larynx. Inhalation through the mouth is applied in the *śītkārī* and *śītalī* practises of breath-control.[54]

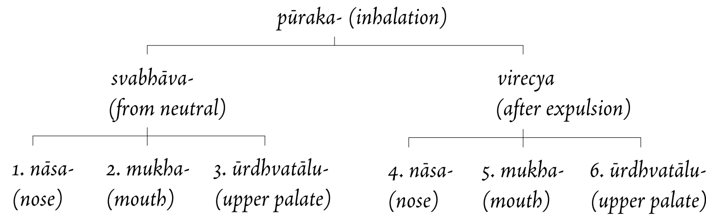


Figure 7: *The Six Subvarieties of Inhalation*

The *Sārdhatriśatikālottara* specifies that it is the abdomen which must be filled with air: because in its practice the body is filled, therefore it is known as the Filler.[55] The *Mataṅgapārameśvara* adduces a *nirvacana*-etymology. *Pūraka* is so termed because the body quickly becomes as rigid as a mountain (or swells up like a mountain, *acalāyate*, lit. "acts like a mountain") during inhalation, probably understanding *pūraka* as derived from *pur*, "mountain, rock".[56] The *Bhairavamaṅgala* describes the process thus:[57]

Just as one would steadily suck up water through a lotus-stalk,[58] *BhaiMa 3.8–9 inhalation*

53 *Haṭhayogapradīpikā* 2.51–53.

54 *Haṭhayogapradīpikā* 2.54–58.

55 *Sārdhatriśatikālottara*$_{\text{BH}}$ 11.12: *udaraṃ pūrayitvā tu vāyunā yāvad īpsitam / prāṇāyāmo bhaved eṣa pūrako dehapūrakaḥ //*.

56 *Cf. Mataṅgapārameśvara*$_{\text{S}}$ YP 2.29c–30b: *yāvat sarvāṅgikaṃ vegāt svayam evācalāyate // tāvat sa pūrako jñeyaḥ prāṇāyāmavidhau sadā /*.

57 *Cf. Bhairavamaṅgala* 3.8–9: *yathaivotpalanālena toyam* **ākarśayet** *(em; ākarṣaye cod.) sadā / tadvad ākarṣayed vāyuṃ pūrakeṇa viśeṣataḥ // hṛdi sthitaṃ tu*

so should one carefully inhale the air by means of Filling. The downward-facing lotus which is located in the heart[-region of the subtle body], puffed up by Filling, blossoms forth in the heart.

The *Mālinīvijayottara* continues to teach five varieties of retention:

MVUT 17.6–7 **Retention is known as five-fold. One of these follows after inhalation. The second is retention after expulsion. Another two [intermediate stages] occur within these two [extremes] and the fifth takes place in the neutral state. This [retention] also becomes infinite by counting other points [of suspension along the course of the breath] separately.**

Retention is thus classified according to the amount of air retained in the body. Besides the five main points of suspension along the inspiration or expiration of the breath there are said to be an infinity of others. In the *Tantrāloka*[59] Abhinavagupta has expanded this teaching to incorporate the fifteen-fold refraction into the breath. The course of the breath *(prāṇacāra)*, measuring thirty-six digits *(aṅgula)*, is divided into units of two and one quarter digits each. The resulting sixteen divisions are identified as the 'moments' or 'instants' *(tuṭi)*[60] of the cognitive process which can then be utilised to realise Śiva by retreating to the second 'moment', which represents his liberating grace. Since at the very extreme end of objectivisation the inert perceiver coalesces with

yat padmaṃ adhomukhavyavasthitaṃ / vikāsya hṛdi tiṣṭheta pūrakeṇa tu ***pūritam*** *(em; pūritāḥ cod.)* //. A similar image is attributed to Gorakṣanātha at *Yogasārasaṅgraha* 4.7 (fol. 23^{4-5}).

58 Or, one might emend *Bhairavamaṅgala* 3.8b to *ākṛśyate*: 'Just as water is steadily sucked up by [the capillary action of] a lotus stalk. . . '

59 See TaĀl_K 10.186c–227b.

60 See *Svacchandatantra* 7.27–55.

the inert object, moments fifteen and sixteen, although they manifest as discrete phenomena in the stream of the breath, are counted as a single epistemological instant, and the whole fifteen-fold refraction of the realities can thus be homologised with the breath. Abhinavagupta divides the fifteen perceivers into four groups. At one end of the breath-stream is the inert *svarūpa* pair, then come the limited experients, the pure experients, and, at the other end, the pair of Śiva and Śakti. Although Abhinavagupta does not explicitly refer to this passage of the *Mālinīvijayottara*, these four groups fit so neatly between the *Mālinīvijayottara*'s five major points of rest along the course of the breath that he may well have had it in mind.

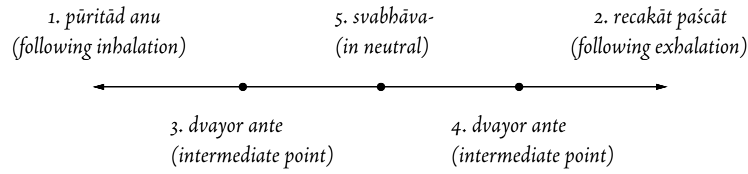


Figure 8: *The Five Subvarieties of Retention*

The *Sārdhatriśatikālottara* adds that the Yogin should seal all bodily orifices while retaining air and remain steady like a filled vessel.[61] The *Mataṅgapārameśvara* again adduces a *nirvacana*-etymology. *Kumbhaka*, bottling up the breath (or more literally 'potting' the breath), is derived from *kumbha*, 'pot', since the Yogins distended abdomen resembles a pot full of water.[62] Bhoja gives a similar

61 *Sārdhatriśatikālottara*$_{\text{BH}}$ 11.13: *pidhāya sarvadvārāṇi niśvāsocchvāsavarjitaḥ / saṃpūrṇakumbhavat tiṣṭhet prāṇāyāmaḥ sa kumbhakaḥ //*. This is usually known as the Ṣaṇmukhakaraṇa. See the discussion on page 272.
62 *Cf. Mataṅgapārameśvara*$_{\text{S}}$ YP 2.30c–31: *āpūrito 'calo bhūtvā bṛhatkukṣis tu kumbhavat / āpūrito 'mbhasā tiṣṭhed yāvac chaktibalaṃ dhruvam / sa kumbhaka iti khyātaḥ prāṇāyāmo 'tiniścalaḥ //*.

derivation, explaining that the immobilised breath becomes as still as water in a pot.[63]

MVUT 17.8ab
recaka

Expulsion should be known, as before, as two-fold subdivided into six.[64]

The six subvarieties of exhalation correspond to the six types of inhalation. Of course for "exhalation after inhalation" must be substituted "inhalation after exhalation" to complete the scheme.

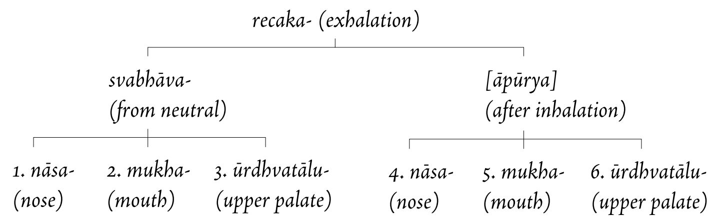


Figure 9: *The Six Subvarieties of Exhalation*

The *Sārdhatriśatikālottara* clarifies that the Yogin should expel the air upwards with a single exhalation.[65] The *Kiraṇatantra* teaches that *recaka* is so called because of the action of expulsion.[66]

After discussing the triad of inhalation, retention and expulsion (also termed "coarse", "common", or "external breath-control") the *Mālinīvijayottara* teaches two additional basic elements, namely Dislocation and Relocation. Although this nomenclature does not feature in other Śaiva texts consulted, it is possible to identify them

63 *Cf. Rājamārtaṇḍa* 2.50: *tasmiñ jalam iva kumbhe niścalatayā prāṇā avasthāpyanta iti kumbhakaḥ*, 'Bottling up is so called because in its practice the vital breaths come to rest undisturbed, just like water in a pot.'

64 The first two are [1.] expulsion from the neutral state and [2.] expulsion after inhalation. Each of these is three-fold according to the organ of expulsion being the nose, mouth or upper palate.

65 *Sārdhatriśatikālottara*$_{BH}$ 11.14ab: *muñced vāyuṃ tataś cordhvaṃ śvāsenaikena yogavit*.

66 *Kiraṇatantra*$_{G}$ 58.17.

as the practice of "internal breath control" *(ābhyantaraprāṇāyāma)* taught in the *Svacchanda*. By "internal" is meant along the central channel of the subtle body.[67] The Yogin is instructed first to purify the internal channels *(nāḍīśodhana)* through which his vital energy flows by inhaling through the left nostril and exhaling through the right. This also cleanses the central channel and prepares it for the psycho-physical exercise of the "internal breath", which is described as follows:[68]

> Breath-control is said to be three-fold since [it consists of] exhalation, inhalation and retention. These [in their] common [form] are external. There are also three internal [forms of breath-control]. The three internal [forms] should be practised [as follows]: Performing tremorless[69] retention one should exhale internally and inhale internally. A fourth type of [internal] breath-control [cum sense-withdrawal] is known as the quiescent *(supraśānta)* because [in its performance there occurs a] descent [of the vital energy] from the heart into the navel[-region where it is restrained] and the mind is [thereby simultaneously withdrawn] from the influence of the senses. When the suppression of the breath is completed one should guide the breath to the navel and expel it. One must release the breath gently through the left nostril. *SvaTa 7.295c–299b*

Internal breath-control can be performed when the Yogin is capable of performing effortless retention without trembling. He then moves the retained breath from his heart region along the central channel to the Limit of Twelve *(dvādaśānta* so Kṣemarāja). This is termed internal exhalation. When he returns the breath from the Limit of Twelve to the heart, it is called internal inhalation. At the end of this internal breathing the breath is returned to

67 *Svacchandatantroddyota*$_{K}$ *ad* 7.296c–297b: *ābhyantareṇa madhyapathena...*

68 *Svacchandatantra*$_{K}$ 7.295c–299b.

69 Kṣemarāja: *niṣkampaṃ kumbhakam iti nirāyāsaṃ praśāntakumbhakam*, 'Tremorless retention means effortless, tranquil retention.'

the abdomen (navel region) and gently expelled through the left nostril. A fourth type of internal breath-control is termed the quiescent *(supraśānta)*. It requires the Yogin to guide his vital energy from the heart-region to the navel. The mind accompanies the vital energy in its descent[70] and is thereby withdrawn from the influence of the sense-organs. Both mind and breath are then restrained in the navel region. As Kṣemarāja notes in his commentary, this is strictly a method of Withdrawal *(pratyāhāra)*. In the *Netratantra* this internal exercise of the breath is known as 'subtle breath control' *(sūkṣmaprāṇāyāma)*.[71] In fact, the *Netratantra* makes reference to three progressively higher types of *prāṇāyāma*. At the lowest level there is 'coarse breath-control' *(sthūlaprāṇāyāma)*, consisting of the three external practices of inhalation, retention and exhalation. Superseding this is 'subtle breath-control' *(sūkṣmaprāṇāyāma)*. Kṣemarāja explains that this involves the 'inhalation and exhalation along the central channel'.[72] The third type, 'beyond the subtle' *(sūkṣmātīta)*, is direct access to the vibrancy of consciousness *(spanda)*. The *Mālinīvijayottara*'s description of the practices of Dislocation and Relocation clarifies that these cover a broader range of 'subtle breath-control' than Kṣemarāja allows for. There is no indication of a restriction to the central channel:

MVUT 17.8c–9b *utkarṣaka* **That breath, immobilised in one location, which is dragged forth from there and guided to another area is called dislocation *(utkarṣaka)*.** MVUT 17.9c–10b *apakarṣaka* **The [breath which] after that is again guided back to its [original] location and reaffixed there is called the relocation *(apakarṣaka)*. These two are also manifold.**

Dislocation is thus really a method of transferring the immobilised, concentrated or bottled up breath or vital energy from one

70 This again exploits the principle that mind and breath are linked.

71 *Netratantra*$_K$ 8.12–13b.

72 *Netratantroddyota*$_K$ 8.12–13b: *madhyapathena recanācamanādirūpam*.

physical location to another. Relocation is the reverse of dislocation, the dislocated breath is returned to its source. Both dislocation of vital energy and its return by means of relocation are purely internal motions of vital energy which has been concentrated by retention; no physical inhalation or exhalation of air is involved. Kṣemarāja is certainly correct to mention only the practice of transferring the breath up and down the central channel in his brief commentary as the most important. Without doubt this is exactly the kind of practice the Yogin needs to perfect in order to prepare himself for more intense practices, such as *udghāta*. Nevertheless it is worth noting that the *Mālinīvijayottara* does not restrict Dislocation and Relocation to these two movements exclusively (it includes, for instance, instructions for Dislocating the vital energy from the big toe[73]). The *Mālinīvijayottara* specifies that there are infinite subvarieties. These practices should not be confused with events such as the *saṅkrānti* of the vital energy (the spontaneous movement of the breath from one channel to another) since they are deliberately induced.

Next the *Mālinīvijayottara* teaches that a suitable posture needs to be assumed:

One should practise these [varieties of breath control] seated in postures such as the Lotus etc. *MVUT 17.10cd* *āsana*

The *Mālinīvijayottara* here names only the common Lotus-posture *(padmāsana)*. The 'etc.' without doubt refers exclusively to seated postures and not to the more elaborate postures taught in later Haṭhayogic texts (the only two other *āsana*s the *Mālinīvijayottara* mentions are the *paryaṅka* and the *svastika* postures.[74]).

Unlike the Aṣṭāṅgayoga system of Patañjali the Śaiva system of Ṣaḍaṅgayoga does not normally include posture as an indepen-

73 See *Mālinīvijayottara* 17.28ab.

74 *Mālinīvijayottara* 22.29b, 22.33d

dent *aṅga*. Nevertheless, many Śaiva scriptures define a number of seated postures in considerable detail.[75] Sometimes this occurs as part of the discussion of preliminary requirements, such as the ideal venue for yogic practice and so forth, or, as here in the *Mālinīvijayottara*, it may be stipulated as necessary for the performance of breath-control. Since the *Mālinīvijayottara* names only the Lotus-posture, other Śaiva Tantras may be consulted for more information. The *Mataṅgapārameśvara* defines four basic postures: Paryaṅka, Kamala, Bhadra and Svastika.[76] The *Sarvajñānottara* gives a list of six postures:[77]

75 Nārāyaṇakaṇṭha permits the practitioner to look up the details of such postures in 'other scriptures'. Since he is doubtlessly referring only to other Śaiva scriptures one may infer that he considers posture to be a topic of Śaiva yogic discourse. *Cf.* *Mṛgendratantravṛtti*$_{K}$ YP 1.17–20b: … *āgamāntareṣu upadiṣṭalakṣaṇe padmasvastikārdhacandrādike yogāsane tiṣṭhatīti*, 'He should sit in [one of the] yogic posture[s] defined in other [Śaiva] scriptures, such as the Lotus, the Svastika or the Half-moon'.

76 *Mataṅgapārameśvara*$_{S}$ YP 2.12c–22b.

77 *Sarvajñānottara* YP 10–12:
padmakaṃ svastikaṃ vāpi upasthāñjalikaṃ tathā /
pīṭhārdham ardhacandraṃ vā sarvatobhadram eva vā //10//
āsanaṃ ruciraṃ baddhvā ūrdhvakāyam adhaḥ śiraḥ /
sarvasaṃgān parityajya ātmasaṃsthaṃ mano guha //11//
na dantaiḥ saṃspṛśed dantān sṛkviṇyau na ca jihvayā /
kiñcitkuñcitanetras tu śivaṃ samyak tadoccaret //12//

N=NAK 1–1692; P=IFI transcript 334; Q=IFI transcript 985; S=Siddhāntaśekharavyākhyā 39:*b* (cit. of 11ab, 12)

10a *padmakaṃ*] *NP; padma° Q* **10b** *upasthāñjalikaṃ*] *N; upasthā⟨ty⟩āṃjaliṃ P, upasthāṃjaliṃ Q* **10c** *pīṭhārdham*] *NP; pīṭhārtham Q* **10d** *vā*] *NP; ca Q* **11a** *ruciraṃ*] *NP; rucitaṃ Q* **11b** *°kāyam*] *NP; °kāyaḥ QS* ♦ *adhaḥ*] *N; samaṃ PS, sama° Q* **11d** *ātmasaṃsthaṃ*] *N; ātmasaṃstha PQ* ♦ *°guha*] *P; guhaḥ NQ* **12a** *dantaiḥ saṃspṛśed*] *NQS; dantaisaṃspṛśe P* **12b** *sṛkviṇyau na ca*] *N; sṛkviṇyā ca na P, sṛkviṇyau ca na Q, sṛkviṇī tu na S* **12d** *tadoccaret*] *PQS; tatoccaret N*

Assuming an agreeable posture with an upright body and the head [inclined] downwards, such as the Lotus, the Svastika, the Upasthāñjali, the Pīṭhārdha, the Halfmoon- or the All-auspicious-posture, [the Yogin,] his mind fixed on his soul, O Guha, [the Yogin] should give up all sensory contact.[78] He should neither touch his [upper row of] teeth with the [lower row of] teeth nor the corners of his mouth with the tongue, but, slightly closing his eyes, he should clearly enunciate [the mantra of] Śiva. *SaJñāUtt YP 10–12*

An elaborate account of posture can also be found in the *Mṛgendratantra*. The Yogin is instructed to observe a wholesome diet, sit on a wooden platform or board covered with cloth or antelope skin[79] and face north:[80]

Keeping the neck, head and chest upright, his two eyes fixed on the tip of the nose, protecting his *testicles* with his *heels*,[81] avoiding contact between his [rows of] teeth, his body rigid, with his tongue at the top of his *teeth*, at ease.[82] *MṛgT YP 1.18c–19*

Refinements, such as instructions regarding the teeth etc., are in other Tantras taught under the heading of *karaṇa*.[83]

The Tēvakōṭṭai edition of the *Kiraṇatantra* is the only Śaiva scripture consulted which actually seems to count posture as a full

78 This passage (11cd) really does not belong under the heading of *āsana* but rather instructs in *pratyāhāra*.

79 *Mṛgendratantravṛtti*$_{K}$ YP 1.17–20b: . . . *suṣṭhu śobhane celājinādyuttare āsane pīṭhapaṭṭādau sthitaḥ*.

80 *Mṛgendratantra*$_{K}$ YP 1.18c–19: *ṛjugrīvāśirovakṣā nāsāgrāhitadṛgdvayaḥ // pārṣṇibhyāṃ vṛṣaṇau rakṣan dantair dantān asaṃspṛśan / viṣṭabdhadeho dantāgre jihvām ādāya susthitaḥ //*.

81 Nārāyaṇakaṇṭha comments that this is necessary since his body may jerk upwards during the practice of *udghāta*: *pārṣṇibhyāṃ muṣkapīḍanam udghātavaśād utplutau vārayan* (MS ka, Sanderson (1992a:8)).

82 Very similar is *Agnipurāṇa*$_{KSS}$ 373.3–6.

83 See page 272.

yogāṅga. The early Nepalese manuscript retains the doubtlessly original *tarka* in its place. Eight seated postures are then taught. These include the commonly taught Svastika, Lotus, Halfmoon- and Cross-legged-postures, the Meditation-belt-posture,[84] the Extended posture, the Hero-posture and even "whatever posture one finds oneself in" *(Yathāsaṃstha)*.[85] The *Parākhyatantra* defines four seated postures: the Lotus, Svastika, Staff- and Halfmoon-postures.[86] The Yogin should assume one of these four postures, fold his hands in his lap, expand his chest evenly, slightly close his eyes and fix his gaze on the tip of his nose. With this stance the Yogin is considered fit to commence the gradual practice of yoga.[87] The *Svāyambhuvasūtrasaṅgraha* mentions posture in connection with withdrawal immediately after describing the ideal location for yogic practice. It simply requires the Yogin to assume the 'posture of yoga' and expand his chest. After withdrawing his mind from the sense-objects to the heart he should fix his gaze

84 *Yogapaṭṭa* :: this posture corresponds to the Sopāśraya-posture taught in the *Vyāsabhāṣya*.

85 *Kiraṇatantra*$_G$ 58.4c–5: *baddhvāsanaṃ yathābhīṣṭaṃ svastikaṃ padmam eva vā // ardhacandraṃ ca vīrākhyaṃ yogapaṭṭaprasāritam / paryaṅkaṃ ca yathāsaṃstham āsanāṣṭakam ucyate //*. This is a possible interpretation of the enumeration: [1.] Svastika, [2.] Lotus, [3.] Halfmoon, [4.] Hero, [5.] Held-by-meditation-belt [6.] Extended *(Prasārita)*, [7.] Crosslegged [8.] "However one finds [firm] repose". The final posture might be a synonym for the *Vyāsabhāṣya*'s *Sthirasukha* or *Yathāsukha* posture. A more careful constitution of the text (using additional manuscripts) is required before any real evaluation of the *Kiraṇa*'s yoga section is possible.

86 *Cf. Parākhyatantra*$_G$ 14.4–7.

87 *Parākhyatantra*$_G$ 14.8–9: *eṣām ekatamaṃ kṛtvā hastau ca talasaṃsthitau / svakīyāṃkagatau kṛtvā vitatyorasthalaṃ samaṃ // manāk saṃmīlya netre dve nāsāgram avalokayet / sthitvaivaṃ yogayogyaḥ syād ārabhet tatkramaṃ tataḥ*.

on the tip of his nose.[88] The *Svacchandatantra*[89] contents itself with enumerating the Svastika, the Lotus, the Bhadra, the S[o]pāśraya, the Half-moon, the Meditation-belt- and the Yathāsukha-postures. The *Netratantra*'s radical reinterpretation of the Pātañjala system of Aṣṭāṅgayoga teaches something quite different under the heading posture.[90] According to Kṣemarāja's interpretation, the Yogin is taught to relinquish the *prāṇa* and *apāna* breaths moving in the left and right channels and to depend on the *udāna* breath, which naturally moves upwards in the central channel. He reaches the unfolding vibrancy of his Knowledge-Energy *(jñānaśakti)* by submerging himself in that breath and then emerging into an immersion of consciousness. Posture is said to be repose in that awareness. The *Netratantra*'s attempt to transform all of the lower yogic ancillaries into direct expressions of the highest stage has of course nothing in common with the *Mālinīvijayottara*.

It is not exceptional that the few physical postures advocated should all be of the seated variety.[91] One of the earliest surviving

88 *Svāyambhuvasūtrasaṅgraha* 20.2–3b.

89 *Svacchandatantra* 7.290c–291b.

90 *Netratantra*$_{K}$ 8.11.

91 The great variety of difficult postures taught in later Haṭhayogic texts does not seem to have a parallel in earlier Tantric works. Right from the time of the *Śvetāśvataropaniṣad*, a possible precursor of certain Śaiva systems of yoga, up to the early texts of the Nātha-Siddha traditions, only fairly straightforward, upright seated postures were taught. *Cf. Śvetāśvataropaniṣad* 2.8a: *trirunnataṃ sthāpya samaṃ śarīraṃ* Raṅgarāmānuja *ad loc*: *uraḥkaṇṭhaśiraḥpradeśeṣūnnatam itaratra samaṃ śarīraṃ sthāpayitvā*. Similarly the *Pāñcārthabhāṣya ad Pāśupatasūtra* 1.16 enumerates only the following eight postures: Padma, Svastika, Upasthāñjali, Ardhacandra, Pīṭha, Daṇḍa, Āyata, Sarvatobhadra. In the case of the Śaivism transmitted to Java the situation is the same. For instance, the Old Javanese *Tattwajñāna* 44 enumerates only the few seated postures common to early Śaivatantras: *padmāsana*, *vajrāsana*, *paryyaṅkāsana*, *svastikāsana*, *vidyāsana* (a corruption of *vīrāsana?*), *daṇḍāsana*.

enumerations of yogic postures can be found in the *Vyāsabhāṣya* on the *Yogasūtrā*; all of these are equally simple seated poses.[92] Even the earliest texts of Haṭhayoga do not elaborate on posture. The *Gorakṣaśataka* notes there are as many postures *(pīṭha)* as there are classes of living beings (eight-hundred and forty thousand), Śiva reduced these to eighty-four, but only two simple seated postures are taught: Siddhāsana and Padmāsana.[93]

Once the Yogin is comfortably seated in a suitable posture, the *Mālinīvijayottara* enjoins the practice of prolonging the retention of breath until it 'erupts' upwards and appears to strike the forehead. This is the dangerous practice of "eruption" *(udghāta)*:

MVUT 17.11–13b *udghāta*

The inferior [*prāṇāyāma* consists of a] single eruption *(udghāto)* the intermediate is considered to be double [that]. The superior is three eruptions, and that [eruption] requires twelve measures. A measure is three circuits of the knee times three [followed by] three snappings of the fingers (ie. one after each triad).[94] In order to avoid disorders of the wind-humour

92 *Yogasūtrabhāṣya* 2.46: *padmāsanaṃ, vīrāsanaṃ, bhadrāsanaṃ, svastikaṃ, daṇḍāsanaṃ, sopāśrayaṃ, paryaṅkaṃ, krauñcaniṣadanaṃ, hastiniṣadanam, uṣṭraniṣadanaṃ, samasaṃsthānaṃ, sthirasukhaṃ, yathāsukhaṃ.*

93 See also *Gorakṣaśataka*$_{N}$ 8–10 and *Amanaskayoga* 1.29. The *Siddhasiddhāntapaddhati*$_{M}$ 2.34 also only mentions the Svastika, Lotus- and Siddha-postures.

94 There are several ways to interpret this ambiguous statement: 'three times three knee-circuits plus three finger-snappings', or 'three knee-circuits plus three times three snappings of the fingers'. The translation given reads *choṭikātrayāt* as elliptically denoting *choṭikātrayāntaritāt*, ie. three triads of knee-circuits, each triad being followed by a single snap of the fingers. This seems the most practical solution since the distraction of counting to nine is surely unhelpful to the avowed aim of calming the mind. This reading is supported by the *Siddhāntaśekhara* (cited at *Sakalāgamasārasaṅgraha* fol. 1358): *veṣṭayitvā tridhā jānumaṇḍalaṃ choṭikā sakṛt / kuryād eṣā bhaven mātrā kaniṣṭhā kālamānataḥ* //, 'One should snap the fingers once after circumscribing the kneecap three times. This is the inferior measure because of the [short] amount of time

one should not attempt a measure one has not mastered. One should not retain the air in the eyes after holding it in a minor limb.

The category of 'number' *(saṅkhyā)* is already taught in Patañjali's discourse on *prāṇāyāma*.[95] Bhoja explains that this refers to the amount of inhalations and exhalations required to accumulate enough vital energy for an "eruption" *(udghāta)* to take place.[96] The term eruption, he continues, denotes the process whereby the retained air is propelled or launched upwards from the navel-region so that it strikes the head.[97] The second category of importance to the performance of erupting the air is time.[98] Not only does the Yogin require enough vital energy but he must be able to retain it for long enough. In the Śaiva sources consulted the situation is

involved.' Whatever option is preferred it seems clear that a *mātrā* is intended to consist of twelve short time units.

95 *Yogasūtra* 2.50.

96 *Rājamārtaṇḍa* 2.50: *saṅkhyayā upalakṣito yathā iyato vārān kṛtaḥ / etāvadbhiḥ śvāsapraśvāsaiḥ prathama udghāto bhavati / etajjñānāya saṅkhyāgrahaṇam upāttam*, '[Prāṇāyāma] is specified by number according to how many times it is performed; ie. 'the first eruption takes place with [the vital energy of] so and so many inhalations and exhalations. To understand this a number is used.'

97 *Rājamārtaṇḍa* 2.50: *udghāto nābhimūlāt preritasya vāyoḥ śirasy abhihananam*, 'Eruption is the striking in the head of the wind propelled upwards from base of the navel.' A similar definition is already given by Śaṅkara, *Pātañjalayogasūtrabhāṣyavivaraṇa* 2.50: *yathā nirodhakṣubhitānāṃ vāyūnāṃ sakṛd mūrdhānaṃ uddhatya nivṛttiḥ prathama udghātaḥ*, 'The first eruption is the cessation of the vital breaths, which, stirred up by their suppression have struck upwards once to the head'. Slightly differently, the *Kuladīpikā* analyses as: *ūrdhvaṃ ghāta ughāto granthibhedaḥ*, 'Eruption is [an] upward striking, the piercing of the knot[s]'.

98 This is also alluded to by Patañjali. Bhoja explains, *Rājamārtaṇḍa* 2.50: *kālenopalakṣito yathā ṣaṭtriṃśanmātrādipramāṇaḥ*, '[Prāṇāyāma] is specified by time such as 'lasting thirty-six measures.'

somewhat different. Eruptions of grades one, two and three are to be understood as degrees of intensity brought on by retention for increasing amounts of time. If the Yogin retains his breath for long enough (twelve measures) the first eruption takes place, if he then continues to hold his breath for another twelve measures a second, more intense eruption takes place, and, after even longer retention, the third, most intense eruption occurs. The *Mataṅgapārameśvara* explains the process as follows:[99]

MatPār YP 7.1c–4b

> The wind located in the abdomen *(koṣṭhasthasya)*, properly suppressed, volatile, surges upwards in accordance with its own nature[100] and reaches the lotus in the cranial aperture [when the Yogin] inhales slowly, retains [the air] by expanding the abdominal cavity and gently *(leśataḥ)* moves it into the navel. The term "eruption" *(udghāta)* is explained[101] by its nature as an upward striking, by its rumbling surge *(sāṭopād)*, as it pierces the knots [in the central channel] and by its eradication of the knots.

Similarly the *Svacchandatantra* teaches that the suppressed vital energy goes to the head and then returns,[102] and the *Bhairavamaṅgala* (without however terming the procedure *udghāta*) explains that, when inhalation and exhalation have been suppressed, the breath spontaneously becomes *ūrdhvasrotas*, 'streaming upwards' in the central channel.[103] A slightly different description of *udghā-*

99 *Mataṅgapārameśvara*$_{BH}$ YP 7.1c–4b: *samyag vāyor niruddhasya koṣṭhasthasya calātmanaḥ // pradhāvatordhvaṃ yātasya svabhāvenātmavartinā / brahmarandhrābjasaṃprāptiḥ śanair ākṛṣya dhāraṇāt // vitatya kukṣivivare nābhau vikṣipya leśataḥ / ūrdhvam āghātadharmitvāt sāṭopād granthibhedanāt // udghāṭanāc ca granthīnām udghātaḥ paribhāṣyate /.*

100 *Pradhāvatordhvaṃ* :: *Aiśa* double *sandhi* between *pradhāvataḥ* + *ūrdhvam*.

101 What follows is a conventional *nirvacana* type etymology.

102 *Svacchandatantra* 7.301c–302b: *saṃniruddhe tu vai prāṇe mūrdhni gatvā nivartate // sa udghāta iti prokto jñātavyo yogibhiḥ sadā /.*

103 *Cf. Bhairavamaṅgala* 3.10: *na cāpy ūrdhvam adhaś caiva niḥśvāsocchvāsavarjitam / kumbhakena tu ruddhaṃ tu ūrdhvasroto* ***bhavet tadā*** *(em; bhavetadā cod.)*

ta is found in the *Sārdhatriśatikālottaravṛtti* of Rāmakaṇṭha. The movement of the wind does not terminate in the forehead or at the cranial aperture but is said to continue all the way to the Limit of Twelve:[104]

> Eruption is the upward surge of the wind up to the limit of twelve [finger-breadths] *(dvādaśānta)*, ie. the impelling by means of the operation of Resonance. As has been taught in the [recension in] *Thirteen hundred verses*: 'When the [downward-moving] *apāna* is impeded by the upward motion of *prāṇa* it achieves upward motion and then returns; this is the definition of *udghāta*.

SārTKUttVṛ 2.3c–4b

Although other Śaiva scriptures agree that there are three grades of eruptions *(udghāta)*, there is some disagreement regarding the precise amount of retention required for them. The section of the *Mālinīvijayottara* translated above gave a measure *(mātrā)* as three times three circuits of the kneecap interrupted by three finger-snappings, ie. twelve short instances of time. The lowest eruption requires retention for twelve such measures, equivalent to 144 short instants of time, the middling for twenty-four measures equalling 288 instants and the highest for thirty-six measures, equivalent to 432 instants. To complicate a comparative evaluation some texts give the time spans not in *mātrā*s but in *tāla*s. The *Mṛgendratantra* defines a *tāla* as twelve circuits around the kneecap.[105] The lowest eruption is said to take place with twelve *tāla*s, equivalent to 144 kneecap-circuits, the intermediate eruption requires

104 *Sārdhatriśatikālottaravṛtti* 2.3c–4b): *ūrdhvaṃ ghāto vāyor udghāto dvādaśāntaṃ †yāvan nādavṛttyā† preraṇam / yad uktaṃ trayodaśaśatike (cit. Kuladīpikā 1.18 (Ma=Madras* MS*, Tri=Trivandrum* MS*)—* ***prāṇenoccāryamāṇena*** *(prāṇena preryamāṇena* Dvivedī*, Tri; prāṇe tu pretyamāṇatvad Ma) apānaḥ pīḍyate yadā / gatvā* ***cordhvaṃ nivarteta etad*** *(cordhvaṃ nivartetaitad* Dvivedī*; cordhvanivartaitad Ma; cordhvasthitam etad Tri) udghātalakṣaṇam //* [citation from the *Trayodaśaśatikakālottara*].

105 That is, circumscribing the kneecap with the hand twelve times.

twenty-four *tāla*s, equivalent to 288 kneecap-circuits and the superior forty-eight *tāla*s, equivalent to 576 kneecap-circuits.[106] With the exception of the superior eruption this approximates to the time-spans given in the *Mālinīvijayottara*. In the *Sarvajñānottara* the timespans are slightly longer. It defines a *mātrā* as a single circuit of the knee followed by a snap of the fingers, ie. two short time units. Twelve of these make up one *tāla*, ie. twenty-four short time units, and twelve such *tāla*s, equivalent to 288 short instants of time, are required for the lowest eruption. The timespans for the middling and superior eruptions are similarly inflated.[107]

SaJñāUtt YP 22–24b

> Extending the fingers one should perform a clockwise circuit of the knee and after that snap the fingers; this is called a *mātrā*. Twelve *mātrā*s are the duration of the measure that is termed a *tāla*. Twelve *tāla*s are known as the inferior breath-control, twenty-four as the middling and the superior as twice that. The best knower of yoga should increase [the duration] by one *mātrā*

106 *Mṛgendratantra*$_{K}$ YP 1.27c–28b: *yavīyān madhyamo jyeṣṭhaḥ sa tālair dvādaśādibhiḥ // tālo dvādaśabhir jānupariṇāhaparibhramaiḥ /*, 'That [prāṇāyāma] is inferior, intermediate and superior, with [durations of] twelve *tāla*s etc. A *tāla* is [equivalent] to twelve circuits of the knee'. Nārāyaṇakaṇṭha specifies the method of measuring a *tāla*: *hastena jānumaṇḍalaparibhramaṇaṃ yāvatyā kālamātrayā kriyate tāvatībhir dvādaśabhis tālākhyaḥ kālāṃśo jñeyaḥ*, 'One should know that the time-span called a *tāla* is twelve times the time-measure it takes to circumscribe the kneecap with the hand'.

107 *Sarvajñānottara* YP 22–25b partially cited in the *Mṛgendratantravṛtti*$_{K}$ *ad* YP 1.27c–28b:*a* and in the *Sakalāgamasaṅgraha* fol. 1358:

prasārya cāgrahastaṃ tu jānuṃ kṛtvā pradakṣiṇam /
choṭikāṃ tu tato dadyān mātraiṣā tv abhidhīyate //22//
mātrā dvādaśa vijñeyāḥ pramāṇaṃ tālasaṃjñakaṃ /
tāladvādaśako jñeyaḥ prāṇāyāmaḥ kanīyasaḥ //23//
madhyamas tu caturviṃśad dviguṇā cottamaḥ smṛtaḥ /
ekaikāṃ vardhayen mātrāṃ pratyahaṃ yogavittamaḥ // 24 //
na tvareṇa vilambena krameṇaiva vivardhayet /

each day. He should increase [the duration] gradually, neither too fast nor too slowly.

The *Sarvajñānottara* thus agrees with *Mṛgendratantra*'s system of 12:24:48 *tāla*s, while the *Mālinīvijayottara*'s system of 12:24:36 *mātrā*s is followed by the *Agnipurāṇa*, the *Yogayājñavalkya*, the *Matsyendrasaṃhitā*, the *Gorakṣaśataka* and the *Īśānaśivagurudevapaddhati*. The *Agnipurāṇa* adds different results for each stage, the lowest *udghāta* produces perspiration, the intermediate trembling and the superior the characteristic upward striking.[108] Similar symptoms are also mentioned in the *Śāradātilaka*.[109]

Purāṇic and Haṭhayogic texts use the same terminology but show even greater disagreement as to the measures. In the *Gorakṣa-*

N=NAK 1–1692; *P*=IFI *transcript* 334; *Q*=IFI *transcript* 985; *M*=*Mṛgendravṛtti*; *S*=*Sakalāgamasaṅgraha*

22a *prasārya*] *NP; prasāryaṃ Q* **22b** *jānuṃ*] *NP; jānu Q* **22c** *choṭikāṃ tu tato dadyān*] *Q; choṭikānte tato dadyā N, choṭikā tato dadyān P* **22d** *mātraiṣā*] *NQ; manantaiṣṭā P* **23a** *vijñeyāḥ*] *P; vijñeyā N, viñeya Q* **23bc** *omitted N* **23c** *tāladvādaśako jñeyaḥ*] *MS; tāladvādaśakaṃ jñeyaṃ NPQ* **23d** *prāṇāyāmaḥ kanīyasaḥ*] *conj (aiśa); prāṇāyāmaḥ kanīyasu N, prāṇāyāmas tv anyasam P, prāṇāyāmas tu kanyasaḥ QMS* **24ab** *madhyamas tu caturviṃśa[d] dviguṇā cottama[ḥ] smṛtaḥ*] *N; madhyamaś catarviṃśa jyeṣṭha... taddviguṇo bhavet P, madhyamas tu caturviṃśat jyeṣṭho dviguṇo bhavet Q, madhyamaṃ caturviṃśatyā śreṣṭhas taddviguṇo bhavet S madhyaś caturbhir viṃśatyā śreṣṭhas taddviguṇo bhavet M* **24c** *vardhayen mātrāṃ*] *NQ; vardhamātrāṃ P* **24d** *yogavittamaḥ*] *PQ; yogavittama N* **25a** *na*] *NP; sa Q*

24a *A correct (ra)ma-vipulā in M:* ‐‐˘‐‐,‐‐‐.

108 *Agnipurāṇa*KSS 373.10–11: *kanyakaḥ sakṛdudghātaḥ sa vai dvādaśamātrikaḥ / madhyamaś ca dvirudghātaś caturviṃśatimātrikaḥ // uttamaś ca trirudghātaḥ ṣaṭtriṃśattālamātrikaḥ / svedakampābhighātānāṃ jananaś cottamottamaḥ //*, 'The inferior consists of a single *udghāta*, and that is twelve measures. The intermediate consists of two *udghāta*s with twenty-four measures, the superior consists of three *udghāta*s with thirty-six *tāla* measures. Each higher [variety] produces [in order] perspiration, trembling and [upward] striking'.

109 *Śāradātilaka* 25.21c–22.

śataka the *mātrā* is said to be equivalent to a single inhalation.[110] The duration of this *mātrā* is measured not by finger-snappings or knee-cap circumventions but by mantric enunciations. One *prāṇāyāma* is made up of twelve *mātrā* measures. One *mātrā* measure is twelve *praṇava*s[111] for inhalation, sixteen *praṇava*s for retention and ten for exhalation. Gorakṣa follows the *Mālinīvijayottara*'s system of 12:24:36 *mātrā*s which give rise to one, two or three eruptions respectively. The lowest produces intense heat *(ghano gharmaḥ)*, the middling trembling *(kampaḥ)* and the highest stability *(sthāṇum)*.[112] Gorakṣa explains that *udghāta*s arise when the *apāna* wind is forced to move upwards by the surge of *prāṇa* and then returns.[113]

The *Mālinīvijayottara* adds the injunction that the breath may not be held in the eyes after it has been retained in a minor limb. The *Īśānaśivagurudevapaddhati* enumerates eighteen such places of retention:[114] the big toes, the ankles, the shanks, the knees, the thighs, the anus, the penis, the waist, the abdominal bulb *(kanda)*, the navel, the heart, the chest, the throat, the soft palate, the nose, *the eyes*, the space between the eyebrows and the head. The *Śāradātilaka* appears to have cautiously (because of the *Mālinīvijayottara*'s prohibition?) struck the eyes from the list, for it counts only

110 *Gorakṣaśataka*$_N$ 102: *prāṇo dehe sthito vāyur apānasya nirundhanāt / ekaśvāsamayī[ṃ]* ***mātrāṃ*** *(MS B; mātrā Ed.) hy* ***udghātya*** *(em udghāṭya Ed) gagane* ***gatiḥ*** *(MS P; gatim Ed)*, 'By restraining the [outward-moving] *apāna* the *prāṇa* wind remains in the body, ascension into the sky takes place by erupting one measure [of breath] which consists of a single inhalation.'

111 The mantra *oṃ*, usually said to consist of four prosodic instants: *a-u-m* prolated.

112 *Gorakṣaśataka*$_N$ 103–107.

113 Citation of 'Gorakṣa' (which work is not made clear) in Brahmānanda's *Haṭhayogapradīpikājyotsnā* 2.12:d: *prāṇenotsāryamāṇena apānaḥ pīḍyate yadā / gatvā cordhvaṃ nivarteta etad* ***udghāta****lakṣaṇam (em.; uddhāta° Ed.).*

114 *Īśānaśivagurudevapaddhati* YP 3.57–60.

sixteen places of retention:[115] the big toes, the ankles, the knees, the thighs, the region below the anus *(sīvanī)*, the penis, the navel, the heart, the neck, the throat, the palate, the nose, space between the eyebrows, the head, cranium, the limit of twelve.

To summarise, "eruption" appears to be the yogic term for the sensation of a spontaneous upward surge of vital energy brought on in the early stages of self-induced asphyxiation. The obvious dangers inherent in excessive breath control are repeatedly mentioned in Śaiva scriptures. Nārāyaṇakaṇṭha warns that too rapid progress to extended lengths of retention results in the disorders of abdominal swelling, retroversion, expiratory dyspnea, insanity and epilepsy.[116] The *Agnipurāṇa* cautions that hiccups and wheezing result from prematurely attempting advanced levels of practice. Conversely, when the vital energy has been mastered the Yogin produces only slight amounts of waste matter.[117] The *Gorakṣaśataka*, comparing the dangers of breath-control to the perils of taming wild animals,[118] warns of hiccups, wheezing, cough and pain in the head, ears and eyes if the Yogin does not progress slowly and with great care.[119]

115 *Śāradātilaka* 25.24–25.

116 *Mṛgendratantravṛtti*$_{K}$ YPI.2cd … *yasmād atimātram abhyasyatāṃ vātagulmagudāvartordhvaśvāsonmādasmṛtimoṣādayo yogavighnahetavo (gudāvarto° em.* Sanderson *(1992b:23); gudodāvarto* Ed.) *doṣā udbhaveyuḥ*, 'Because when practised with excessive durations disorders, such as abdominal swelling *(vātagulma)*, retroversion *(gudāvarta)*, expiratory dyspnea *(-ūrdhvāśvāsa-)*, insanity *(unmāda)*, epilepsy *(smṛtimoṣa)*, which prove to be obstacles to yoga arise'. For details of these diseases in Sanskrit medical literature see Sanderson (1992b:Appendix 3).

117 *Agnipurāṇa*$_{KSS}$ 373.12: *ajitāṃ nāruhed bhūmiṃ hikkāśvāsādayas tathā / jite prāṇe svalpadoṣaviṇmūtrādi prajāyate //*.

118 This idea is elaborated in greater detail in *Vāyupurāṇa* 10.83–88.

119 *Gorakṣaśataka*$_{N}$ 119–121: *prāṇāyāmena yuktena sarvarogakṣayo bhavet / ayuktābhyāsayogena sarvarogasamudbhavaḥ // hikkā śvāsaś ca kāsaś ca śiraḥkar-*

After discussing the control of the vital energy the *Mālinīvijayottara* proceeds with the four fixations *(dhāraṇā)*. These follow quite naturally after *prāṇāyāma* since they require the retention of the breath in various locations:

MVUT 17.13c–17
dhāraṇācatuṣṭaya

According as the air is retained in the region of the navel, the heart, the palate and the crown of the head[120] there are four fixations: Fire *(śikhin)*, Water *(ambu)*, Sovereign *(īśa)* and Nectar *(amṛta)*. Whatever object one contemplates wherever, one should consider it to be everywhere.[121] The sovereign-fixation resorts to the [contemplation of the] form of Drop *(bindu)* and Resonance *(nāda)*. In the [contemplation of] nectar one should fixate upon the moon as taught in [the section on] Renouncing Death(/time). The Yogin, established in the path of yoga by these contemplations, abandons what is to be rejected and reaches liberation. These are held to have

ṇākṣivedanāḥ / bhavanti vividhā rogāḥ pavanasya vyatikramāt // yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ / anyathā hanti yoktāraṃ (em; joktāran Ed.) tathā vā vāyuḥ sevitaḥ ((unmetrical); vāyuś ca sevitaḥ conj. Goodall*)* //, 'The correct application of breath-control cures all diseases; incorrect practice gives rise to all diseases. By transgressing the wind various diseases arise: hiccups, wheezing, cough, and pain in the head, ears and eyes. Just as a lion, an elephant or a tiger becomes tame step by step but otherwise kills the trainer, just so the breath [becomes tame] when [properly] treated.'

120 The reading of BP, "at the crown of the head" (ie. *ka+anta-)* has been preferred over "throat" $K_{ED}\delta$G's *(kaṇṭha)*. Firstly because it is the *lectio difficilior*, secondly because it is present in representatives of both main subrecensions, thirdly because the "throat", being below the palate, interrupts the neat ascension of the scheme and fourthly, because the crown of the head is the opening through which the nectar flows into the practitioner's body during the conquest of death *(mṛtyuñjaya)*. See *Mālinīvijayottara* 16.53–57.

121 I am taking *Mālinīvijayottara* 17.14cd as a general rule applicable to all four fixations. Parallel sources confirm that all four fixations culminate with the object filling the entire universe.

eruptions numbered three, four,[122] two and one [respectively as their durations]. It was also stated earlier that by these one obtains the ultimate reward.

These are the four contemplations which are most commonly taught as an ancillary of Ṣaḍaṅgayoga.[123] Some Śaiva Tantras substitute five fixations of the five coarse elements for these four.[124] Commonly used in ritual, this fixation of the five elements is also known as the 'purification of the elements' *(bhūtaśuddhi)*.[125]

It seems that in these cases there exists no clear technical distinction between what is understood as an ancillary of Ṣaḍaṅgayoga and what exactly constitutes the conquest of the five elemental reality levels *(mahābhūtajaya)*.

In the *Mālinīvijayottara* the fixations are summarily said to involve an expansion of the object of fixation into the entire universe. The first two fixations of fire and of water are more or less the reverse of each other. They are psycho-physical exercises taking place during the extended retention of the breath in which the existing equilibrium of the Supreme Water and the Supreme Fire in the subtle body is deliberately upset. In the water-fixation the

122 The cipher-word *veda* is used. This commonly stands for both "three" and "four", but the parallel in the *Svāyambhuvasūtrasaṅgraha* confirms the number four.

123 In the *Netratantra*'s reevaluation of yoga (*Netratantra*$_{K}$ 8.16) *dhāraṇā* has become something quite different. It is simply the continuous 'holding of the supreme self'. Kṣemarāja glosses this as 'immersion into the supreme self'.

124 The four fixations are taught in the *Raurava* 7.6–10, the *Kiraṇa* 58.18c–26b, the *Mataṅgapārameśvara* YP 35c–65 and the *Svāyambhuvasūtrasaṃgraha* 20.4–28 and the *Agnipurāṇa* 375.7–22. A derivative of the four fixations is also taught in the *Matsyendrasaṃhitā* 6.1–12. The five fixations of the coarse elements are taught as an ancillary of yoga in the *Svacchandatantra* 7.299c–300, the *Parākhyatantra* 14.14c–15b, and also in the Pāñcarātra's *Jayākhyasaṃhitā* 33.10.

125 See *Sārdhatriśatikālottara* 2.2–4b.

water quenches the fire; in the fire fixation the water is dried up by the fire. Thereby, a fundamental bipolarity of the subtle body is suspended for the duration of the fixation. This gives the Yogin the experience of himself, and everything else, as being completely immersed in either fire or water. To understand the following details, one should bear in mind that in the navel region of the subtle body is located a solar discsolar. This contains the Transcendent Water. In the heart region is a lunar disclunar holding within itself the Transcendent Fire.

Turning to the *Svāyambhuvasūtrasaṅgraha*,[126] the fire-fixation may be elucidated as follows. The Yogin is advised to perform the fire-fixation if he is tainted by misdeeds or afflicted by the cold. He

126 *Cf. Svāyaṃbhuvasūtrasaṅgraha*$_{\text{VE}}$ 20.4, 20.8–14:
āgneyīṃ dhāraṇāṃ paścād dhārayen nābhimaṇḍale /
yayā dahati pāpāni bhraṃśakārāṇi susthitaḥ //4//. . .
pāpapaṅkānulipto vā śītenābhihato 'pi vā /
kumbhakastho 'bhyased bījaṃ dhārayed vahnidhāraṇām //8//
saṃhāraṃ vahnivāyusthaṃ caturthena pradīpitam /
āgneyaṃ dhāraṇābījaṃ prajvalantaṃ vicintayet //9//
śoṣayitvā paraṃ toyam agninānena nābhitaḥ /
utthitena tataś cainaṃ pare 'gnau saṃniyojayet //10//
tadarcir mukhasamprīte hṛdisthe somamaṇḍale /
kāyam āpūrayet tena nirvighnena nirantaram //11//
uddhūmaraśmijālena romakūpaprapūritam /
pratāpayed anekābhis tatas taṃ vaktrakoṭibhiḥ //12//
tenāpūrya jagat sarvam udghātānte tritīyake /
nāśayet sarvapāpāni pareṣām ātmano 'pi vā //13//
nirvīcikaraṇe caiva himasya ca vināśane /
nāgoddhāre ripūtsāde dhāraṇāṃ dhārayed imām //14//

should retain his breath and practise the mantra KṢRYĪṂ[127] in the navel, visualising it as burning brightly. When the Transcendent Water *(paraṃ toyaṃ)* [in the solar discsolar] in the navel region gradually dries up, the fire begins to blaze up from the navel. One must then merge the seed syllable (*enaṃ*)[128] into the Transcendent Fire *(pare 'gnau)* in the lunar disclunar of the heart. The Yogin should then fill his whole body with the splendour of that smokeless fire. The network of rays arising from it bursts through the pores of the skin *(romakūpa*, lit. the "hair-follicles") and fills the entire universe. At the end of the third eruption of the breath the Yogin must retract the rays to their source. This fixation is said to be of use destroying the transgressions of oneself or another, in the calming of waves, in the melting of snow, in eradicating snakes

Ed=Mysore edition, N=NGMPP A30/6, P=IFI transcript 39 (paṭala numbered as both 36 and 37)

4 *omitted P* **4d** *bhraṃśakārāṇi] N; śṛṅgakāryāṇi Ed* ♦ *susthitaḥ] N; susthiteḥ Ed* **8a** *°paṅkānulipto] Ed; °paṅkāndhalipto N, °pakvānulipto P* **8b** *śītenābhihato] EdN; śironāgahato P* **8c** *'bhyased] EdN; nyased P* **8d** *°dhāraṇāṃ] NP; °dhāraṇaṃ Ed* **9a** *saṃhāraṃ] EdN; saṃhāra° P* ♦ *°vāyusthaṃ] EdN; °vāyuś ca P* **9b** *pradīpitam] EdN; pradhūpitam P* **9c** *āgneyaṃ] EdP; āgneyī N* ♦ *dhāraṇā°] EdN; dhāraṇād P* **10c** *cainaṃ] corr.; caivaṃ Ed, caina N, caiva P* **10d** *saṃniyojayet] EdN; sa hi yojayet P* **11a** *arcir] EdN; arcā P* ♦ *samprīte] EdN; sampīte P* **11b** *hṛdi°] EdP; hṛt° N* **11c** *kāyam āpūrayet] Ed; kāyasaṃpūrayet N* **11d** *nirvighnena] EdN; niṣṭhenena P* **12a** *uddhūma°] EdP; uddhūta°* **12c** *pratāpayed] N; prapātayed Ed, prapādayed P* ♦ *anekābhis] NP; anekārṇās Ed* **12d** *taṃ] N; tad EdP* ♦ *vaktra°] EdN; varṇa° P* **13a** *tenāpūrya] EdN; āpūri P* ♦ *sarvaṃ] EdP; ⟦bījaṃ⟧ sarvaṃ N* **13b** *tritīyake] NP; pratīyate Ed* **13d** *pareṣām] EdN; purīṣam P* **14a** *nirvīcikaraṇe] corr.; nivīcikaraṇe Ed, nirbījakaraṇe N, nissaṃdhibījakaraṇe P* **14c** *ripūtsāde] EdN; ripūtsādo P*

127 *Saṃhāra* (=KṢ) + *vahni* (=RA) +*vāyu* (=YA) +*caturtha* (=ī) [+ṃ]. For *saṃhāra* as *kṣa* see for instance *Mahānayaprakāśa* p. 97[II]: *saṃhāravarṇaś ca kṣakāraḥ.*

128 The *enaṃ* could admittedly refer to *toyaṃ*, the water, but since the Yogin has just dried it up that is less likely.

and in ousting an enemy. While many scriptures teaching this practice have encoded their own variety of the required mantra, there is no indication in the *Mālinīvijayottara* that any mantras are to be used at all in the fixations.[129]

The water-fixation is described in the *Svāyambhuvasūtrasaṅgraha*[130] as rejuvenating. As in the *Mālinīvijayottara*, the starting point of the water-fixation is the heart-region, where the Yogin is to

129 However, it must be noted that the *Parātriṃśikā* 7ab encodes the four semivowels *ya, ra, la* and *va* as the four "fixations" *(dhāraṇā)* of air, fire, water and Indra (e.g. "sovereignty"). I have not followed this order since it is more usual that *va* stands for water *(vāruṇa)*. It is likely that the semivowels are used in the Trika's mantras just as they are in those of the *Svāyambhuvasūtrasaṅgraha*. See Torella (1998:71ff.) for an analysis of the exegetes interpretations of the term *(dhāraṇā)* applied to the semivowels and the Kañcukas they are correlated with.

130 *Cf. Svāyaṃbhuvasūtrasaṅgraha*$_{VE}$ 20.5, 20.15–21:
hṛdaye dhārayet saumyāṃ sadā somasamāśrayām /
āpyāyayati sarvatra yayā yogapathi sthitaḥ //5//...
vāruṇasthaṃ dvitīyena pūrvoktaṃ tu vibhedayet /
susaumyādhāraṇābījaṃ pūrvavad bindunā yutam //15//
idaṃ samabhyasya dhyāyed idam eva tv adhomukham /
hṛdayād vāruṇaṃ yāvad granthiṃ granthīśabheditam //16//
tasmād adbhiḥ suśubhrābhiḥ pare 'gnau suvināśite /
some copacite tābhiḥ somaṃ dhyāyet sunirmalam //17//
tasya raśmimukhaiḥ śuddhair adhogniṃ nābhimaṇḍale /
nāśayitvā pare toye paraṃ toyaṃ niveśayet //18//
ekībhūte tatas toye kāyam āpūrya pūrvavat /
niḥsṛte romakūpebhyaḥ pūrayeta jagan mahat //19//
evaṃ dhyātvā caturthe syād udghātānte sunirmalaḥ /
yogī ca yogayogyaḥ syād dhāraṇāsu kṛtaśramaḥ //20//
dhārayed dhāraṇāṃ saumyām āpyāyanavidhau parām /
viṣāpaharaṇe tāpe sarvasmin bījam āśritaḥ //21//

contemplate the downward-facing mantra KṢRYVĀṂ[131] until the water-knot, which is located there, is pierced by its presiding deity. When pierced, a rising swell of clear water is released which completely extinguishes the Transcendent Fire in the lunar disclunar of the heart. The Yogin should then contemplate the lunar disclunar as stainless. The liquid rays from the moon descend and unite with the Transcendent Water in the [solar disc] in the navel-region. As before, the whole body is filled by this clear water, it pours through the pores of the skin and fills the whole universe. The practice of this fixation requires four eruptions. At the end of the fourth the Yogin is declared fit for yoga. The fixation is of use in rejuvenation

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5a *saumyām*] *EdN; saumyam P* **5b** *°samāśrayām*] *N; °samāśraye EdP* **5c** *āpyāyayati*] *EdP; āpyāyati N* ♦ *sarvatra*] *EdN; sarvāṇi P* **5d** *°pathi*] *N; °pade Ed, °pada° P* **15a** *vāruṇastham*] *EdN; vāruṇe 'stha° P* **15b** *vibhedayet*] *N; prabhedayet EdP* **15c** *susaumyā°*] *EdN; susomya° P* **15d** *bindunā*] *N; bindusaṃ° EdP* **16a** *samabhyasya*] *N (ma-vipulā); abhyasanaṃ EdP* **16c** *hṛdayād*] *EdN; hṛdayaṃd P* **16d** *granthiṃ*] *Ed; granthī N, granthi° P* ♦ *°bheditaṃ*] *EdP; °bhedanaṃ N* **17b** *pare 'gnau*] *EdN; parāgnau P* **17c** *copacite tābhiḥ*] *N; copabitekābhiḥ Ed, copacite dābhiḥ P* **18a** *tasya*] *EdN; tasyā P* ♦ *śuddhair*] *EdP; śubhrair N* **18b** *adhognim*] *em.; adho nin° Ed, ādhāgnin N, ayoniṃ P* **18c** *pare toye*] *NP; paraṃ toyaṃ ⁀Ed* **19a** *ekībhūte*] *EdN; ekībhūto P* ♦ *toye*] *EdP; te tu N* **19c** *niḥsṛte*] *N; nisṛtai Ed^ac, nisṛte Ed^pc, nisva° P* ♦ *°kūpebhyaḥ*] *EdN; °kūpābhya P* **19d** *pūrayeta*] *Ed; pūrayetu N, pūrakaṃ P* **20b** *sunirmalaḥ*] *EdN; sunirmalam P* **20c** *yogī ca*] *N; yogīva EdP* ♦ *yogayogyaḥ syād*] *Ed; yogayogyasyād N, yoyebhyasyā P* **21b** *saumyām āpyāyana°*] *Ed; saumyāṃ māpyāyana° N* ♦ *parām*] *N; paraḥ Ed, param P* **21c** *viṣāpaharaṇe*] *EdP; viṣayapararaṇe N* ♦ *tāpe*] *EdP; cāpe N* **21d** *sarvasmin bījam āśritaḥ*] *EdN; sarvasyādbījam āśritam P*

131 *Saṃhāra* (=KṢ) + *vahni* (=RA) +*vāyu* (=YA) +*vāruṇa* (=VA) +*dvitīya* (=*ā*) [+*ṃ*]. That is, if the "aforementioned" *(pūrvoktaṃ)* in 20.15b intends all but the final vowel. Other possibilites are KṢRVĀṂ, KṢVĀṂ and KṢRVYĀṂ.

and in counteracting heat and poison. Again the *Mālinīvijayottara* makes no mention of a mantra.

The next two fixations of sovereignty and ambrosia form a similarly opposed pair as the fire and water fixations. Essentially, this appears to be a more advanced stage of the preceding pair of fixations. The fixation of sovereignty normally utilises the element of air, but in the *Mālinīvijayottara* the sovereign-fixation is briefly characterised as a fixation of the *nāda-bindu*complex encountered earlier.[132] The *Svāyambhuvasūtrasaṅgraha*[133] teaches a simpler version. It claims that all Yogins attain to the highest state by practising this fixation. Its focus is given as the head and not, as in the *Mālinīvijayottara*, the upper palate. The encoded mantra is KṢRYMŪṂ.[134] The Yogin is instructed to fill his body, which has

132 See the translation of *Mālinīvijayottara* 12.10d–12b and notes.

133 *Cf. Svāyaṃbhuvasūtrasaṅgraha*$_{VE}$ 20.6, 20.22–24:
dhārayen mūrdhanīśānīṃ sarveśānīṃ vicakṣaṇaḥ /
yayā tu yoginaḥ sarve prayānti paramaṃ padam //6//
saṃhāraṃ vahnivāyusthaṃ pauruṣeyasamanvitam /
ṣaṣṭhena dīpitaṃ dhyāyed īśānī dhāraṇā smṛtā //22//
āgneyadhāraṇāśuddhaṃ kāyam āpūrya vāyunā /
aṅguṣṭhāgrāt samākṛṣya dhārayen mūrdhani kramāt //23//
tato nāsāpuṭenaiva recayed anilaṃ śanaiḥ /
yāyād vā brahmamārgeṇa brahmārpitamanāḥ svayam //24//

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6a *mūrdhanīśānīṃ*] *EdN; mūrdhveśānīṃ P* **6b** *vicakṣaṇaḥ*] *EdN; vicakṣaṇam P* **6d** *prayānti*] *NP; prayāti Ed* **22ab** *omitted N* **22a** *saṃhāraṃ*] *Ed; saṃhāra° P* ♦ *°sthaṃlem Ed; °stha° P* **22d** *īśānī dhāraṇā smṛtā*] *Ed; īśānīṃ dhāraṇāṃ śritaḥ N, īśānī vāruṇā smṛtā P* **23c** *aṅguṣṭhāgrāt*] *EdN; aṅguṣṭhākāt P* **24b** *anilaṃ*] *NP; aniśaṃ Ed* **24c** *yayād*] *EdP; yāvad N* ♦ *vā*] *EdN; omitted P* **24d** *°ārpitamanāḥ*] *EdN; °āptitamanā P* ♦ *svayam*] *N; param EdP*

134 *Saṃhāra* (=KṢ) + *vahni* (=RA) +*vāyu* (=YA) +*puruṣa* (=MA) +*ṣaṣṭha* (=ū) [+*ṃ*]. The crucial half-verse is unfortunately missing in the Nepalese MS.

been purified by the fire-fixation, with air. Then he should drag that air from the tips of his big toes upwards all the way to his head (this is a procedure of internal or subtle breath control) and retain it there. After retention he should gently and steadily expel it through the nostrils. In the *Mālinīvijayottara* an almost identically worded passage teaches yogic suicide (see 17.27c–28b).

The *Mālinīvijayottara* is also terse on the matter of the fixation of ambrosia. It simply states that the Yogin should contemplate the moon, as was taught in the method of Renouncing Death(/time) *(kālatyāga*, ie. the method of Overcoming Death, *mṛtyujid*; see translation and notes to *Mālinīvijayottara* 16.53–54). This means the Yogin should visualise a lunar disclunar above the cranial aperture. The divine nectar which flows down from it enters the central channel through the cranial aperture and streams to the heart, completely filling the body, together with all that is internal and external to it. Since the crown of the head is the point where the nectar first pours into the Yogin's body, he must fixate on the cool and soothing lunar nectar at that point. This fixation of nectar finds practical application in the cure of diseases and injuries.[135] The Yogin is advised to visualise the nectar as flowing to the afflicted limb, where it is then retained and effects a cure.

Unsurprisingly the *Svāyambhuvasūtrasaṅgraha*[136] and the other Saiddāntika scriptures containing a version of the nectar-fixation teach a quite different process. The fixation is not limited to any

135 Cf. *Mālinīvijayottara* 16.55.

136 *Cf. Svāyaṃbhuvasūtrasaṅgraha*$_{\mathrm{VE}}$ 20.7, 20.25–26:
amṛtā dhāraṇā yā tu sā sarvatra vyvasthitā /
vibhūyāt tāṃ tathaivātra dharmajñānāmṛtapradām //7//
amṛtāṃ vyāpakenaiva vyāpinīṃ dhārayet sadā /
yasyāṃ vidhāryamānāyāṃ yogajñānaṃ ca jāyate //25//
śuddhasphaṭikasaṅkāśam ātmānaṃ ca jagat tathā /
ātmasaprabhavaṃ dhyātvā tṛptaṃ śāntatvam āgatam //26//

	MVUT	*Svāyambhuva*	*Mataṅga, Kiraṇa Raurava, Bṛhat-kālottara*
1.	*śikhin*, navel three eruptions	*āgneyī*, navel, KṢRYĪṂ three eruptions	*āgneyī*, navel
2.	*ambu*, heart four eruptions	*saumyā*, heart, KṢRYVĀṂ four eruptions	*vāruṇī*, heart
3.	*īśa*, palate	*īśānī*, head, KṢRYMŪṂ	*īśānī*, head
4.	*amṛta*, crown of the head	*amṛtā*, pervasive, (KṢRYLAUṂ?)	*amṛtā*, sky, pervasive

Table 32: *The Four Fixations*

specific location but is all-pervasive. It results in both yoga and gnosis. The Yogin is enjoined to contemplate both himself and the universe as if made of pure crystal.[137]

The four fixations taught here differ from the more detailed *dhāraṇā*s taught in the *tattvajaya* section by the absence of any mention of the fifteen-fold division.

The *Yogasūtra* defines fixation as the binding of the mind to a fixed place.[138] Such a general rule is not at all incompatible with the specific Ṣaḍaṅga formulations. Quite different however is the

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7a *yā tu*] *NP; tu syātEd* **7c** *vibhūyāt tāṃ*] *N; vibhūyātvāṃ Ed, vidvayāt tāṃP* **7d** *°jñānāmṛtapradām*] *Ed; °jñānāmṛtapradam N, °jñānamitipradam P* **25a** *amṛtāṃ*] *EdN; tatra tāṃ P* **25b** *vyāpinīṃ dhārayet sadā*] *EdN^{pc}; recayed anilaṃ śanaiḥ ⌒N^{ac}(=24b), vyānī dhārayet sadā P* **25c** *vidhāryamā-nāyāṃ*] *NP; vidhīyamānāyāṃ Ed* **25d** *yogajñānaṃ*] *N; yogo jñānaṃ EdP* **26c** *ātmasa°*] *Ed; ātmāsaṃ° N, ātma(naḥ) P* ♦ *dhyātvā*] *N; dhyāyet Ed, dhyāye P* **26d** *tṛptaṃ*] *N; taptaṃ Ed, tṛpta° P*

137 No mantra is given in either the *Mālinīvijayottara* or the *Svāyambhuva-sūtrasaṅgraha*. Extrapolating from the other mantras given in that work, the mantra would probably be KṢRYLAUṂ.

138 *Yogasūtra* 3.1: *deśabandhaś cittasya dhāraṇā*.

Sarvajñānottara's conception of fixation. It teaches that the *yogāṅga*s progress to an increasing duration of stopping of the breath/mind pair. Thus fixation simply interrupts the mind for twice as long as the superior breath-control.

The *Mālinīvijayottara*'s presentation of the ancillaries appears to break up into three pairs. First is taught the closely related pair of breath-control and fixation. Then, after the Yogin has learnt how to fixate his mind upon a given reality the *Mālinīvijayottara* teaches that a value-judgement must be made. This requires the second pair, judgement and meditation. If the Yogin realises that the fixation has not immersed him in the ultimate reality of Śiva then it must be rejected and transcended. This judgement of what should be cultivated *(upādeya)* and what must be rejected *(heya)* is the function of *tarka*:

> **Although the condition of being an auxiliary of yoga is common [to all auxiliaries], judgement is superior since it is reflection on what must be rejected etc. Therefore it is enjoined that effort must be expended for it. Urging on the mind, which, through desire for objects *(viṣayecchayā)*[139] has become stuck [somewhere] on the path[140], even though ['that level'[141]] should be rejected, one should direct [it] by that [judgement] to the unblemished state.** *MVUT 17.18–19*

The above translation does not follow the interpretation of Abhinavagupta and Jayaratha, which views the path itself as the object to be rejected. This path they take to be the inferior means to liberation taught in other soteriologies. It is by no means obvious that the mind should be directed away from the path and not along it. There is no reason why the *Mālinīvijayottara* should suddenly be talking about other soteriologies which need to be

139 Abhinavagupta interprets as: 'through binding desire', see below.
140 Abhinavagupta interprets: 'fixated on a false soteriology', see below.
141 Abhinavagupta interprets: 'that path'.

transcended. Rather, the Ṣaḍaṅgayoga system of the *Mālinīvijayottara* actually requires the Yogin to traverse the path to its end, either the ontological paths of the reality levels etc. *(tattva)* or one of the epistemological paths such as that of the fifteen levels of apperception *(pañcadaśabhedana)*. Only then does the Yogin attain the ultimate state of Śiva. The most natural interpretation is that the mind has become fascinated with some lowly level of attainment and refuses to proceed along the path. It is not the whole path which needs to be rejected, but just that specific non-final level. The danger is that the Yogin, even though he is on the correct Śaiva path to liberation, might become complacent after attaining a lower level and not proceed to the end. Judgement thus prevents stagnation on the path rather than the turning away from false paths. What Abhinavagupta has done is to extend the reference of this passage of the *Mālinīvijayottara* to encompass all other paths to salvation. He cites this definition of *tarka* and uses it for a lengthy digression on the nature of Śaiva judgement in the fourth book of the *Tantrāloka*:

TaĀl 4.13–19b It is certain that the learned sever the root of this tree [of differentiated awareness], which is difficult to cut, with the hoe *(kuṭhāra)* of correct judgement *(sattarka)*, its edge sharpened.[142] The wise call it "insight-contemplation" *(bhāvanā)*, the cow which grants all wishes, who manifests even what is inaccessible to desire.[143] This is revealed in the *Scripture preceded by Śrī* [citation of *Mālinīvijayottara* 17.18b–19]: *'Judgement (tarka) is the primary ancillary to yoga, since it is reflection on what must be rejected etc. Therefore it is enjoined that effort must be expended for it. Impelling the mind, which, through the binding power of Limited Attachment (viṣayecchayā), has become fixated on a path even though it should be rejected, by that [judgement], one should lead it to the unblemished state'*. Here the

142 Abhinavagupta uses the same vivid image at *Mālinīvijayavārttika* 1.229.
143 Lit. 'even what has strayed from the path of desire'.

path is the means to liberation, it is to be rejected [when it is a soteriology] taught in another system. By that "desire which binds" [deriving *viṣaya* from *viṣiṇoti* meaning "it binds"[144]] is denoted Rāgatattva in conjunction with Niyati, in as much as it is thereby that one becomes attached to something. Just as an ignorant person would hanker after inferior pleasures whether he has become aware of the enjoyment of universal sovereignty or not, similarly, in the case of liberation [he would aspire to lower stages] due to Limited Attachment (Rāga).

Although not hostile to what the *Mālinīvijayottara* originally may have intended, this is an extremely tendentious interpretation of *viṣaya* as "binding" rather than "object". Abhinavagupta has introduced it solely to strengthen his point that Judgement *(tarka)* counteracts the force of Limited Attachment *(Rāga)*. As the simile adduces, a purely intellectual understanding is not sufficient to ensure the Yogin will transcend inferior levels of attainment. 'Because of the power of *Rāga*'—Jayaratha expands this to 'because of the power of the maturing of previous impressions *(saṃskāra)* accumulated over a long time'—the Yogin will still be inclined to lower enjoyments. It is only by Judgement that this Limited Attachment can be overcome and the Yogin is capable of rejection and cultivation in accordance with scriptural injunction.[145] Abhinavagupta's *Tantrāloka* proceeds to demonstrate that it is this Judgement that sets Śaiva yoga apart from all other, inferior soteriologies.

The wording of *Mālinīvijayottara* 17.19 is reminiscent of the discussion of *ūha* in the *Svāyambhuvasūtrasaṅgraha*:[146]

Discrimination is the intrinsic [or immediate] auxiliary of yoga.[147] *SvāSūSaṃ 20.29–31 ūha*

144 Jayaratha cites *Dhātupāṭha Svādigaṇa*: *ṣiñ bandhane*, '√*ṣiñ* has the sense of binding'; to this is prefixed *vi* yielding the word *viṣaya*.
145 *Cf. Mālinīvijayottara* 1.14c–17b.

It establishes the levels on the path. It is also common[148] for it is most conducive to effort.[149] Discrimination proceeds by

146 *Svāyaṃbhuvasūtrasaṅgraha*$_{\mathrm{VE}}$ 20.29 (partially cited *Mṛgendratantravṛtti*$_{\mathrm{K}}$ YP 1.8cd:*b* and 1.9:*b*; TaĀlViv$_{\mathrm{K}}$4.15–16:*b*, 4.105:*a*) and *Sarvajñānottaravṛtti* 29:*b*):

ūho 'ntaraṅgaṃ yogasya tenādhvany avanisthitiḥ /
sādhārano 'py asau yatne bhūyasopakaroti hi //29//
cittavṛttīḥ sthitā mārge nudann ūhaḥ pravartate /
prāpayitvā paraṃ sthānam ūho 'gre vinivartate //30//
anena lakṣayed yogī yogasiddhipravartakam /
nirodhakaṃ ca yad vastu bahudhā suvyavasthitam //31//

Ed=Mysore edition, N=NGMPP A30/6, P=IFI transcript 39 (paṭala numbered as both 36 and 37), TaĀlViv a=TaĀlViv 4.15–16:*b*; TaĀlViv b=TaĀlViv 4.105:*a*; SaJñāUttVṛ=Sarvajñānottaravṛtti 29:*b*

29a *'ntaraṅgaṃ*] *TaĀlViv a; 'ntaraṅgo SaJñāUttVṛ em.* SANDERSON, *ttaga Ed, ntaraṃga N, ntaraṃgoma P* **29b** *tenādhvany avanisthitiḥ N; tenodhvāvadhṛte sthiteḥ Ed, tenādhvāvadhṛte sthite P, tena cādhvany avasthiteḥ TaĀlViv a* **29c** *sādhārano 'py asau*] *EdNTaĀlV a; sādhāraṇe 'py ase P* ♦ *yatne*] *conj.; yukte Ed; sutne N, yatte P, mukter TaĀlViv a* **29d** *bhūyasopakaroti*] *TaĀlViv a; bhūyaś copakaroti*] *N; bhūyaś cāpakaroti Ed, bhūyaś caiva karoti P* **30a** *°vṛttīḥ sthitā*] *em.; °vṛttiṃ sthitāṃ EdP, °vṛttīḥ sthito N* **30b** *nudann ūhaḥ*] *N; nudann ūha Ed, nudagraha P* **30cd** *Ed Mysore MS only!, omitted NP* **31b** *°siddhi°*] *NTaĀlViv b; °siddheḥ EdP* **31c** *nirodhakaṃ*] *N; nivartakaṃ EdPTaĀlViv b* **31d** *suvyavasthitam*] *N; saṃvyavasthitam EdTaĀlViv b, syaṃvyavasthitam P*

29a *A correct (ra)ma-vi pulā:* --˘--,---˘.

147 *Cf. Rājamārtaṇḍa* 2.29 on *antaraṅga* as directly conducive to *samādhi*.

148 The distinction alluded to is the notion that some of the ancillaries are *antaraṅga* lit. "inner ancillaries", and others are *bahiraṅga*, "outer ancillaries". *Cf. Vyāsabhāṣya* to *Yogasūtra* 3.1. Judgement is both.

149 The conjecture *yatne* "with regard to effort", seems more apt than the TaĀlViv$_{\mathrm{K}}$'s reading *mukter*. It is difficult to see how "conduciveness to liberation" should justify *tarka* being an external auxiliary. Furthermore, the genitive in *mukter* is suspect. According to Pāṇini 2.3.53: *kṛñaḥ pratiyatne [karmaṇi śeṣe ṣaṣṭhī]*, the genitive is used for the object of $\sqrt{kṛ}$ when it denotes the sense of *pratiyatna*. If this was intended here, then, according to Pāṇini 1.3.32, the

> impelling[150] the mental processes which are on/stuck on the path. Once it has brought [one] to the final level, discrimination ceases at the highest point. Thereby the Yogin can discriminate between what is conducive to the perfection of yoga and what is an obstruction, of which exist a great multiplicity'.

Here it is fairly clear that *ūha* does not impel the Yogin to reject the path *per se* but simply helps him experience its levels *(avani)* during his ascent. The *Mṛgendratantra* glosses the term *ūha* with *abhivīkṣaṇa*, 'discriminating insight' and states that it arises immediately after the discriminative evaluation of whatever level the Yogin has reached.[151]

Most of these Śaiva deliberations on the nature and importance of judgement can be traced back to the Sāṅkhya and its related Yoga. Functionally, the Śaiva conception of *tarka-/ūha* may be compared to Patañjali's notion of *vivekakhyāti*, or 'apprehension of discrimination'. This is described as the means to the avoidance of what must be rejected *(hānopāya)*.[152] More directly, the *Sāṅkhyakā-*

correct form of the verb should have been an *ātmanepada* ie. *upaskurute*. Of course this form would violate the metre.

150 This exploits the two basic meanings of $\sqrt{\textit{ūh}}$: [1.] "to push", [2.] "to reflect".

151 *Mṛgendratantra*$_{K}$ YP 8c–9: *ūho 'bhivīkṣaṇaṃ vastuvikalpānantaroditaḥ // yadā vetti padaṃ heyam upādeyaṃ ca tatsthiteḥ / tatpoṣakaṃ vipakṣaṃ ca yac ca tatpoṣakaṃ param //*, 'Judgement is the discriminating insight arising after the deliberation on a reality *(vastu)* [at a given level of attainment, Nārāyaṇakaṇṭha: *sa ūho 'bhivīkṣaṇātmakas tattadbhūmikāprāptito labdhe vastuny asaṃtoṣakṛtād vikalpāt samanantaram udita udbhūto jñeyaḥ*]. Since (Nārāyaṇakaṇṭha: *yadeti yasmādarthe)* one knows by its operation which state is to be striven for and which is to be rejected, what nurtures it and what is inimical and what nurtures the enemy [of either state], [*ūha* is] the most important [*yogāṅga*, Nārāyaṇakaṇṭha glosses *param* as follows: *ata eṣa prakṛṣṭaṃ yogāṅgam*].'

152 Cf. *Yogasūtra* 2.27: *vivekakhyātir aviplavā hānopāyaḥ*, 'The means to the avoidance [of what must be rejected] is uninterrupted apprehension of discrimination.'

rikā of Īśvarakṛṣṇa mentions *ūha* as one of the eight perfections.[153] Gauḍapāda comments as follows:[154]

GauBhā 51 Judgement is when a certain person perpetually deliberates: What here is the truth? What is the ultimate? What is final beatitude? Doing what may I accomplish the purpose of my existence? From such deliberation arises the knowledge that spirit is distinct from matter, that the intellect is distinct, that the individuator is distinct, that the sensory media, the senses and the five coarse elements are distinct. In this way arises the knowledge of the principles, whereby liberation takes place.

The *Mālinīvijayottara* then defines meditation:

MVUT 17.20 *meditation* **The [attentive] mind [when] engaged in the insight-contemplation of the substance of that [ultimate state of Śiva] is defined as the meditative process. It is known as the ultimate knowledge consisting of contemplative realisation.**

In Śaiva circles *manas*[155]. They conclude: 'La traduction du mot *manas* est impossible ou infidèle.' is that aspect of the mind-stuff

153 *Sāṅkhyakārikā* 51: *ūhaḥ śabdo 'dhyayanaṃ duḥkhavighātās trayaḥ suhṛtprāptiḥ / dānaṃ ca siddhayo 'ṣṭau siddheḥ pūrvo 'ṅkuśas trividhaḥ //*. See especially *Sāṅkhyatattvakaumudī ad loc.*

154 *Gauḍapādabhāṣya ad Sāṅkhyakārikā* 51: **ūho** *yathā kaś cin nityam ūhate—kim iha satyaṃ, kiṃ paraṃ, kiṃ naiḥśreyasaṃ, kiṃ kṛtvā kṛtārthaḥ syām—iti cintayato jñānam utpadyate 'jñānād anya eva puruṣa iti', anyā buddhiḥ, anyo 'haṅkāraḥ, anyāni tanmātrāṇīndriyāṇi pañca mahābhūtānīty evaṃ tattvajñānam utpadyate yena mokṣo bhavati /*.

155 On the insurmountable difficulties facing the translator when confronted by a term such as *manas* see RENOU & FILLIOZAT (1953 iii:7 §1367)

(cetas) which functions as *saṅkalpa*,[156] or "attention".[157] Often Śaiva texts understand the term *manas* as synonymous with *citta-/cetas* or *mati*. The term *citta* is similarly equated with any of the three internal organs *(antaḥkaraṇa)* taught in the early Sāṅkhya: *buddhi, ahaṅkāra* and *manas*. This model of the mind is related to Vindhyavāsin's rejection of the earlier Sāṅkhya's strict partition of the three psychic organs (the same model of the mind was adopted by Vyāsa).[158] For Vindhyavāsin the thinking organ is all-pervasive *(vibhu)*, as are the senses. It is the state-holder *(dharmin)* and mental functions are its states *(dharma)*, not independent organs. The early Sāṅkhya, however, does not know *citta* as a technical term (Vyāsa does). By painstakingly comparing the overlap of the technical vocabularies of the surviving texts of the Yoga and Sāṅkhya systems, Jacobi (1929,1930) has demonstrated that it is to a certain degree possible to reconstruct the original terminology of Yoga preceding its amalgamation with Sāṅkhya concepts. This "Original Yoga", he notes, employs the terms *manas, buddhi, citta*, and *cetas* synonymously to denote the locus of all psychic events.[159] Śaiva discussions of yoga recognise and use all of these terms, but, fol-

156 *Mṛgendratantra*$_K$ 1.12.7bc: … *saṅkalpadharmi ca manaḥ*…, 'The function of the mind is *saṅkalpa-*'; similarly Abhinavagupta's *Īśvarapratyabhijñāvimarśinī* 3.1.11: *saṅkalpādikāraṇaṃ manaḥ*, '*Manas* is the cause of *saṅkalpa* etc.'; *Svacchandatantra* 4.394b: *manaḥ saṅkalpa ucyate.*

157 For this technical understanding of *saṅkalpa* in Śaiva doctrine see *Mataṅgapārameśvaravṛtti* vp 18.80: *saṅkalpo 'vadhānam ekāgratā*, ' *Saṅkalpa* is attention or onepointedness'.

158 See Frauwallner (1953:411).

159 Jacobi (1929:587): '*Citta (cetas)* bezeichnet im Yoga dasjenige, worin sich alle psychischen Vorgänge vollziehen; synonym damit werden im YS. und im YBh. *buddhi* und *manas* gebraucht. Dagegen ist dem Sāṅkhya das wort *citta* als technischer Ausdruck fremd…'; also Jacobi (1930:324–325).

lowing the early Sāṅkhya, *manas* and *buddhi* are usually considered distinct entities.[160]

As Nārāyaṇakaṇṭha explains in his commentary to the *Mṛgendratantra*:[161]

MṛgTaVṛ YP 1.6 manas

> In this context mind *(mati)* does not denote the intellectual faculty *(buddhi)*, but rather *mati* is cognate with *manana* [in the sense of wishing]; it refers to the function of the mind called attention *(saṅkalpa)*.

Further clarification may be gained from another Saiddhāntika authority, Bhojarāja, who states that the mind is of the nature of volition and that its function is *saṅkalpa*, which Aghoraśivācārya (following Rāmakaṇṭha) glosses as "'attention", "intentness' *(avadhāna)* or "onepointedness" *(ekāgratā)*.[162] These Śaiva interpretations of *manas* appear to have evolved from the Sāṅkhya.[163] For

160 But, if the context demands it, even authors like Utpaladeva and Abhinavagupta will use *manas* or *buddhi* imprecisely. *Cf. Īśvarapratyabhijñākārikā* 2.2.3b: *mano 'nuvyavasāyi* and Abhinavaguptas commentaries which ascribe to the *manas* the capacity to determine (see Torella (1994:158) footnote 7 on the interpretation of the word *anuvyavasāyin*). Similarly, Abhinavagupta is prepared to understand *buddhi* in a more loose sense as 'having the nature of meditation', ie. as equivalent to *manas*: *buddhir dhyānamayī* (TaĀl$_K$ 5.17c). This definition is given to explain the relevance of his subsequent exegesis of the *Triśirobhairava*'s method of *buddhidhyāna*. The archaic usage of the 'Original Yoga' is also evident in other texts. Jacobi (1929:588, footnote 1), cites Śaṅkara's *Brahmasūtrabhāṣya* 2.4.6: *manas tv ekam anekavṛttikam; tad eva vṛttibhedāt kvacid bhinnavad vyapadiśyate: mano buddhir ahaṅkāraś cittam.*
161 *Mṛgendratantravṛtti*$_{KYP}$ 1.6: *na cātra matir buddhir api tu mananaṃ matiḥ saṅkalpākhyaś cetaso vyāpāraḥ.*
162 *Tattvaprakāśa* 56ab (4.7ab): *icchārūpaṃ hi mano vyāpāras tasya bhavati saṅkalpaḥ.* See Gengnagel (1996:149–150).
163 *Sāṅkhyakārikā* 27ab: *ubhayātmakam atra manaḥ saṅkalpakam indriyaṃ ca sādharmyāt*, 'Among these [faculties of sensation and action] the mind is both. It is the synthesiser [and] is a faculty because of [its] similarity [with the other

most commentators on the *Sāṅkhyakārikā saṅkalpa* is not so much concerned with 'attention', as with orchestrating the input from the faculties of sensation, and the output to the faculties of action.[164] Bhoja's assertion that the *manas* is in nature volitional can be traced back to the *Yuktidīpikā*, an important early commentary on Īśvarakṛṣṇa's *kārikās*.[165]

The *Mālinīvijayottara*'s understanding of *manas* is therefore entirely different from that of the later Śaivasiddhānta. There, Śivāgrayogin, basing himself on the authority of (late) South Indian *Pauṣkara*,[166] understands *manas* as the cause of both *saṅkalpa* and *vikalpa*.[167] This *saṅkalpa* is however not 'attention' or 'volition' as in the earlier Sāṅkhya based interpretations, but 'certain knowledge' *(niścaya)* of the type: 'This is a Brāhmaṇa'. *Vikalpa* is doubtful knowledge *(saṃśaya)* arising from the co-presence of many options

faculties].' Gauḍapāda *ad loc*: *tatra manasaḥ kā vṛttir iti saṅkalpo vṛttiḥ*. The *Sāṅkhyasaptativṛtti* explains the dual nature of the mind with the following simile: *yathā devadatto gopālamadhye sthito gopālakatvaṃ karoti brahmamadhye brahmatvaṃ karoti mallamadhye sthito mallatvaṃ karoti*, 'Just as [a single person such as] Devadatta [might] act as a cowherd when he is among cowherds, like a brahmin when he is among brahmins and like a wrestler when he is among wrestlers'. The *Yuktidīpikā* reads the half-verse differently: *saṅkalpakam atra manaḥ tac cendriyam ubhayathā samākhyātam*, 'Here the mind is volitional, it is defined as a sense-organ [operating] in both [spheres]'.

164 Gauḍapāda on *Sāṅkhyakārikā* 27: *buddhīndriyāṇāṃ pravṛttiṃ kalpayati karmendriyānāṃ ca*, '[The mind] orchestrates the operation of the faculties of sensation and the faculties of action.'

165 *Yuktidīpikā* 27a: *saṅkalpo 'bhilāṣa icchā tṛṣṇetyādi anarthāntaram*, 'There is no difference in meaning between the terms *saṅkalpa*, "desire", "volition" and "craving".' *Cf.* Kṣemarāja at *Svacchandatantroddyota*$_K$ 4.394 *saṅkalpa icchā*.

166 *Pauṣkara Puṃstattvapaṭala* 140–153.

167 *Śaivaparibhāṣā* 71: *tatra saṅkalpavikalpakāraṇaṃ tattvaṃ manaḥ.*; see also *Śivajñānabodhasaṅgrahabhāṣya* 2.4.16: *saṅkalpavikalpadharmakaṃ rūpādijñānakramaprayojakaṃ kramikacakṣurādisannidhānayogi vā manaḥ.*

(vividhakalpanārūpatvāt): 'This is a Brāhmaṇa or a Kṣatriya'.[168] Śivāgrayogin uses the existence of *saṅkalpa* and *vikalpa* as proofs for the existence of *manas* as distinct from *buddhi* and *ahaṅkāra*.[169]

The *Mālinīvijayottara*'s meditation is therefore attentiveness engaged in the contemplation of Śiva.

The *tat* in the *Mālinīvijayottara*'s *tadarthabhāvanāyuktaṃ* refers to Śiva (ie. the ultimate state in the preceding verse). A similar phrase occurs in Patañjali's exposition of theistic yoga: *tadarthabhāvanam*.[170] There the *tat* refers to the *praṇava*, the expressor of Īśvara, and Vyāsa adds that the repetition and reflection upon the meaning of the *praṇava* result in the desired one-pointedness of the mind. The *Mālinīvijayottara*'s *tadarthabhāvanā* is thus literally "the insight-contemplation *(bhāvanā)* of the meaning or substance *(artha)* of the ultimate state of Śiva *(tat=paramaṃ padam*=Śivatattva)". This reading is corroborated by the very similar definition of meditation in the *Svāyambhuvasūtrasaṅgraha*:[171]

SvāSūSaṃ 20.32
meditation

Contemplation is said to be cogitation *(cintā)* focussed on the substance of the reality which is Śiva. It is declared to be a current of knowledge dependent on that [level of Śiva] as its seed.

168 *Śaivaparibhāṣā* 71: *cakṣurādinālocite 'ayaṃ brāhmaṇaḥ' ityādiniścayaḥ saṅkalpaḥ / samyagviśeṣaṇaviśeṣyabhāvenārthakalpanārūpatvāt / tādṛśe 'rthe 'ayaṃ brāhmaṇo kṣatriyo vā' ityādisaṃśayo vikalpaḥ / vividhakalpanārūpatvāt /*.

169 *Śaivaparibhāṣā* 71; *Śivajñānabodhasaṅgrahabhāṣya* 2.4.16.

170 *Yogasūtra* 1.28: *tajjapas tadarthabhāvanam*.

171 *Svāyaṃbhuvasūtrasaṅgraha*$_{\text{VE}}$ 20.32:
śivatattvārthaviṣayā cintā dhyānam udāhṛtam /
tadbījālambanaṃ jñānaṃ pravāhātmakam iṣyate //

Ed=Mysore edition, N=NGMPP A30/6, P=IFI transcript 39 (paṭala numbered as both 36 and 37)

32a *°viṣayā] NP; °viṣayaṃ Ed* **32b** *cintā dhyānam udāhṛtam] N; cittā dhyānam udāhṛtam Ed, cintādyanabhadāhṛtam P* **32c** *tadbījālambanaṃ] Ed; tacchivālambanaṃ N, yaccintālambanaṃ P*

Just as the *Mālinīvijayottara* locates meditation in the *manas*, this definition identifies the meditative process as a phenomena taking place in the mind-stream. The underlying mental function is here given the name *cintā*, 'reflective thought'. The *Svāyambhuvasūtrasaṅgraha*'s use of the phrase *jñānaṃ pravāhātmakam*, a 'flowing stream (or 'current') of knowledge' is reminiscent of Vyāsa's gloss on Patañjali's *ekatānatā* (monotony) as *sadṛśaḥ pravāhaḥ*.[172] The phrase *tadbījālambanaṃ* further betrays the *Svāyambhuvasūtrasaṅgraha*'s familiarity with the distinction of seeded and unseeded trances *(bīja and nirbīja)*, or supported and supportless trances *(sālamba* and *nirālamba-)*.

The doctrinal differences underlying the synonyms referring to the "mind" can partly be used to explain the order of the ancillaries given in the *Mālinīvijayottara*. Considering that the function of *tarka* is the judgement of a reality level as either worthy *(upādeya)* or unworthy of cultivation *(heya)*, which may be roughly compared to the Sāṅkhya function of the *buddhi* as ascertaining *(adhyavasāya)*,[173] and, considering further that meditation works on the attentive mind *(manas)*, it might appear strange that judgement should precede meditation. But this is only so if the Sāṅkhya analysis of the mind is presumed to underlie Śaiva yoga. As noted

172 *Cf. Yogasūtra* 3.2 and Bhāṣya. A similar understanding of meditation is seen in other schools of thought as well; *cf.* the use of the term *pravāha* in Śaṅkara's *Bhāṣya ad Brahmasūtra* 4.1.8 *dhyānāc ca*: *samānapratyayapravāhakaraṇam*. Also *Gītābhāṣya* 12.3.

173 *Sāṅkhyakārikā* 23a: *adhyavasāyo buddhir*. The *Yuktidīpikā* comments: *ko 'yam adhyavasāyaḥ? gaur evāyaṃ puruṣa evāyam iti yaḥ pratyayo niścayo 'rthagrahaṇaṃ so 'adhyavasāyaḥ*, 'What is this ascertainment? Ascertainment is the conviction, the discernment, the grasping of the sense/object [in the form]: This is definitely a cow, this is definitely a man.' This definition of *buddhi* has been adopted into the *Parākhyatantra*$_G$ 4.90. See also *Bhagavadgītā* 2.41a: *vyavasāyātmikā buddhir*.

above, Jacobi (1929) has argued that early Yoga and Sāṅkhya taught two quite different models of the mind. A quotation in the *Yogasūtrabhāṣya* which Vācaspatimiśra ascribes to Svāyambhū, the original founder of Yoga, indicates that the early Yoga picture of the mind *(citta)* was not a rigidly layered hierarchy of functionally circumscribed structures but a pervasive entity which is capable of expanding and retracting its function.[174] It seems persuasive that the formulations of yoga in the *Mālinīvijayottara*, the *Svāyambhuvasūtrasaṅgraha* and other Śaiva scriptures should be informed either by this archaic terminology of the 'Original Yoga' or by the Sāṅkhya directly[175] and less (or in some cases apparently not at all) by the syncretic terminology of Patañjali.

The KSTS edition of the *Mālinīvijayottara* reads the expression *manodhyānam* as compounded; presumably intending a *tatpuruṣa*compound meaning 'the meditative process taking place in the attentive mental faculty'. It is certainly the case that the compound *manodhyāna* is used in the context of Śaiva yoga,[176] but more convincing in the present context is *mano dhyānam*, the mind being the predicate and *tadarthabhāvanāyuktam* an adjunct of mode to the predicate. Meditation comes thus to be defined as the mind[-stream] itself when it is engaged in contemplative realisation of the ultimate state. This interpretation is supported by the *Svāyambhuvasūtrasaṅgraha*'s definition of meditation cited above, and further reinforced by the *Sarvajñānottara*'s discussion of Ṣaḍaṅgayoga which teaches that the prospective Yogin must be clear about

174 *Yogasūtrabhāṣya* introducing 4.10: *vṛttir evāsya vibhunaś cittasya saṃkocavikāsinīty ācāryaḥ*, 'The preceptor teaches: 'The function of this pervasive mind-stuff experiences expansion and retraction'.'

175 For instance the *Sāṅkhyakārikā*'s (27a) definition of the mind as being both an organ of perception and an organ of action: *ubhayātmakam atra manaḥ*, is echoed in the *Niśvāsatattvasaṃhitā* fol. $18r^6$: *manaś caivobhayātmakaḥ*.

176 *Cf. Svacchandatantroddyota*$_K$ 12.15c–18b: …*saṅkalpasiddhiṃ jānātīty eṣāṃ manodhyānasiddhiḥ*.

the identity of four things:[177] [1.] the meditator *(dhyātṛ)* is the soul; [2.] the process of meditation *(dhyāna)* is the mind[-stream] itself; [3.] the object of meditation *(dhyeya)* is the subtle Śiva and [4.] the purpose of the meditation is supreme sovereignty. The meditation it advocates is a nondualist contemplation of the subtle, imperceptible Śiva:[178]

> After equalising the *prāṇa* and the *apāna* moving in the central channel the skilled [Yogin] should interrupt their flow, [and,] O Guha, adopting the existential mode of invariable co-presence, meditate on himself as Śiva in the form of light, utterly stainless, extremely subtle, pervasive, eternal, non-discursive.

SaJñāUtt YP 15–16 Śivadhyāna

177 *Sarvajñānottara* YP 4–5 (not in the Nepalese MS but commented on by Aghoraśiva):

yo dhyātā yac ca taddhyānaṃ taddhyeyaṃ ca prayojanam /
sarvāṇy etāni yo vetti sa yogaṃ yoktum arhati //
ātmā dhyātā mano dhyānaṃ dhyeyaḥ sūkṣmo maheśvaraḥ /
yat paraṃ paramaiśvaryam etad dhyānaprayojanam //

P=IFI transcript 334; Q=IFI transcript 985

4a *dhyātā*] *P; dhyo Q* ♦ *yac*] *Q; yaś P* ♦ *tad*] *P; ta Q* 4b *taddhyeyaṃ ca*] *conj.; tadvairyānna P tad vai dhyāna°* 4c *vetti*] *P; ** Q* 5c *paraṃ*] *Q; parā P* 5d *etad*] *P; eta Q*

'He who knows all of these: the meditator, his meditation, his object of meditation and the purpose [thereof] may engage in yoga. The self is the meditator, the mind is meditation, the object of meditation is the subtle Maheśvara and the purpose of meditation is supreme sovereignty.'

178 *Sarvajñānottara* YP 15–16:

prāṇāpānau samau kṛtvā suṣumnāntaracāriṇau /
tayor vṛttiṃ nirudhyātmā śivaṃ dhyāyed vicakṣaṇaḥ //
avinābhāvasaṃyukto jyotīrūpaṃ sunirmalam /
susūkṣmaṃ vyāpakaṃ nityaṃ nirvikalpaṃ sadā Guha //

N=NAK 1–1692; P=IFI *transcript* 334; Q=IFI *transcript* 985

15a *prāṇāpānau*] *NQ; prāṇāṃpānau P* 15c *tayor vṛttiṃ nirudhyātmā*] *Q; tayor vṛttir nirudhyātmā P, tayovṛttiniruddhātmā N* 15d *dhyāyed*] *PQ; dhyāye N* ♦ *vicakṣaṇaḥ*] *NP; vi**gaḥ Q* 16b *jyotī°*] *PQ; jyoti° N* 16c *susūkṣmaṃ*] *P; susūkṣma° NQ* 16d *guha*] *em.; guhaḥ N, budhaḥ PQ*

Even more radically, one might wish to eliminate Śiva altogether from the definition of meditation by reading the *tad* as uncompounded and referring not to the ultimate state of Śiva but to *manas* or by taking the *tad* as referring to whatever object one is contemplating. Against the first possibility it must be urged that this *tad* would then not contribute anything syntactically, and against the second that such a definition would be unique among the texts consulted. Unlike the descriptive definition of *dhyāna* as the 'monotony of mental representation' taught in the *Yogasūtra*,[179] the definitions of *dhyāna* offered in the Śaiva systems of Ṣaḍanga-yoga are usually teleological: they specify that the focus and goal of meditation is Śiva. Quite exceptionally, the *Mṛgendratantra* does at first sight indeed seem to offer a definition of *dhyāna* unrelated to Śiva. It teaches that 'meditation is a thought-stream *(cintā)* with that as its focus'.[180] Here it seems that the 'that' *(tad)* most naturally refers back to 'whatever focus [the Yogin] wishes'[181] in the immediately preceding verse. But this meditation is further qualified by the statement 'this [meditation] has already been taught repeatedly'. As Nārāyaṇakaṇṭha notes in his commentary *ad loc*, this refers to the various visualisations of Śiva.[182]

Abhinavagupta states that *bhāvanā*, "insight-contemplation", is a synonym for *tarka*.[183] The implications of this is that not only attention is involved in meditation but also a soteriologically effective value judgement. Abhinavagupta develops this theme further

179 *Yogasūtra* 3.2: *tatra pratyayaikatānatā dhyānam*.

180 *Mṛgendratantra* yp 7ab: *cintā tadviṣayaṃ dhyānaṃ tac cādiṣṭaṃ muhur muhuḥ*.

181 *Mṛgendratantra* yp 6d: *pade svecchāprakalpite*.

182 *Cf.* Sanderson (1992b:Appendix 1) for a translation and discussion of the primary visualisation of Śiva taught in *Mṛgendratantra* kp 3.49d–54b.

183 *Cf.* TaĀl_{K} 4.14a; see also TaĀl_{K} 5.19c–42 on *buddhidhyāna*.

into a full blown rejection of all ancillaries other than *tarka* in TaĀl$_K$ 4.86–108b.[184]

The *Mālinīvijayottara*'s meditation must be distinguished from practices such as the visualisation of the mental content or a contemplation of the mind's (either the *manas* or the *buddhi-*) structure. Such practices we have already encountered in the *Mālinīvijayottara*'s *dhāraṇā*section. Other Śaiva scriptures often envisage the mind as an eight-petalled lotus, where the eight petals correspond to the eight *buddhiguṇa*s. For instance the *Netratantra*,[185] in keeping with its theme of overwriting lower yogic practices with higher motivations, instructs the Yogin to transcend the eight qualities of the intellect and contemplate the unvisualisable, eternal, pervasive lord *(vibhu)* who is worthy of contemplation and self-manifest.[186]

After meditation the *Mālinīvijayottara* teaches the final pair of ancillaries: absorption *(samādhi)* and withdrawal *(pratyāhāra)*. These are presented as the results of successful practice. Absorption is achieved by extending the duration of meditation to a period of forty-eight minutes.

Absorption is attained by remaining in that state for forty-eight minutes. When that [state] becomes firmly established, the Yogin, delighter of the horde of Yoginīs, attains the desired reward. When he contemplates whatever thing; the state where there is nothing else arises.[187] After achieving [this] identity *(tanmayatām)* with that [Śiva who is the object of contemplation], he becomes as though non-existent. He reaches a state where he becomes as though dead, from which even intense sounds and other such [sense data] cannot rouse him. After withdrawing his mind in this way repeatedly *mvut 17.21–24*

184 The scriptural authority for this comes from the *Mālinīvijayottara* itself (18.74–78).

185 *Netratantra*$_K$ 8.15.

186 Kṣemarāja: *svasaṃvedyaṃ svaprakāśaṃ*.

187 That is, the Yogin identifies with the object of contemplation.

[the Yogin] should again perform all [of the six auxiliaries] beginning with the control of the vital energy in order to perfect yoga.

The *Mālinīvijayottara* presents *samādhi* as the inevitable result of prolonged *dhyāna*. This also has parallels in other Śaiva texts. Rāmakaṇṭha states:[188] 'Absorption is the extreme state of meditation'.[189] The *Matsyendrasaṃhitā* specifies that *samādhi* is simply *dhyāna* extended seven times as long.[190] The *Amanaskayoga*, by applying this principle to its conception of the highest level of contemplation which it calls "merging" *(laya)*, has evolved an elaborate set-up of progressive stages. The lowest stage is reached when the Yogin can merge his mind for one wink of an eye *(nimeṣa)*, the next requires six, then the time-span of one breath *(śvāsa)*, then two, four etc., then one *pala* (a sixtieth of 12 minutes) and so on to the incredible span of twenty four years. After each timespan a certain sign manifests or some Perfection is attained.

The *Mālinīvijayottara* goes on to state that *pratyāhāra* is simply the result of successful *samādhi*.[191] On this point the *Mālinīvijayottara* and the *Svāyambhuvasūtrasaṅgraha* disagree. In the *Svāyam-*

188 *Sārdhatriśatikālottaravṛtti*$_{\mathrm{BH}}$ 2.9: *dhyānasyaiva prakarṣāvasthā yā [sā] samādhiḥ*. Also Aghoraśiva's commentary to the Yogaprakaraṇa of the *Sarvajñānottara* 15: *atha dhyānasyaiva prakarṣāvasthātmakaṃ samā⟨dhi⟩**ha*.

189 Similarly, the *Gorakṣaśataka* 184 teaches that Fixation requires he control of the breath for the duration of five *nāḍi*s (a *naḍi* is half the duration of a *muhūrta*), meditation for sixty *nāḍi*s, and *samādhi* for twelve days.

190 *Matsyendrasaṃhitā*$_{\mathrm{S}}$ 7.77cd: *dhyānāt saptaguṇaḥ kālaḥ samādhir abhidhīyate*. *Agnipurāṇa*$_{\mathrm{KSS}}$ 375.3–4 applies the same principle: *dhyāna* is twelve times as long as *dhāraṇā*. *Samādhi* is twelve times as long as *dhyāna*.

191 The *Netratantra* teaches that withdrawal is achieved by relinquishing the operation *(vṛttir)* of the properties (Kṣemarāja: condition *(daśā)*) of sound etc. which is experienced by the mind and redirecting that awareness to enter into the highest state (*Netratantra*$_{\mathrm{K}}$ 8.13c–14). In a sense such a definition briefly encapsulates the whole six-fold yoga.

bhuvasūtrasaṅgraha, as in most other Śaiva accounts, withdrawal features at the very beginning of the practice of yoga, being counted as the first of the ancillaries. The Yogin is told to assume the correct posture and withdraw the mind from the sense objects back into his heart.[192] The *Svāyambhuvasūtrasaṅgraha*'s description of absorption and its depiction of the resultant state is nevertheless very similar to that of the *Mālinīvijayottara*:[193]

> The Yogin, by being established in that [meditation], quickly finds absorption. When absorption is well developed, one attains the desired reward. Contemplating *(bhāvayaṃs)* the thing which is the object of one's awareness, one achieves identification *(tanmayo)* [with the object]. When identification [is achieved] the mind becomes supportless, as though non-existent. Then he indeed is [a Yogin] who has achieved absorption, who, abiding [in that state] like one dead is unaware of sounds etc. *SvāSūSaṃ 20.33–35*

The successful Yogin finds himself completely unaware of his surroundings. To external observers his state appears deathlike. It is not only in the Siddhānta that such an emptying of the mind is extolled. Very similar is also the merged state described in the *Kau-*

192 *Svāyambhuvasūtrasaṅgraha* 20.2cd: *āhared indriyārthebhyo 'kṣeśvaraṃ **hṛtsamudgake** (em.* Sanderson*; °samudrake cod) /*.

193 *Svāyaṃbhuvasūtrasaṅgraha*$_{\text{VE}}$ 20.33–35:
tena tatra sthito yogī samādhiṃ vindate 'cirāt /
samādhau pariniṣpanne phalaṃ prāpnoty abhīpsitaṃ //
vijñānālambanaṃ vastu bhāvayaṃs tanmayo bhavet /
tanmayatve nirālambaṃ bhavec cittam abhāvavat //
tatas tasyām avasthāyām upasaṃpannavat sthitaḥ /
na vijānāti śabdādīn yo 'sau labdhasamādhikaḥ //

Ed=Mysore edition, N=ngmpp a30/6, P=ifi transcript 39 (paṭala numbered as both 36 and 37)

33a *tatra*] *EdN; taru° P* 33d *phalaṃ*] *EdN; paraṃ P* 34b *tanmayo*] *EdN; tu mayo P* 34d *abhāvavat*] *em; abhāvayat Ed, abhāvataḥ N, ahābhavat P* 35a *avasthāyām*] *NP; avasthāyāyām Ed* 35b *upasaṃpannavat sthitaḥ*] *N; upasaṃpannasaṃsthitaḥ EdP* 35d *yo 'sau*] *EdP; yogī N*

lajñānanirṇaya.[194] The Yogin does not contemplate the elements, he is like a log[195] or a clod of earth, established in a condition of mindlessness. He cannot be awakened by the sound of drums or musical instruments. Similarly, the *Amanaskayoga* describes the Yogin in the merged state *(laya)* as not alive yet not dead, his eyes are neither seeing nor unseeing, he is inanimate like a log.[196]

The *Mālinīvijayottara*'s account implies that, initially at least, this condition is not permanent. The Yogin must eventually return from this self-induced stupor into the world of ordinary awareness, since he is advised repeatedly to practise the six ancillaries.

As is also the case with the *Yogasūtra*s of Patañjali, the exposition of yoga is circular; the final step is linked to the beginning.

194 *Cf. Kaulajñānanirṇaya* 14.82–85.
195 *Kāṣṭhavat*, so also *Agnipurāṇa*$_{\text{KSS}}$ 376.3–4.
196 *Cf. Amanaskayoga* 1.39.

Yogic Suicide

17:25ff. THE SEVENTEENTH chapter of the *Mālinīvijayottara* ends with the teaching of yogic suicide. A brief initial statement touches on the ethical problems raised by laying down the rule that only a complete disgust with enjoyment, or rather mundane experience, confers authority to terminate life. Once the Yogin has achieved this world-weariness *(nirveda)* he may perform yogic suicide *(utkrānti-)* by casting aside his physical body after severing the vital intersections *(marman)*. Many other Śaiva scriptures teach similar methods of exiting from the physical body.[197] Generally the Yogin needs to penetrate a series of obstructions (usually termed the five *marman*s) in the central channel by performing a practice related to the fire-fixation. The vital energy rises upwards and bursts through the cranial aperture. The Yogin must then proceed towards the level of Śiva, from where he does not return.

It may be worth briefly distinguishing yogic suicide *(utkrānti)*, which requires considerable yogic competence, from the fanatical practices of suicide practised by the Māheśvara laity. Four different such methods are distinguished in the *Niḥśvāsatattvasaṃhitā*'s treatment of the "mundane religion" *(laukikadharma)* of the uninitiated adherents of Śaivism: suicide by water [at a sacred ford or

197 See testimonia to *Mālinīvijayottara* 17.25–34 for a list of Śaiva scriptures teaching comparable methods.

confluence], by fire, by jumping off a [sacred] cliff and by fasting until death.[198]

THAKUR (1963:xii–xiv) cites a vivid eye-witness account of a suicide-leap *(bhṛgupātana)* performed by a fearless young devotee at the Kālabhairava shrine at Oṃkāra Mandhātā in 1822. He has collected inscriptional evidence which confirms that despite the ambiguous attitude of the Dharmaśāstras towards such practices they were not only widely carried out, but were even highly respected.[199] The promised reward for exiting from life in this way is usually the attainment of Rudraloka or some other paradise.[200] Abhinavagupta associates the four standard methods of suicide with the merging *(yojana)* into the coarse elements. Suicide by jumping from a cliff conjoins the devotee with blissful experience in the worlds existing at the level of the element of earth, by water, fire and fasting (ie. "living off air") in the elements of water, fire and air respectively.[201]

This practice should again be distinguished from the orthodox *vaidika* ideal of the "great setting out", *(mahāprasthāna)*, or "pilgrimage on the wide road", *(mahāpathayātrā)*, in which the elderly brahmin, subsisting only on water and air, sets off in a north-easterly

198 *Niḥśvāsatattvasaṃhitā*, Laukike Dharme Prathamaḥ Paṭalaḥ, folio 2v^{6}: *jalāgnibhṛgupāto hi tathānaśanam eva ca* /, 'Casting [oneself] into water, fire or from a cliff and abstention from eating.'

199 Two other methods of suicide, by slitting one's throat under a sacred tree and by jumping under the wheels during a chariot procession, are not mentioned in the Māheśvara or Śaiva texts available to me at present. It can thus not be affirmed that the Māheśvara laity ever engaged in these.

200 The *Tīrthavivecanakāṇḍa* of the *Kṛtyakalpataru* of Lakṣmīdhara Bhaṭṭa has preserved details of which types of suicide were practised at the major Tīrthas in his day (early twelfth century CE) and which type of reward was to be expected.

201 TaĀl$_{K}$ 14.35c–36b.

direction never to return. This is not motivated by sectarian zeal but is simply the conventional model of completing life.

The yogic method of terminal Egress is taught in the *Mālinīvijayottara* as follows:

> **When [the Yogin] considers all or rather [its] experience to be repulsive,[202] he relinquishes his own body and proceeds to the state of no return.[203] To effect this one should perform the afore-mentioned imposition,[204] whose lustre is equal to the fire [at the end] of time in reverse, [each phoneme] enclosed by two [mantras] SKṚK CHINDI.[205] [Then] after performing the fire-fixation,[206] enkindling all of the vital bonds *(marman)*, one should fill the body with air from the big toe to the top of the head. Then, translocating that [vital energy] one should lead it from the big toe to the cranial aperture. The knower of yoga should [completely] sever all vital bonds with the mantra.** *MVUT 17.25–28*

The procedure described here is textually closely related to the *Svāyambhuvasūtrasaṅgraha*'s definition of the sovereign-fixation.[207] Other parallel passages instruct the Yogin to guide the air through the central channel alone. In the *Mālinīvijayottara* the Yogin is

202 Jayaratha at TaĀlViv$_K$ 14.41–42b: *virūpakam iti parasaṃvidāveśacamatkāratāratamyāt*, 'Repulsive, because of the greater intensity of delight produced by immersion into supreme consciousness.'

203 For this interpretation of *śāśvata cf. Netratantroddyota*$_K$ 8.3c–8b: *. . . śāśvatam avivartātmakaṃ.*

204 Since nothing is specified the Yogin may perform either the Śabdarāśi or Mālinī imposition *(nyāsa)* or any of the combinations mentioned in *Mālinīvijayottara* 3 in reverse.

205 In the case of the Śabdarāśinyāsa: SKṚK KṢA CHINDI, SKṚK HA CHINDI, SKṚK SA CHINDI, SKṚK ṢA CHINDI etc. For the placement of the phonemes in Śabdarāśinyāsa see *Mālinīvijayottara* 8.27–32b.

206 *Cf. Mālinīvijayottara* 17.13c–17.

207 See page 412.

taught to drag the air from the big toe upwards through the whole body. If only the central channel were meant, the term *marman-* would refer to the series of five voids *(vyoman)* and the associated series of knots *(granthi)* obstructing the central passage. The similar wording in 17.27b and 17.28c argues against this interpretation; in both cases the concentrations of vulnerable ligaments and channels discussed in Āyurvedic medical literature[208] seem to be intended (also, the central channel does not commence at the big toe). Whatever *marman*s are meant, the important point is that the visualised incineration is not sufficient in itself to completely sever them and needs to be preceded by the destructive power of the mantra called the 'Razor of the Night which is Death':

MVUT 17.29–32 **One should use the first tooth [KA] *(dvijam ādyam)* without the soul [SA] *(ajīvakaṃ)*, preceded by the soul [SA] mounted on the first twice-born [tooth, KA] joined to the first [skull] of the chaplet [ṛ].[209] Thus is revealed the [mantra called the] Night which is Death, which severs the vital bonds. O Goddess, one who wishes for long life should not enunciate it. After fifty enunciations a headache arises. Perceiving this sign one should proceed with the visualisation of the conqueror of death.[210] Having compressed [the air] there, one should meditate on Drop, Resonance etc. Then, quickly extracting [the air] in that place *(tatrasthaṃ)* he should dismiss it once and for all with the [mantra of the] Night which is Death.**

208 Trimallabhaṭṭa's *Bṛhadyogataraṅgiṇī* 2.150 defines *marman-* thus: *marmāṇi jīvādhārāṇi prāyeṇa munayo jaguḥ / atas teṣu hatā viddhā dagdhāḥ syur duḥkhitā narāḥ //*, 'The sages declare *marman*s to be the habitual loci of the life/soul. Therefore persons who are struck, pierced or burned in these, suffer'. 2.48–91b describes in detail 8 *marman*s of the bones, 20 of the joints, 41 of the head, 11 of tissue and 27 of the sinews, making a total of 107.

209 For details of the Mālinī code used in the mantra encryptions see *Mālinīvijayottara* 3.37–41b.

210 See *Mālinīvijayottara* 16.53–54.

The completed mantra is thus SKṚK. That this is an onomatopoeic sound meant to imitate the breaking of the body is evident from the similar, destructive mantras used in other Tantras. The *Siddhayogeśvarīmata* teaches the mantra KRRRK PHAṬ for magical murder,[211] and the *Tantrasadbhāva*[212] also teaches a series of five related mantras used to pierce the five voids: RRAḤ RRAḤ, HKṢJAḤ, KRAḤ, KṢRAḤ, SRKṢRYŪṂ. Abhinavagupta states that headache is produced after one hundred repetitions and not merely fifty.[213] It is not possible to diagnose a corruption in either the TaĀl_{K}'s or the *Mālinīvijayottara*'s version. Possibly Abhinavagupta is quoting from memory and simply intends a large number. The *Svāyambhuvasūtrasaṅgraha* warns the Yogin not to perform this practice lightly:[214]

> The Yogin may not kill himself out of desire for some reward. He may not wilfully discard his body when suffering has arisen. [Only] when he has achieved world-weariness *(nirvedam)* or has [fully] enjoyed his reward, may he, merging his mind with Śiva, abandon [his body] by means of meditation and fixation.

SvāSūSaṃ 22.1–2 conditions for suicide

211 $\textit{Siddhayogeśvarīmata}_{\text{T}}$ 24.7.

212 Cited at TaĀl_{K} 30.58–61.

213 *Cf.* TaĀl_{K} 30.56cd.

214 $\textit{Svāyaṃbhuvasūtrasaṅgraha}_{\text{VE}}$ 22.1–2 (*cit.* by Rāmakaṇṭha *ad* $\textit{Sārdhatriśatikālottara}_{\text{BH}}$ 8.30c–31b:*a*):

athātmano vadhaṃ mantrī na kuryāt phalavāñchayā /
na ca duḥkhasamutpattau kāmato deham utsṛjet //
yadi nirvedam āpannaḥ prāptabhogo 'thavā tataḥ /
dhāraṇādhyānayogena śivalīnamanās tyajet //

Ed=Mysore edition, N=NGMPP A30/6, P=IFI transcript 39 (paṭala numbered as both 36 and 37), S=$\textit{Sārdhatriśatikālottara}_{\text{BH}}$ *8.30c–31b:a*

1b *°vāñcayā*] *EdPS; °suśruteḥ N* **1d** *kāmato*] *EdNS; kāmado P* **2a** *yadi*] *EdNS; yadā P* **2ab** *āpannaḥ prāptabhogo*] *EdNP; āpanno 'prāptabhogo S* **2b** *tataḥ*] *EdS; punaḥ P, °tra tuḥ N* **2c** *dhāraṇādhyāna°*] *N; dhyānadhāraṇa° EdPS* **2d** *°manās tyajet*] *EdNS; °manān yajet P*

It is likely that this also accurately reflects the view of the *Mālinīvijayottara*'s original redactor(s). Yogic suicide is simply the final act in the career of the successful Yogin who has mastered all he set out to achieve. He voluntarily abandons his body and achieves enlightenment.

It is clear that such an interpretation of the purpose of yogic suicide is metaphysically absurd in Abhinavagupta's system of Saṃvidadvaya, since there can be no question of the Yogin leaving his body and finding Śiva elsewhere. He considers this to be one of two extreme views which he sets out to harmonise. It implies a dichotomy between the soul and Śiva, which, though acceptable in the "lower" teachings of the Tantras espoused by the dualist Siddhānta, is clearly inadmissible to Abhinavagupta in the *Mālinīvijayottara*, the highest Śaiva revelation. The second extreme view is exemplified by the *Ūrmikaulārṇava*, which bluntly denies that relinquishing the body by yogic suicide leads to liberation at all. Since Śiva is considered an all encompassing totality it is ultimately futile for the Yogin to relinquish his body and seek Śiva in some other, special place. If this were possible Śiva would be debased to suffer limitations by space, time etc. Abhinavagupta agrees with this critique of the dualist's conception, but stops short of the *Ūrmikaulārṇava*'s complete condemnation of yogic suicide as a "grave error" (the full passage is cited by Jayaratha[215]). The problem is, of course, that the *Mālinīvijayottara* does in fact teach the practice. This, for Abhinavagupta valid nondualist critique, needs to be borne in mind when his exegesis of the *Mālinīvijayottara*'s teaching of Egress is considered.[216]

Abhinavagupta begins his discussion of the *Mālinīvijayottara*'s views on yogic suicide with a citation from the *Ūrmikaulārṇava*.

215 Note especially *Ūrmikaulārṇava* cited at TaĀlViv$_K$ 14.33c–35b:*b*: *bhrāntir eṣā tamomayī.*

216 Cf. TaĀl$_K$ 14.32c–45.

This raises the primary nondualist objection that Śiva is omnipresent. Any hope of achieving liberation by exiting the body is thus denied. Abhinavagupta concurs and thus interprets the *Mālinīvijayottara* as teaching that the aim of yogic suicide is not liberation but enjoyment. The passage being analysed here is *Mālinīvijayottara* 17.25. He claims it teaches that the Yogin, who is disgusted with all external pleasures because he is experiencing the far greater pleasure of immersion into pure awareness, may relinquish his physical body and thus eliminate the repulsive experience of external reality. His soul then conjoins with the element of ether and in this way he can continue his blissful experience. The "eternal state", *śāśvataṃ padam* is reduced to mere conjunction with the eternal element of ether and "all enjoyment", *sarvaṃ... bhogaṃ* refers only to external pleasures. This is what ordinary readers, whose minds are troubled by dichotomising thoughts, would understand. However, Abhinavagupta claims, there is an esoteric second meaning concealed in the verse. This is addressed to those of greater intellectual acuity[217] and indeed teaches a method of liberation which then results in the Yogin's death. The key to this reading is that Virūpa(ka) is also name of Bhairava.[218] *Virūpaka-* may thus be taken not only as an adjective to *bhoga* but also as a factitive object governed by the present participle *manyamāno*. The second reading of the half-verse is therefore: 'Realising that all [of one's individual] experience is Śiva'. Jayaratha explains:[219]

217 TaĀl_K 14.42ab.
218 *Cf. Ur-Skandapurāṇa* 14.2d: *(devāḥ sahapitāmahāḥ/ tuṣṭuvurvāgbhiriṣṭābhiḥ praṇamanto maheśvaram) ... namaḥ pavanavegāya virūpāyājitāya ca; cf. Śivasahasranāmāvalī* 830: *oṃ virūpāya namaḥ.*
219 TaĀlViv_K 14.41–42b *idam atrāntaḥsatattvaṃ—yad asya svātmani śivāhaṃbhāvābhimānenaiva muktiḥ, dehatyāgas tv anayeti.*

TaĀlViv 14.41–42b This is the concealed truth here—that liberation occurs for him by the elevating pride of the experience in his own self that 'I am Śiva', and the abandonment of the body [then takes place] because of this [liberation].

Abhinavagupta continues by stating that this instruction of one's own autonomy is the principal liberating initiation. He then appeals to the scriptural authority of the *Niśisaṃcāra* which has indeed harmonised the two extreme views mentioned earlier, that liberation is possible by exiting the body and that it is absurd. Both of the two views are correct; which one is accepted depends entirely on the Yogin's standpoint, on the degree to which dichotomising thoughts are present. In achieving this harmonious agreement of diametrically opposed views of yogic doctrine Abhinavagupta is doing no more than continuing and widening the scope of the endeavour begun by the original redactor(s) of the *Mālinīvijayottara*. Abhinavagupta's exegesis here attempts to bring the *Mālinīvijayottara* up to date with what he and his audience perceived as the more advanced thinking of avowedly nondualist scriptures. In his synthesis the *Mālinīvijayottara*'s doctrines are subsumed into a new framework provided by radical, subitist Kaula teachings. The resulting devaluation of the gradualist systems of Ṣaḍaṅgayoga and the Tattvajaya would certainly not have bothered his householder audience who at best had only a superficial interest in yoga anyhow. The secret, liberating, revelation contained in the *Mālinīvijayottara*'s instructions about Egress is thus quite naturally first interpreted as a gnostic process, and this then as the highest form of initiation. Yoga does not figure prominently in Abhinavagupta's discourse of liberation. The *Mālinīvijayottara*'s original redactor(s) worked towards an altogether different goal. Rather than using subitist Kaula teachings to subvert the principles underlying the gradualist systems of yoga, the primary effort was directed at

assimilating these radical methods into the complex framework of the fifteen-fold refraction and thereby adequately locating them within, and not above, the inherited Saiddhāntika hierarchies. When Abhinavagupta demotes yogic egress to a practice for the pleasure-seeker he is successfully completing his task of relegating yoga fully into the (for him irrelevant) domain of Sādhakas intent on Siddhis. But at the same time he is undoing, as it were, the principal achievement of the *Mālinīvijayottara*'s redactors.

ABBREVIATIONS AND SYMBOLS



General Abbreviations

ABORI	Annals of the Bhandarkar Oriental Research Institute
ALB	Adyar Library Bulletin
ALS	Adyar Library Series
ĀĀSS	Ānandāśrama Sanskrit Series
BEFEO	Bulletin de l'École Française d'Extrême-Orient
BSOAS	Bulletin of the School of Oriental and African Studies
CDIAL	Comparative Dictionary of the Indo-Āryan Languages
CSS	Chowkhamba Sanskrit Series
GOS	Gækwad's Oriental Series
IFI	Institut Français d'Indologie
IHQ	Indian Historical Quarterly
IIJ	Indo-Iranian Journal
JA	Journal Asiatique
JAOS	Journal of the American Oriental Society
KSS	Kāśī Sanskrit Series
KSTS	Kashmir Series of Texts and Studies
NAK	National Archives Kathmandu
NCC	New Catalogus Catalogorum
NGMPP	Nepal-German Manuscript Preservation Project
PIFI	Publications de l'Institut Français d'Indologie
RASB	Royal Asiatic Society of Bengal
SIAS	The South Indian Archaka Sangham
VVRI	Viśveśvarānanda Vedic Research Institute
W.I. SERIES	Woolner Indological Series
WZKS	Wiener Zeitschrift für die Kunde Süd- und Ostasiens
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft

Title Abbreviations

AkVīTa	*Akulavīratantra*
AgPur	*Agnipurāṇa*
AjĀg	*Ajitāgama*
AmAuPra	*Amaraughaprabodha*
AmAuŚā	*Amaraughaśāsana*
AmYo	*Amanaskayoga*
ArŚā	*Arthaśāstra*
ĪPraKā	*Īśvarapratyabhijñākārikā*
ĪPraKāVṛ	*Īśvarapratyabhijñākārikāvṛtti*
ĪPraVim	*Īśvarapratyabhijñāvimarśinī*
ĪPraVivVim	*Īśvarapratyabhijñāvivṛtivimarśinī*

ĪŚiGuDePad	*Īśānaśivagurudevapaddhati*
ŪrKauĀr	*Ūrmikaulārṇava*
KāmKaVi	*Kāmakalāvilāsa*
KārĀg	*Kāraṇāgama*
KālUtt	*Kālottaratantra*
KirTa	*Kiraṇatantra*
KirTaVṛ	*Kiraṇatantravṛtti*
KubMaTa	*Kubjikāmatatantra*
KulPañ	*Kulapañcāśikā*
KulRatUdd	*Kularatnoddyota*
KulSā	*Kulasāra*
KauJñāTil	*Kaulajñānatilaka*
KauJñāNir	*Kaulajñānanirṇaya*
GaTat	*Gaṇapatitattva*
GoŚa	*Gorakṣaśataka*
GoSaṃ	*Gorakṣasaṃhitā*
GauBhā	*Gauḍapadabhāṣya*
GheSaṃ	*Gheraṇḍasaṃhitā*
JaĀkhSaṃ	*Jayākhyasaṃhitā*
JaMaVi	*Janmamaraṇavicāra*
JaRaYām	*Jayadrathayāmala*
TaĀl	*Tantrāloka*
TaĀlViv	*Tantrālokaviveka*
TaPra	*Tattvaprakāśa*
TanSaBhāTa	*Tantrasadbhāvatantra*
TraŚatKāUtt	*Trayodaśaśatikakālottara*
TriBhai	*Triśirobhairava*
TriSā	*Trikasāra*
DīĀg	*Dīptāgama*
DīĀd	*Dīkṣādarśa*
DīUtt	*Dīkṣottara*
DeYām	*Devyāyāmala*
DhaŚiPad	*Dharmaśivapaddhati*
NiĀdSaṃPad	*Nityādisaṃgrahapaddhati*
NiśTaSaṃ	*Niśvāsatattvasaṃhitā*
NeTa	*Netratantra*
NeTaUdd	*Netratantroddyota*
PadADa	*Padārthadarśā*
ParĀkh	*Parākhyatantra*
ParTrī	*Parātrīśikā*
ParTrīViv	*Parātrīśikāvivaraṇa*
ParMoNirKā	*Paramokṣanirāsakārikā*
PāYoBhāViv	*Pātañjalayogasūtrabhāṣyavivaraṇa*
PārMat	*Pārameśvarīmata*
PiMa	*Picumata*
PauĀg	*Pauṣkarāgama*
BṛKālUtt	*Bṛhatkālottara*
BṛYoYāSmṛ	*Bṛhadyogiyājñavalkyasmṛti*
BraYām	*Brahmayāmala*
BhaiMaṅ	*Bhairavamaṅgala*
MatPār	*Mataṅgapārameśvara*
MatsySaṃ	*Matsyendrasaṃhitā*
ManBhai	*Manthānabhairava*
MahBhā	*Mahābhārata*
MaSmṛ	*Manusmṛti*
MahJñā	*Mahājñāna*
MahNaPra	*Mahānayaprakāśa*
MāViVār	*Mālinīvijayavārtika*
MuNi	*Mudrānighaṇṭu*
MuLa	*Mudrālakṣaṇa*
MuVi	*Mudrāvidhi*
MṛgTa	*Mṛgendratantra*
MṛgTaVṛ	*Mṛgendratantravṛtti*
MaiUp	*Maitrāyaṇīyopaniṣad*
MoKā	*Mokṣakārikā*
MVUT	*Mālinīvijayottaratantra*
YāSmṛ	*Yājñavalkyasmṛti*
YuDī	*Yuktidīpikā*
YoŚat	*Yogaśataka*
YoŚā	*Yogaśāstra*
YoSū	*Yogasūtra*
YoSūBhā	*Yogasūtrabhāṣya*
YoSūRāMar	*Yogasūtrarājamārtaṇḍa*

YoHṛ	*Yoginīhṛdaya*
RauSūSaṃ	*Rauravasūtrasaṃgraha*
VāmMa	*Vāmakeśvarīmata*
VāmMaViv	*Vāmakeśvarīmatavivaraṇa*
ViBhai	*Vijñānabhairava*
ViBhaiUdd	*Vijñānabhairavoddyota*
ViBhaiKau	*Vijñānabhairavakaumudī*
VimVa	*Vimalāvatī*
VīĀv	*Vīrāvalī*
VaiSū	*Vaiśeṣikasūtra*
ŚaRatSaṃ	*Śataratnasaṃgraha*
ŚaSāSaṃBraYām	*Śatasāhasrasaṃhitā-brahmayāmala*
ŚārTil	*Śāradātilaka*
ŚiJñāBoSaṃBhā	*Śivajñānabodhasaṃgrahabhāṣya*
ŚiDṛ	*Śivadṛṣṭi*
ŚiDhaUtt	*Śivadharmottara*
ŚiSaṃ	*Śivasaṃhitā*
ŚiSū	*Śivasūtra*
ŚiSūVim	*Śivasūtravimarśinī*
ŚiSvaUd	*Śivasvarodaya*
ŚaiPa	*Śaivaparibhāṣa*
ŚaiPaMañ	*Śaivaparibhāṣamañjarī*
ŚrīMaUttTa	*Śrīmatottaratantra*
ŚrīKaSaṃ	*Śrīkaṇṭhīyasaṃhitā*
ŚveUp	*Śvetāśvataropaniṣad*
ṢaSāSaṃ	*Ṣaṭsāhasrasaṃhitā*
ṢaṇKa	*Ṣaṇmukhakalpa*
SaĀgSaṃ	*Sakalāgamasaṃgraha*
SaĀgSāSaṃ	*Sakalāgamasārasaṃgraha*
SaJñāUtt	*Sarvajñānottaratantra*
SāṅKā	*Sāṅkhyakārikā*
SāṅVṛ	*Sāṅkhyavṛtti*
SātSaṃ	*Sātvatasaṃhitā*
SāmPañ	*Sāmbapañcāśikā*
SārTriKāUtt	*Sārdhatriśatikālottara*
SārTriKāUttVṛ	*Sārdhatriśatikālottara-vṛtti*
SiYoMa	*Siddhayogeśvarīmata*
SiŚe	*Siddhāntaśekhara*
SiSiPad	*Siddhasiddhāntapaddhati*
SuPraĀg	*Suprabhedāgama*
SūSvāBhu	*Sūkṣmasvāyambhuva*
SoŚaṃPad	*Somaśaṃbhupaddhati*
StaCiViv	*Stavacintāmaṇivivaraṇa*
SpaKā	*Spandakārikā*
SpaNir	*Spandanirṇaya*
SpaSan	*Spandasandoha*
SvaTa	*Svacchandatantra*
SvaTaUdd	*Svacchandatantroddyota*
SvāBhu	*Svāyambhuva*
SvāSūSaṃ	*Svāyambhuvasūtrasaṃgraha*
SvāSūSaṃVṛ	*Svāyambhuvasūtrasaṃgrahavṛtti*
HaṃUp	*Haṃsopaniṣad*
HaṃPa	*Haṃsapārameśvara*
HaYoPra	*Haṭhayogapradīpikā*
HaYoPraJyo	*Haṭhayogapradīpikājyotsnā*
WṛTat	*Wṛhaspatitattva*

Title Subscripts

X_{K}	The KSTS edition of X.
X_{KS}	The Kashi Sanskrit series edition of X.
$\text{Kubjikāmata}_{\text{G}}$	The Kubjikāmata as edited by Goudriaan and Schoterman.
$\text{Parākhya}_{\text{G}}$	The Parākhyatantra as edited by D. Goodall (see under manuscript sources).

Īśvarapratyabhijñākārikā$_T$ The Īśvarapratyabhijñākārikā as edited by R. Torella.

Siddhayogeśvarīmata$_T$ The Siddhayogeśvarīmata as edited by J. Törsök (see under manuscript sources).

Jayadrathayāmala$_S$ The Jayadrathayāmala as edited by Prof. Sanderson in handout 4 of the 1997 lecture series: *'Seeking the Mata Level of Esoteric Śaivism: New Sources'*.

Parātriṃśikāvivaraṇa$_S$ The Parātriṃśikāvivaraṇa as edited by J. Singh.

Symbols

A^{ac}	witness A before correction.
A^{pc}	witness A after correction (*propria manu* unless specified to be *secunda manu*).
A^{mg}	Marginal gloss, annotation or addition in witness A.
A^{vl}	Additional variant reading (*varia lectio*) supplied in witness A.
codd.	All codices at a given place.
nfl.	*non fluctuat:* This passage has no variants.
prm.	*præmittit, -unt:* Add(s) before.
]	The lemma sign that precedes variant readings.
::	The lemma sign used in the registers for testimonia and comments.
*	Ornamental punctuation, usually used to mark the end of a chapter or subsection.
/	Single *daṇḍa* punctuation. Used as both comma and full stop. In verse it marks the end of the first *pādayuga* with no implication of syntactical completion.
//	Double *daṇḍa* punctuation. Used only in verse to mark the end of a stanza.
∗	Illegible syllable.
°	Editorial ellipsis in a lemma.
♦	Separates different entries within the same *pāda* of a verse.
kiñcit. . .	Text breaks off after *kiñcit*.
⌈*kiñcit*⌉	Ceiling brackets enclose the lemma *kiñcit* inserted into the text. Usually this marks conjectures added (mostly *secunda manu*) to fill in marked *lacunæ*.
⟦*kiñcit*⟧	Double brackets enclose the lemma *kiñcit* deleted *propria manu* unless the deletion is identifed as being *secunda manu*, e.g. ⟦*kiñcit*⟧ *secunda manu*.
⟨*kiñcit*⟩	Angle brackets enclose material inserted by the present editor.

{*kiñcit*}	The present editor has judged that the lemma *kiñcit* should be deleted.
≀*kiñcit*≀	The reading of the lemma *kiñcit* is uncertain. If this is due to physical damage, the cause is occasionally specified (eg. torn, water, fire, worms etc.).
†*kiñcit*†	Obeli enclose corrupt passages which the present editor cannot improve upon.
[added material]	Square brackets enclose material supplied in translation.
(clarification)	Brackets are used for additional clarificatory comments.
X ↷X′	Eyeskip. The scribe has jumped ahead from X to the closely closely related X′.
X→Y	The passage beginning with X and ending with Y.
X⇌Y	X and Y have been confused with each other.
X>Y	Y originates in X.
X⇀Y	X is metaphorically identified with Y.
cit. A	Attributed citation in witness A.
unattr. A	Unattributed citation in witness A.
=A	Identifies an identical passage in witness A.
≈A	Identifies a genetically related passage in witness A. The majority of passages safely attributable to this category are of course to be found in exegetical reworking of scriptural sources. In the (at present limited) instances where dependence of revealed scriptures is proposed, clear statements in the borrowing text as to its indebtedness have been found. This is the case for a number of sections in the *Mālinīvijayottara* which can be directly traced to the *Siddhayogeśvarīmata* and for portions of the *Bhairavamaṅgala* derived from the *Picumata*. The marker ≈ is non-directional: neither precedence nor posteriority is implied.
cf. A	Identifies expositions, discussions, allusions, explanations etc. in witness A. This is of course principally (but not exclusively) exegetical material.
π A	Identifies textual parallels. These are usually short shared passages which do not, in the present editor's opinion, imply that the two texts are directly, ie. genetically, related. This largely covers the use of stock-phrases, ie. conventional idioms and expressions often shared by large numbers of Śaiva Tantras. For the purpose of textual criticism no significant relationship (textual or doctrinal) of the texts sharing such parallels need be assumed.

△ A — Identifies 'harmonies' of doctrine or rapprochements of motif. These are passages in other texts which discuss the same topic but are textually different. For instance the *Svāyambhuvasūtrasaṅgraha* shares numerous doctrinal harmonies with the *Mālinīvijayottara*. Even though the current state of research into the Śaiva canon does not yet permit definitive pronouncements on doctrinal dependence (particularily where textual dependance is not obvious), it is evident that widespread amalgamation of ideas has taken place.

corr. DEVADATTA — Correction by Devadatta.

ci. DEVADATTA — Conjecture by Devadatta.[220]

em. DEVADATTA — Emendation by Devadatta.

⏑ – ⏓ — Metrical symbols are used to indicate the prosodic length of missing syllables.

(*unmetrical*) — Identifies unmetrical passages.

The first register of the critical apparatus contains testimonia or scholia, the second indicates the MSS available for the passage, the third gives the variants and the fourth any comments. Names of texts are printed within reverse single guillemets (e.g. *Tantrāloka*) in the translation but not in the critical apparatus. Names of editors, translators etc. are printed in small capitals (e.g. GNOLI). Small capitals are also used for mantras (eg. SAUḤ). Wherever possible citations are given by chapter and verse-number. Quotations occurring in a prose commentary to a metrical work are counted alphabetically and added in italics at the end after a colon. For example, TaĀlViv$_K$ 10.2a:*d* means the fourth (:*d*) citation in the KSTS edition ($_K$) of the *Tantrālokaviveka* (TaĀlViv) commentary on the first *pāda* (a) of the second verse (.2) of chapter 10. This enumeration of citations can begin with introductory commentary preceding a group of verses, the location is then specified by the abbreviation *intro*.

220 Following TARRANT (1997:118) the distinction between conjecture and emendation is this: 'The terms *conjecture* and *emendation* are often employed interchangeably, but in strict usage *emendation* denotes a successful conjecture, one that actually removes a fault.'

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Manthānabhairava [1.] NAK 3- 788, NGMPP A41/7, ff. 214, palmleaf, illustrated covers, Nandināgarī/Pāla script, copied in 1219 CE, colophon title: *iti śrīmahāmanthānabhairavayajñe śatakoṭipravistīrṇe anvaye navakoṭyavatāre śrīkulakaulinīmate śrīkulatantrāvatāre caturviṃśatisāhasre tantrābhidhāne. . .*; [2.] NAK 1- 1151, B27/23,ff. 222, palmleaf, Kuṭila, copied in 1219 CE, ends: *iti śrīmahāManthānabhairavayajñe śatakoṭipravistīrṇe anvaye navakoṭyavatāre śrīKulakaulinīmate śrīKulatantrāvatāre caturviṃśatisāhasre tantrābhidhāne namaskārāśīrvādavarṇano nāma trinavatimaḥ paṭalaḥ //*; [3.] NAK 2- 118, B27/7, ff. 189, palmleaf, copied in 1186 CE by Mahādeva, colophon: *ity ādyāvatāre mahāmanthānabhairavayajñe anvaye saptakoṭipramāṇe merumārgavinirgate lakṣapādādhike ādyāpīṭhāvatārite vidyāpīṭhamārge vimalabhedāntaraṣaṭkanirṇaye kādibhede svājñāpārameśvare grāsinīmate śrīcaturviṃśatisāhasre avvā⟨ta⟩mabhāṣite śrīmate ekavīratripurābhidhāne navanityāyāgādhikāravarṇane kramodayo nāmānandaḥ // *//*; [4.] NAK 1- 1157, B27/8, ff. 154, palmleaf, colophon: *ity ādyāvatāre manthānabhairavayajñe anvaye saptakoṭipramāṇe merumārgavinirgate lakṣapādādhike śrīkādibhede śrīcaturviṃśatisāhasre yoginyācāryasiddhisādhanacihnādhikāro nāmānandaḥ.* [5.] NGMPP B27/19, ff. 203, palmleaf, Kuṭila script; [6.] NGMPP B27/12, ff. 21, palmleaf, Kuṭila script. [7.] scans of a Nepalese MS of the Siddhakhaṇḍa only, courtesy of Sam Fogg Rare Books & Manuscripts London.

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Yuddhajayārṇava [1.] NGMPP B27/16, ff. 29, palmleaf, Kuṭila script, ca. 1100- 1300 CE; [2.] NGMPP C6/6–69 (Kaisar Library), ff. 105, palmleaf, Kuṭila script, dated 1061 CE.

Yogasārasaṅgraha Pondicherry, IFI transcript 859.

Vijñānabhairava [1.] Benares Hindu University no. C 4106, ff. 6, Śāradā script, richly annotated; [2.] Sam Fogg 1996 MS 76, ff. 20, Devanāgarī script, copied in Jaipur in 1884 CE.

Vimalāvatī [1.] NGMPP A186/10, ff. 162, paper, Nevārī script, a Saiddhāntika Paddhati, copied in 1656? CE. Final colophon reads: *Vimalāvatyāṃ pratiṣṭhāvidhiḥ ṣaṣṭhaḥ samāptaḥ // (damaged) śrīDharmaśivapādā (damaged) [Vi]malaśivakṛtā sārdhadvisahasrī Vimalāvatī samāptaḥ // 1500 // samvat*

776 (? scarcely legible) pauṣa…; [2.] NAK 1- 1536, NGMPP B28/7, ff. 138, palmleaf, Kuṭila.

Śrīmatottaratantra [1.] NGMPP B28/17, ff. 189, palmleaf, Pāla script, colophon on fol. 154r: *iti śrīmatottare śrīkaṇṭhanāthāvatārite candradvīpavinirgate yoginīguhye śirodūtinirṇayasādhanaṃ nāma daśamaḥ paṭalaḥ //*//*; [2.] NAK 3- 191, NGMPP B28/21, ff. 55, palmleaf, Devanāgarī, Begins with fol. 29r, colophon on fol. 53v: *iti śrīmatottare śrīśrīkaṇṭhanāthāvatārite candradvīpavinirgate śrīkulālikā ādye māt[ṝ]ṇāṃ pratiṣṭhālakṣaṇanirṇayo caturthaḥ paṭalaḥ //*//*, change of hand at fol. 66; [3.] NGMPP A194/3, colophon title: *Śrīmatottaracandradvīpavinirgataśrīkaṇṭhanāthāvatārite Vidyāpīṭhe Yoginīguhye*; NAK 1- 1697 7/4, NGMPP B28/35, ff. 25, palmleaf, Devanāgarī.

Sakalāgamasaṅgraha IFI transcript 246, Devanāgarī.

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Sarvajñānottara [1.] NAK 1- 1692, NGMPP A 43/12, ff. 35, Licchavi script, ca 9–10th century CE; [2.] Pondicherry IFI transcript 334.

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आत्मानं द्वादशाङ्गुलम् 13.9 d
आत्मानं परिभावयेत् 14.29 b
आत्मानमनुचिन्तयेत् 13.25 b
आत्मीयमनुचिन्तयेत् 13.38 d
आदावेव निजेच्छया 1.18 d
आदावेव समाचरेत् 12.15 d
आदितः समनुक्रमात् 3.2 d
आद्यं धारिकया व्याप्तं 2.50 c
आद्या पूर्वोदिते देवि 12.25 c
आभ्रुवान्तमथोर्ध्वं च 15.27 c
आनुपूर्व्या व्यवस्थितम् 4.30 b
आप्नोति स्थिरतां गतम् 14.36 d
आप्नोतीति किमद्भुतम् 14.16 d
आप्नोतीति किमद्भुतम् 15.29 d
आप्यायिन्या द्वितीयं च 2.52 c
आवाहस्थापनीरोधा 7.4 a
आशुगानखिलानपि 13.40 d
आसंहारमखण्डितः 13.33 b
आस्वादयति दूरस्थं 15.17 a

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इङ्घेषु त्रयं विद्याद् 4.16 c
इच्छया निर्दहेद्यद्यत् 13.23 c
इच्छयैव महाकायः 13.47 c
इच्छाकामित्वमाप्नुयात् 15.14 d
इच्छात्वं तस्य सा देवि 3.5 c
इच्छानिवृत्तेः स्वस्थत्वाद् 2.35 a
इति सङ्क्षेपतः प्रोक्तम् 2.49 c
इति गर्वमयी प्रोक्ता 16.7 c
इति जाग्रदवस्थेयं 2.27 c
इति ध्यायेदनन्यधीः 12.22 b
इति पञ्चात्मके भेदे 2.35 c
इति मन्त्रगणः प्रोक्तः 3.68 a
इतीयं कथिता दिव्या 13.44 a
इतीयं कल्पनाशून्या 14.26 c
इतीयं वारुणी प्रोक्ता 13.20 a
इत्यनेन कलाद्येन 1.35 a
इत्यनेन विधानेन 17.24 a
इत्ययं द्विविधो भावः 15.47 a
इत्ययं सर्वतत्त्वेषु 13.18 a
इत्युक्तः स महेशान्या 3.4 a
इत्येकादश गीतानि 15.43 a
इत्येतत्कथितं सर्वं 4.41 a
इत्येतत्सर्वमाख्यातं 16.66 a
इत्येताः कथिताः पञ्च 14.44 a
इत्येवं पञ्चतत्त्वानां 13.54 c
इत्येवं पञ्चधाध्वानं 2.46 c
इत्येवं पृथिवीतत्त्वम् 12.39 a
इत्येवं षडिवधोऽप्यध्वा 2.57 c
इत्येवंविधयानया 3.26 b
इत्येषा कथिता काल 17.30 a
इत्येषा पञ्चदशधा 13.34 a
इत्येषा वारुणी प्रोक्ता 13.5 a
इत्यैश्वर्यप्रदानस्य 16.68 a
इदमत्रेदमत्रेति 4.29 c
इदमत्रोपयुज्यते 4.29 d
इदमाह जगत्पतिम् 3.1 d
इदमाह पुनर्वाक्यम् 4.9 c
इदमाह वचस्तेषां 4.3 c
इन्द्रनीलप्रतीकाशं 16.62 c
इन्द्रादीन्कल्पयेद्बस्वैस् 3.66 c
इन्द्रियाणां समाख्यातः 15.47 c
इन्द्रियाणि यतः सर्वं 15.43 c

इन्द्रियाणि जगुर्बुधाः 15.44 b
इमामक्लेशिताशयाम् 4.13 d
इष्टाः पञ्चदशावस्थाः 13.59 c

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ई समुद्रे णुणू श्रुती 3.37 d
ईशानी धारणा श्रिता 17.15 b
ईश्वरश्चेति सुव्रते 2.59 b
ईश्वरान्तं च विद्याद्धं 2.47 c
ईश्वरेच्छावशादस्य 1.24 c
ईषत्तेजोवभासितम् 15.5 d
ईषत्संकुचिताङ्गुलि 7.22 d
ईषद्दीप्तियुतं तत्र 14.7 a

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उक्तं यच्चापि वक्ष्यते 13.19 b
उच्चारकरणध्यान 2.21 a
उच्चाररहितं वस्तु 2.22 a
उच्छ्रि   तौ योगकर्मणि 7.35 d
उत्कर्षः पञ्चमो ज्ञेयस् 17.3 c
उत्तरोत्तरवैशिष्ट्यम् 4.39 a
उत्तानवामकस्योर्ध्वं 7.8 c
उत्तानवाममुष्टेस्तु 7.7 c
उत्पूयिन्या चतुर्थं तु 2.55 a
उदयादित्यसंकाशे 15.24 a
उदरं सर्वमापूर्य 17.36 c
उदितं विपुलं शान्तं 2.45 a
उद्यदादित्यबिम्बाभं 16.8 a
उपविष्टं च तुर्याश्रे 12.26 c
उपादेयं च हेयं च 1.14 c
उपादेयं च हेयं च 1.50 a
उपादेयमिति प्रोक्तम् 1.15 c
उमेशममरार्चितम् 1.7 d
उवाच मधुरां वाचम् 4.13 c
उस्थितं बिन्दुयुक्प्राणं 3.44 a

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ऊर्ध्वप्रसारितो मुष्टिर् 7.10 a
ऊषागर्भखवन्निजम् 13.48 d

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ऋषिभिर्योगमिच्छद्भिः 1.5 c
ऋषिभ्यस्तेऽपि ते चानु 1.39 c

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ए ऐ कारौ तथा जङ्घे 3.41 a
एकं तन्महति स्थितम् 2.46 b
एकमेकं पृथक् क्षार्णं 2.51 a
एकमेकं पृथक् पृथक् 2.50 b
एकमेव फलं यत्र 12.14 c
एकमेवानया भवेत् 4.8 b
एकस्मिन्नपि साध्ये वै 12.13 c
एकादशप्रभेदेन 16.37 c
एकादशाक्षरं प्रोक्तम् 3.62 c
एकादशाक्षरं वर्म 3.64 c
एकान्तस्थो यदा योगी 14.20 a
एकापि भाव्यमानेयम् 13.57 a
एकार्धार्णद्वयान्विता 3.60 b
एकैकसार्धवर्णानि 4.23 a
एकैकेन पृथग्द्वयम् 4.24 b
एकोऽपि दशधा मतः 12.11 d
एत एवात्र शक्तयः 3.24 d
एतज्ज्ञात्वा परित्यज्य 1.17 a
एतत्ते कथितं सर्वं 2.60 c
एतत्पाशुपतं प्रोक्तम् 3.65 c
एतत्षट्कं फलार्थिनाम् 1.15 d
एतत्संसारमण्डलम् 1.33 b
एतत्सर्वं परिज्ञेयं 4.26 a
एतदण्डचतुष्टयम् 2.49 d
एतदन्तं विदुर्बुधाः 16.37 b
एतद्ब्रह्मशिरः प्रिये 3.62 d
एतद्विस्तरशो मया 16.24 d

एतद्वेदान्तविज्ञानं 16.24 a
एताः सर्वाणुसंघातम् 3.34 a
एतां बद्धा महावीरः 7.17 a
एतानष्टौ स्थितिध्वंस 1.20 c
एतानि व्यापके भावे 15.45 a
एताभिरप्यधोऽप्युक्तं 17.17 c
एते योनिसमुद्भूताश् 3.24 a
एतेषां समुदाहृतम् 4.39 b
एतेषामेव तत्त्वानां 2.9 a
एनं प्रत्ययमालोच्य 17.31 c
एवं जलादिमूलान्तं 2.4 a
एवं जगति सर्वत्र 1.37 a
एवं भुवनमालापि 2.8 a
एवं भेदैरिमैर्भिन्नस् 2.48 a
एवं मुद्रागणं मन्त्री 7.36 a
एवं ललाटदेशेऽपि 16.61 c
एवं विज्ञानभेदेन 4.32 c
एवं शाम्भवमप्येभिर् 2.20 c
एवं समभ्यसेत्तावद् 17.38 c
एवमत्र स्थिरीभूते 16.19 c
एवमभ्यसतस्तस्य 16.13 c
एवमभ्यसतस्तस्य 16.33 a
एवमभ्यस्यतस्तस्य 13.3 a
एवमस्यात्मनः काले 1.42 a
एवमाविष्टदेहस्तु 12.20 a
एवमुक्तः स तैः सम्यक् 4.3 a
एवमुक्तस्तदा देव्या 1.12 c
एवमुक्ता महादेवी 3.1 a
एवमुक्तो जगद्धात्र्या 12.4 a
एवमुक्तो महादेव्या 4.12 a
एवमेतदिति ज्ञेयं 3.6 c
एवमेतन्महादेव 3.2 a
एवमेषा द्विरूपापि 3.8 c
एवंभूतमिदं वस्तु 3.7 c
एष ते ज्ञेयसद्भावः 17.35 c
एषा ते पार्थिवी शुद्धा 12.25 a
एषामभ्यसनं कुर्यात् 17.10 c
एषोऽहमिति संचिन्त्य 16.2 c

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ऐन्द्रान्ताः पञ्च सिद्ध्यन्ति 13.59 a
ऐन्द्री याम्या च चामुण्डा 3.14 c
ऐन्द्रीसंतोषकारिका 7.9 d

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ओं अमृते तेजोमालिनि 3.62 a
ओं ह्रीँ नाम ततो नमः 7.36 d
ओंकारैः पञ्चभिर्मन्त्रो 3.61 c

क

कखत्रयविनिर्गतम् 12.18 d
कटाहान्तामतन्द्रितः 15.27 b
कणिष्ठाङ्गुष्ठकाक्रान्तास् 7.5 c
कण्ठं केवलमेव च 3.47 d
कण्ठकूपविधानाभं 16.42 a
कण्ठकूपावधौ चक्रे 16.38 a
कण्ठाकाशे स्थिरं चेतः 16.41 a
कथयन्ति शिवोदितम् 1.40 b
कथयामि तवाधुना 14.28 b
कथितः सुरवन्दिते 17.35 d
कथिता वह्निधारणा 13.34 b
कथिता समवायिनी 3.5 b
कथ्यतां त्रिपुरान्तक 12.3 d
कथ्यमानं मया शृणु 12.5 b
कथ्यमानोऽवधार्यताम् 2.25 d
कदम्बगोलकाकारः 12.11 a
कनकाभं स्वकं घ्राणम् 15.20 a
कनिष्ठां दक्षिणां वामे 7.33 c
कनिष्ठाङ्गुष्ठकौ श्लिष्टौ 7.9 a
कनिष्ठे पुरुषावधि 7.28 b

कपालं पतितं न्यसेत् 3.49 d
कपालमधुना शृणु 7.22 b
कपालमिति विज्ञेयम् 7.23 a
कपिलस्य पुरा प्रोक्तम् 16.24 c
कम्पते गात्रयष्टिश्च 3.53 a
करयोरङ्गुलीः स्थिताः 7.33 b
कराभ्यामञ्जलिं कृत्वा 7.29 c
करामलकवद्बुधः 15.27 d
करावन्तरिताङ्गुली 7.6 d
करावूर्ध्वमुखौ कार्याव् 7.27 a
कर्णौ पिधाय यत्नेन 14.33 c
कर्म तत्कार्यकारणे 1.28 b
कर्मेन्द्रियाणि वाक्पाणि 1.32 c
कर्षयेत्त्रिदशानपि 17.39 b
कलाः पदानि मन्त्राश्च 4.10 c
कला तत्रावकाशदा 2.56 d
कलाः पदानि मन्त्राश्च 4.17 c
कलादिक्षितिपर्यन्तम् 1.33 a
कल्पिताः परमेष्ठिना 3.15 d
कल्प्यौ विष्णुप्रजापती 3.67 b
कवित्वं पञ्चमं प्रोक्तं 2.16 a
कस्मिंश्चिद्योग्यतावशात् 1.42 b
कस्य चिद्विनिवर्तते 1.43 d
काङ्क्षिणो वयमागताः 1.4 d
कादिभिश्च स्मृता योनिर् 3.11 a
कारणं बन्धमोक्षयोः 15.38 b
कार्तिकेयो महामतिः 4.3 b
कार्यभेदान्महादेवि 3.30 c
कालक्रमाच्च पूर्वोक्तं 14.25 c
कालज्ञानं प्रवर्तते 16.51 d
कालत्यागोक्तवर्त्मना 17.15 d
कालरात्र्या विसर्जयेत् 17.32 d
कालाग्निभुवनाद्यावद् 2.51 c
कालादिद्वितये मतम् 4.20 d
कालानलसमप्रभम् 17.26 b
कालोऽपि कलयत्येनं 1.29 c
काव्यालङ्कारभूषिता 15.4 b
किं चित्किं चिद्विभाव्यते 14.35 d
किं तु व्यापारवर्जितम् 12.29 b
किं त्वत्र चिन्तयेद्देहं 15.33 c
किमन्यत्परिपृच्छसि 2.60 d
किमन्यत्परिपृच्छसि 3.68 d
किमन्यैः क्षुद्रशासनैः 17.40 b
किमन्यैः शास्त्रडम्बरैः 14.27 d
किमर्थं मन्त्रलक्षणम् 4.2 d
कुम्भः पञ्चविधो ज्ञेयस् 17.6 a
कुर्यात्स्कृक्छिन्दियुग्गतम् 17.26 d
कुर्याद्योगप्रसिद्धये 17.24 d
कुर्याद्वा कथनादिकम् 3.54 b
कुर्वत्यत्र क्रियोच्यते 3.8 b
कुर्वन्योगी दिने दिने 16.41 b
कृतावेशविधिक्रमः 12.20 d
कृत्वा तदग्रे कुर्वीत 17.29 c
कृष्णकेशोऽच्युतद्युतिः 14.15 b
कृष्णे कुष्ठमवाप्नोति 16.56 c
के चित्तत्र सिता रक्ताः 14.22 a
कोटित्रितयलक्षिते 1.9 d
कौमारी वैष्णवी तथा 3.14 b
कौमार्याः शक्तिरिष्यते 7.7 b
कौशिकः कालविश्वेशौ 3.23 c
क्रमिकं फलमाप्नोति 15.23 c
क्रमेणैव समभ्यसन् 13.59 d
क्रियाज्ञानविभेदेन 4.7 a
क्रीडत्यग्निर्यथेच्छया 13.24 b
क्रुद्धदृष्टिः करालेयं 7.21 a
क्रुद्धश्चालयते शक्रं 13.38 a
क्वापि गन्धः समायाति 14.3 c
क्षणादावेशकारकः 7.29 b

क्षित्यादिकालतत्त्वान्ते 16.39 a

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खटवाङ्गं सकपालकम् 7.3 b
खटवाङ्गाख्या स्मृता मुद्रा 7.22 a
खे गतिं प्रतिपद्यते 7.17 b

ग

गच्छत्येषोऽप्यनन्तताम् 17.7 d
गच्छन्ति परमं पदम् 2.12 d
गणनाथं नमस्कृत्य 12.21 c
गतागतं सुविक्षिप्तं 2.44 a
गतिभङ्गं ततस्तस्य 17.2 a
गन्धमासाद्य योगवित् 15.22 b
गन्धावरणवासिनः 14.7 d
गन्धावरणविज्ञानं 14.6 c
गन्धावरणसंस्थितम् 14.10 d
गर्वावरणजं फलम् 16.6 b
गिरमेतामुदारधीः 12.4 d
गीतवच्च चतुर्दश 15.32 d
गुणज्ञानमवाप्स्यति 16.14 d
गुणानष्टगुणां तेभ्यो 1.30 c
गुणावरणसंस्थितम् 16.16 b
गुणाष्टकसमीहया 16.67 b
गुरुः साधक एव च 1.49 b
गुरुणा प्रतिबोधतः 2.23 b
गुरुणा हृष्टचेतसा 3.58 b
गुरुश्चेति त्रयं समम् 3.56 b
गुहायां भूगृहे वापि 12.6 a
गृहीतवाक्क्रमभ्येति 15.2 c
गृह्णीयाद्योगयुक्तात्मा 17.40 a
गृह्यते नाल्पबुद्धिभिः 1.11 b

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घटमानं मनीषिणः 4.36 b
घण्टानादविरामान्ते 14.41 a
घण्टामुद्रा प्रिया मता 7.26 d
घनमुक्तेन्दुबिम्बाभं 13.13 a
घनावृतेन्द्रनीलाभ 13.41 a
घातयेद्गन्धमाघ्राय 15.21 c
घोरतर्योऽपराः स्मृताः 3.31 d
घोररूपस्तदाननः 1.19 d
घ्राणं बुद्धीन्द्रियाणि तु 1.32 b
घ्राणावरणमास्थितम् 15.23 d

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चक्रं नारायणीप्रियम् 7.8 b
चतस्रो धारणा ज्ञेयाः 17.14 a
चतुरक्षरमेकं च 4.20 c
चतुरङ्गुलदेहादि 16.34 a
चतुरेकाक्षरे द्वे च 4.20 a
चतुर्थं दशनं ततः 3.42 d
चतुर्थे हृद्गतं ध्यायेद् 12.30 a
चतुर्दश समभ्यर्च्य 15.11 a
चतुर्दशकमादरात् 15.8 d
चतुर्दशविधं चात्र 15.13 c
चतुर्दशविधे भेदे 15.15 a
चतुर्धा रूपसंस्थं तु 2.44 c
चतुर्भिस्त्रिभिरेव च 13.60 d
चतुर्विंशत्यमी प्रोक्ताः 16.16 c
चतुर्विधं तु पिण्डस्थम् 2.43 a
चतुस्त्रिंशत्प्रकीर्तिताः 3.24 b
चन्द्रकल्पितकर्णिकम् 16.31 d
चन्द्रबिम्बमकलमषम् 16.53 b
चन्द्रबिम्बे घनावृते 13.11 b
चलं सचूचूशब्दं च 13.35 a
चलत्वं कफजव्याधि- 13.35 c
चलितस्य पुनः पुनः 4.35 d
चामुण्डाकुलनन्दिनी 7.11 d
चालयेन्मध्यदेशस्थां 7.26 c

चित्रचिनीचीरवाकादि- 12.12 a
चित्तभेदस्त्वसौ मतः 12.14 d
चित्तावरणविज्ञानं 15.42 c
चिन्तयंश्चक्षुषी निजे 15.24 b
चिन्तयन्न पुनर्याति 16.42 c
चिन्तयन्नीललोहितम् 16.6 d
चिन्तयन्मासमात्रेण 15.39 c
चिन्तयेच्छतरुद्राणाम् 12.38 c
चिन्तयेत्सर्वमेवाहं 16.4 c
चिन्तयेद्दशभिर्दिनैः 15.16 b
चिन्तयेद्रसतन्मात्रं 14.12 c
चिन्तयेन्मत्समो भूत्वा 12.37 c
चिन्तामणिरिवेश्वरी 3.9 b
चिन्तामयमथान्यच्च 4.28 c
चिन्त्यते देहमापूर्य 13.12 a
चिद्गमाहुश्चतुर्थकम् 2.15 d
चूर्णयत्यद्रिसंघातं 13.37 c
चेतः सम्यक् स्थिरीकुर्यात् 13.56 c
चेतसैव विचिन्तयन् 2.22 b
चेतसो घटनं तत्त्वाच् 4.35 c
चेतस्तत्रानुसंदधेत् 14.34 b
चेतो निद्रान्तमात्मनः 16.32 b
चेतोनालानुसर्पिणा 16.54 b

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च्छिद्रां पश्यति मेदिनीम् 13.48 b
छिद्रां प्रपश्यते भूमिं 15.27 a
छेत्तुं शक्यो भविष्यति 15.30 d
छेदयेत्सर्वमर्माणि 17.28 c

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जगदर्णवमग्नानां 1.2 a
जगदानन्दकारिणा 3.1 b
जगदानन्दकारिणी 12.1 d
जगदार्तिहरो हरः 3.4 b
जगदुत्पादयामास 1.25 c
जठरं केवलं ततः 3.47 b
जडता चास्य जायते 12.23 d
जयकीर्तिर्जयावहः 3.20 d
जयदो जयवर्धनः 3.21 b
जयन्तश्चापराजितः 3.20 b
जयन्ति जगदानन्द 1.1 a
जयमूर्तिर्जयोत्साहो 3.21 a
जयश् च विजयश्चैव 3.20 a
जरामरणनिर्मुक्तो 16.26 a
जरामरणनैर्गुण्य 15.22 c
जरामरणवर्जितः 15.18 b
जरामरणवर्जितः 15.35 d
जराव्याधिविनिर्मुक्तः 14.15 a
जलतत्त्वोक्तबिम्बादि 14.18 a
जलबुद्बुदसंकाशं 14.12 a
जलान्तःस्थं स्मरेद्देहं 13.2 a
जलान्ताधिपतिर्भवेत् 13.1 d
जलावरणविज्ञानम् 13.8 a
जलावरणसंभवम् 13.14 d
जलोपरि स्थितं देवि 13.6 c
जाग्रत्स्वप्नादिभेदेन 2.26 a
जाग्रन्नामद्वयं मतम् 2.36 d
जातकर्तृत्वसामर्थ्यो 1.27 c
जातमात्रे जगत्यलम् 1.40 d
जाता तदैव तत्तद्वत् 3.8 a
जायते पृथिवीतले 16.20 d
जायते भावनामयम् 4.31 d
जायते मूर्ध्नि वेदना 17.31 b
जायते यः समावेशः 2.23 c
जिज्ञासवः परं तत्त्वं 1.3 c
जितनिद्रो जितक्रोधो 12.7 c
जितप्राणो जितेन्द्रियः 12.7 b
जितासनो जितमना 12.7 a

जितोद्वेगो गतव्यथः 12.7 d
जिह्वां च लालयेन्मन्त्री 7.20 c
जिह्वाग्राधारमात्मनः 14.12 d
जिह्वाभावमिवात्मनः 15.16 d
जीवमादिद्विजारूढं 17.29 a
जीवेदाचन्द्रतारार्कम् 14.15 c
जीवो दीर्घस्वरैः षड्भिः 3.60 c
ज्ञातव्यः परमार्थतः 2.19 b
ज्ञातव्यं योगचिन्तकैः 2.44 d
ज्ञातव्यानि तदा प्रिये 15.45 d
ज्ञात्वा योगं समभ्यसेत् 1.46 b
ज्ञात्वैतज्ज्ञेयसर्वस्वं 1.50 c
ज्ञानं च त्रिविधं प्रोक्तं 4.28 a
ज्ञानं यदुपवर्णितम् 4.5 d
ज्ञानचन्द्रमरीचयः 1.1 d
ज्ञानशक्तिर्निगद्यते 3.7 b
ज्ञानिनां योगिनां चैव 4.39 c
ज्ञानी प्रोक्तश्चतुर्विधः 4.32 d
ज्ञानी योगी च शाङ्करि 4.27 b
ज्ञापयन्ती जगत्यत्र 3.7 a
ज्ञेयाः सप्तैकादशार्णा 3.60 a
ज्ञेयो विधिर्विधानज्ञैः 13.18 c
ज्येष्ठः स्याद्यस्त्रिरुद्घातः 17.11 c
ज्योत्स्नया चेन्द्रतामपि 13.52 b
ज्योत्स्नयामृतरूपया 13.53 d
ज्रटौ शूलकपालके 3.39 b
ज्वलतीव ततोऽप्यणुः 17.41
bj̑valadvahniprat¥kååµ 12.17 a
ज्वलन्वै सर्वदाहकः 13.21 d

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ठादौ च सप्तके सप्त 4.16 a
ठो हस्तयोर्झजौ शाखा 3.39 a

त

तं तत्र कुरुते भृशम् 14.5 b
तं दृष्ट्वा पुरुषम्दिव्यं 16.51 c
तं विद्याच्छाम्भवं पदं 14.42 d
तच्चतुर्धा पुराणि च 2.54 b
तच्छक्तयश्च विज्ञेयास् 2.3 c
तत एव कलातत्त्वाद् 1.30 a
ततः कालक्रमाद्योगी 16.45 a
ततः पञ्चाष्टकव्याप्त्या 4.22 a
ततः परमघोरान्तं 3.50 a
ततः प्रकम्पो देवेशि 17.41 a
ततः शब्दादिभिर्योगी 17.23 c
ततः सकलरूपिणी 13.11 d
ततः समनुचिन्तयेत् 13.13 b
ततः सर्वं प्रवर्तते 16.65 b
ततस्तं प्रेरयेत्तथा 17.37 b
ततस्तमनुचिन्तयन् 14.30 d
ततस्तस्येशतामपि 13.42 d
ततस्तालशताद्योगी 12.19 a
ततस्तु श्रूयते योऽन्यः 14.40 a
ततस्तेजो विचिन्तयेत् 13.14 b
ततो गुरुत्वमायाति 12.23 a
ततो मासत्रयोपरि 16.50 b
ततो यत्पश्यते स्वप्ने 16.32 c
ततो वाचं प्रकल्पयेत् 3.42 b
ततोऽब्दात्पश्यते तेजः 14.24 c
ततोऽस्य ऋतुमात्रेण 14.4 a
ततोऽस्य दशभिर्दिनैः 14.34 d
ततोऽस्य दशभिर्देवि 14.30 a
ततोऽस्य मासमात्रेण 14.13 c
ततोऽहङ्कारविज्ञानं 16.5 a
तत्कालक्रमयोगतः 16.33 d
तत्कालक्रमयोगतः 16.60 b
तत्क्षणादपवृज्यते 1.43 b
तत्क्षणाद्वोपभोगाद्वा 1.45 c

तत्तत्त्वेशान्क्रमात्सर्वान् 13.50 c
तत्तत्सर्वगतं स्मरेत् 17.14 d
तत्तद्भेदे स्थिरीभवेत् 13.27 b
तत्तद्रूपगुणं कुर्यात् 16.67 c
तत्त्रिधा तैजसात्तस्मान् 1.31 a
तत्त्वं तन्मयतां गतः 13.39 d
तत्त्वत्रयमिदं महत् 16.36 d
तत्त्वद्वयमथोच्यते 16.37 d
तत्त्वव्रातमिदं महत् 2.4 b
तत्त्वानि भुवनानि च 4.10 b
तत्त्वानि सप्त बोधिन्या 2.54 a
तत्त्वेशसमतां व्रजेत् 13.29 b
तत्त्वेशानखिलान्क्रमात् 13.28 b
तत्पतित्वं समभ्येति 13.13 c
तत्पतित्वमवाप्नुयात् 13.30 b
तत्परः कथितः प्राणः 3.40 a
तत्परौ चरणौ दफौ 3.41 b
तत्प्रतिज्ञावताप्युक्तं 4.2 c
तत्प्रसिद्धौ शिवेनोक्तं 4.5 c
तत्फलं सर्वमासाद्य 12.41 c
तत्फलानां प्रसिद्धये 14.1 d
तत्फलानि बुभुक्षया 12.39 d
तत्फलान्तरमेतस्माद् 13.19 a
तत्र तावत्समापन्ना 3.9 c
तत्र कुर्यान्न संस्थितिम् 13.57 d
तत्र चेतः समाधाय 14.21 a
तत्र चेतः स्थिरं कुर्यात् 16.50 a
तत्र तत्त्वत्रयं विदुः 2.55 b
तत्र तत्त्वानि लक्षयेत् 2.52 d
तत्र तद्व्याधिमादिशेत् 16.57 d
तत्र तस्मादखण्डितः 16.60 d
तत्र तेजो विचिन्तयेत् 13.30 d
तत्र नित्यं प्रतिष्ठितः 2.13 b
तत्र प्राप्तोपदेशस्तु 4.34 c
तत्र यत्नः प्रशस्यते 17.18 d
तत्र विज्ञानकेवलः 1.22 d
तत्र संचिन्तयेद्यदि 14.6 b
तत्र संचिन्तिते सति 16.23 b
तत्र सुस्थिरतां गते 13.12 d
तत्र सुस्थिरताम्गतः 13.31 b
तत्र स्वभ्यस्तमुच्यते 4.31 b
तत्र स्वरूपं शक्तिश्च 2.27 a
तत्रत्यद्व्येकपर्वं तु 16.36 a
तत्रस्थमनुचिन्तयेत् 13.51 d
तत्रस्थे तेजसि ध्याते 16.59 c
तत्रस्थे शुक्लतेजसि 13.15 b
तत्राकाशोक्तवत्सर्वं 15.36 a
तत्रात्मदेहपूर्वं तु 15.8 a
तत्राद्यं द्वयमुस्थितम् 3.49 b
तत्राद्यं श्रुतमिष्यते 4.28 b
तत्राधोर्ध्वविसर्पिणि 13.43 d
तत्राध्वा परिकीर्तितः 2.48 b
तत्रापि च सुनिष्पन्ने 17.21 c
तत्राभ्यस्ते महामतिः 15.15 b
तत्रेशः सर्वकृच्छान्तः 1.17 c
तत्रैकः पूरितादनु 17.6 b
तत्रैकं तत्त्वमिष्यते 2.50 d
तत्रैतत्प्रथमं चिह्नं 2.14 a
तत्रैव चिन्तयेद्देहं 15.5 a
तत्रैव सकलं ध्यायेत् 13.30 a
तत्रैवमनुचिन्तयन् 14.8 b
तत्संलीनो यदा भवेत् 13.41 d
तत्सकाशाद्भवेत्सिद्धिः 17.34 c
तत्संख्यानसृजत्प्रभुः 3.27 d
तत्संख्यानां वरानने 3.15 b
तत्संख्यानामनुक्रमात् 3.16 b
तत्सङ्ख्यार्णविभेदतः 4.18 b
तत्समानत्वमभ्येति 13.11 c

तत्समानत्वमभ्येति 14.8 c
तत्समानश्रुतीन्वर्णांस् 3.27 c
तत्संबन्धात्ततः कश्चित् 1.43 a
तत्सर्वमविचारतः 13.19 d
तथा चामृतसेचनः 3.18 d
तथा ते कथिताः शंभोः 3.34 c
तथा त्रिंशतिधा परः 2.18 b
तथा योगप्रसिद्धये 16.18 b
तथा वैडूर्यसंनिभम् 16.63 b
तथैव च विचिन्तयेत् 15.23 b
तथैव नाभिमण्डलम् 17.38 b
तथ्यं तत्तस्य जायते 16.32 d
तदङ्गुष्ठं निपीडयेत् 7.19 b
तदङ्गे संप्रवक्ष्यामि 4.14 c
तदधोदीपकं तेजो 16.46 c
तदन्तः सोममण्डलम् 16.13 b
तदन्तर्योगिनीज्ञानं 15.28 c
तदन्ते शङ्खनादवत् 14.37 b
तदन्ते शाश्वतं पदम् 1.46 d
तदन्ते संविभाव्यते 14.39 b
तदभावमनुस्मरन् 13.44 d
तदभ्यासादनन्यधीः 14.36 b
तदभ्यासाय योगिभिः 17.3 d
तदर्थभावनायुक्तं 17.20 a
तदर्धचन्द्रसंकाशम् 15.39 a
तदवस्थाजिघांसुभिः 1.35 d
तदस्त्राणि विचक्षणः 3.66 d
तदा पूर्वोदितं न्यासं 17.26 a
तदा तन्निगिरन्योगी 14.14 c
तदा सिद्धिप्रदा ज्ञेया 3.58 c
तदाप्रधृष्यतामेति 13.43 c
तदाप्रभृति संयुक्तः 17.39 a
तदासावपराजिते 14.38 d
तदीशज्ञानमाप्नोति 16.10 c
तदीशत्वमवाप्नुयात् 16.15 b
तदीशत्वमवाप्नोति 14.9 c
तदीशाः शक्तिशंभू च 2.32 a
तदूर्ध्वमनुचिन्तयन् 14.18 b
तदूर्ध्वमात्मनो रूपं 14.6 a
तदेतत्परिकीर्तितम् 1.50 b
तदेव चेतसा नान्यद् 4.36 c
तदेव तत्र स्वर्भानु 16.43 a
तदेव परमं ज्ञानं 17.20 c
तदेव मन्त्ररूपेण 17.35 a
तदेव शक्तिभेदेन 3.13 c
तदेव स्थिरतामेति 13.12 c
तदेव स्थिरमाप्नोति 12.31 c
तद्गतेनान्तरात्मना 13.36 b
तद्गतेनान्तरात्मना 13.6 d
तद्गतेनान्तरात्मना 14.13 b
तद्दृष्टिः स्थिरतामेति 13.10 c
तद्धीनप्रेरकत्वतः 2.34 d
तद्बहिः किं चिदग्रतः 16.48 d
तद्भवं सर्वमाप्नोति 16.7 a
तद्रूपं फलमाप्नोति 14.10 c
तद्वच्चिन्तामयं ज्ञानं 4.30 c
तद्वत्पातालसंयुतम् 12.29 d
तद्वदेव च शक्तीनां 3.16 a
तद्वदेव विचक्षणैः 2.3 d
तद्वदेव स्मरेद्देहं 12.29 a
तद्वद्वाद्यक्षराणि च 2.53 b
तद्वन्नासापयोभ्यां तु 3.67 a
तद्वन्मायापि विज्ञेया 2.6 a
तन्त्रार्थमुपसंहृत्य 4.41 c
तन्मण्डलविवर्जितम् 14.7 b
तन्मन्त्रेशत्वमाप्नोति 13.42 c
तन्मन्त्रेशत्वमाप्नोति 13.52 a
तन्मन्त्रेश्वरतामेति 13.31 a

तन्मात्राणां तु धारणाः 14.44 b
तन्मात्राणामनुक्रमात् 14.1 b
तन्मात्राणि तृतीयकात् 1.31 d
तन्मूर्तिरमृतेशश् च 3.19 a
तमाराध्य ततस्तुष्टाद् 1.45 a
तमुत्कृष्य ततोऽङ्गुष्ठाद् 17.28 a
तमेव द्युतिसंयुक्तं 14.17 a
तया चोर्ध्वविसर्पिण्या 13.53 c
तया तत्फलमश्नुते 13.56 d
तयैव जङ्घया युक्तं 3.42 c
तयैवाधोविसर्पिण्या 13.52 c
तर्को योगाङ्गमुत्तमम् 17.18 b
तर्जनी वाममुष्टिना 7.23 d
तर्जनीं च कनिष्ठया 7.18 d
तर्जनीमध्यमानामा 7.5 a
तर्जनीमध्यमे तथा 7.34 b
तर्जन्यङ्गुष्ठकौ लग्नौ 7.35 c
तर्जन्या तत्कनिष्ठां च 7.18 c
तर्जन्यौ मध्यपार्श्वस्थे 7.28 c
तर्जन्यौ मूलपर्वगे 7.27 d
तस्माच्छुद्धमिमैः शुद्धैर् 2.58 c
तस्मात्तदभ्यसेन्मन्त्री 15.38 c
तस्मादपि पुनः स्थानं 17.9 c
तस्मादुत्कृष्य नीयते 17.8 d
तस्मान्न च्यवते स्थानाद् 13.33 a
तस्मै देया वरानने 3.56 d
तस्य मात्रात्रयं ध्यायेत् 12.18 c
तस्या अङ्गे यथैतानि 4.11 c
तस्याभ्यासः कथं कार्यः 12.3 c
तस्यैतानि विलक्षयेत् 2.13 d
ताः स्युर्घोराः परापराः 3.32 d
तां दृष्ट्वा परमां ज्योत्स्नां 16.64 c
तादृग्रूपस्य चक्रस्य 16.4 a
तादृशो यो ध्वनिस्तत्र 14.42 c
तान्दृष्ट्वा तेषु संदध्यान् 14.22 c
तान्यभ्यस्यंस्ततो ह्यब्दाद् 14.24 a
तारकं तारकान्तकम् 1.2 b
तावत्स पश्यते तत्र 14.21 c
तासां भेदं यथा शृणु 3.16 d
तास्वेव संदधच्चित्तं 13.55 c
तिरोभावनशीलया 1.36 b
तिर्यग्मुखान्तमुपरि 7.14 a
तीव्रैरपि न चाल्यते 17.23 b
तुट्यादिभिरवस्थितः 1.29 d
तुर्यातीतं विचक्षणाः 2.38 d
तुर्यातीते वरानने 2.29 b
तुर्याश्रं पर्वसंमितम् 14.2 b
तुर्याश्रं वज्रलाञ्छितम् 12.22 d
तृतीयं लक्षणं स्मृतम् 2.15 b
तृतीयमधुना शृणु 12.28 d
तृतीये सप्त वर्णाः स्युः 2.54 c
ते तमूचुः प्रहर्षिताः 1.4 b
ते तैरालिङ्गिताः सन्तः 3.28 a
ते यथेष्टं फलं प्राप्य 2.12 c
ते स्वगोचरमासाद्य 1.38 c
तेजः सर्वप्रकाशकम् 12.38 b
तेजस्तत्त्वं प्रपश्यति 13.26 d
तेजस्तत्र प्रकाशयेत् 13.31 d
तेजो मन्त्रेश्वरेशान 16.47 c
तेजोदेहादिकं चापि 16.43 c
तेजोन्तं तमनुस्मरेत् 15.6 b
तेजोरूपमचञ्चलम् 16.50 d
तेन चैतदुदाहृतम् 4.7 d
तेन तन्मयतामाप्य 17.22 c
तेन यत्नात्समभ्यसेत् 15.26 b
तेनापूरितमात्मानं 16.54 a
तेभ्यः शास्त्राणि वेदाश्च 3.29 c
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तैरिदं संततं विश्वं 3.29 a
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त्रयोदशात्मकं भेदम् 16.37 a
त्रयोदशात्मके भेदे 2.29 c
त्रयोदशात्मके भेदे 16.17 c
त्रयोविंशत्यबादीनि 2.53 a
त्रयोविंशत्यबादीनि 4.15 c
त्रिके स्वशक्तिशक्तीच्छा 2.34 a
त्रिकोणं चिन्तयेद्देहं 13.21 a
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त्रिधा मन्त्रेश्वरेशानाः 2.7 a
त्रिधेदानीं निगद्यते 2.46 d
त्रिभिः पुंस्तत्त्वदृग्भवेत् 16.21 b
त्रिभिः संवत्सरैर्देवि 15.35 a
त्रिभिरब्दैः स संपूर्ण 13.26 c
त्रिभिरब्दैः समाप्नोति 16.22 c
त्रिभिरब्दैः स्वयं कर्ता 15.4 c
त्रिभिरब्दैः स्वयं कर्ता 16.9 c
त्रिभिरब्दैरनादरात् 15.13 b
त्रिभिरब्दैरवाप्नुयात् 14.6 d
त्रिभिरब्दैर्जितद्वन्द्वो 16.28 c
त्रिभिरब्दैर्महीं भुङ्क्ते 12.28 a
त्रिभिर्द्वाभ्यामथैकेन 13.61 c
त्रिभिर्वर्षति मेघवत् 13.4 d
त्रिमासाद्व्यापकं तेजो 14.25 a
त्रिर्जानुवेष्टनान्मात्रा 17.12 a
त्रिविधः समुदाहृतः 4.34 b
त्रिविधं कीर्तितं व्योम 12.10 c
त्रिविधोऽपि मनीषिभिः 4.35 b
त्रिवेदद्वीन्दुसङ्ख्यात- 17.17 a
त्रिशूलं परिकीर्तितम् 7.5 d
त्रिशूलं च तथा पद्मं 7.2 a
त्रिशूलेन चतुर्थकम् 4.25 b
त्रीणि तत्त्वे तु पार्थिवे 4.23 b
त्रैविध्यं समुदाहृतम् 3.30 d
त्र्यब्दाज्ज्ञानमवाप्नोति 16.26 c
त्र्यब्दात्तान्येव तेजोभिः 14.23 c
त्र्यब्दात्पारेऽपि वारिधेः 15.7 d
त्र्यब्दात्प्रपश्यते वायु 13.39 c
त्र्यब्दात्सिद्धिमवाप्नोति 14.5 c
त्र्यब्दादग्निसमो भूत्वा 13.24 a
त्र्यब्दादाद्यां प्रसाध्यान्यां 13.60 a
त्र्यर्णैकार्णमथ द्वयम् 4.19 b
त्वयोक्ता मालिनी मम 4.11 b

द

दंष्ट्रएयं कीर्तिता देवि 7.11 c
दक्षजानुयुतं दण्डं 3.43 a
दक्षजानुयुतं कर्णं 3.47 c
दक्षजानुयुतं हृच्च 3.45 a
दक्ष⟨6⟩ 7.7 d
दक्षहीनस्तथाङ्कुशः 7.25 d
दक्षिणं नाभिमूले तु 7.35 a
दक्षिणस्य प्रसारिताः 7.5 b
दक्षिणां तर्जनीं बुधः 7.26 b
दक्षिणे च तथा वामं 7.34 a
दक्षिणोऽङ्गुष्ठगर्भगः 7.10 b
दग्धसंसारबन्धनः 12.42 d
दण्डं केवलमुद्धृत्य 3.44 c
दण्डं केवलमेव च 3.45 d
दण्डदंष्ट्रए महाप्रेता 7.2 c
दण्डमुद्रेति विख्याता 7.10 c
दण्डाकारं तु तं तावन् 7.16 a
दन्तजिह्वासु वाचि च 3.38 b
दशकं दशकात्मकम् 16.15 d
दशधा बिन्दुरिष्यते 12.10 d
दशधा मन्त्रसंज्ञकः 2.18 d

दशनं पुर्ववन्नयस्य 3.45 c
दशपञ्चविधो भेदः 14.27 a
दशभिः पञ्चभिर्दिनैः 13.61 b
दशमाद्दिवसादूर्ध्वं 14.3 a
दशावस्थाप्रचोदितम् 16.7 b
दशाहाच्चक्षुषो रक्त 15.24 c
दशाहान्मृत्युजिद्भवेत् 16.54 d
दशैकाञ्च समासतः 15.1 d
दादिझान्तेऽनुपूर्वशः 4.15 b
दिवसाग्निप्रभाकारं 13.30 c
दिवसात्सप्तमादूर्ध्वं 12.23 c
दिवसैः सप्तभिर्योगी 13.45 a
दिवसैर्दशभिर्घ्राण- 15.20 c
दिवसैस्त्वचि सर्वतः 14.30 b
दिव्यचक्षुरनायासात् 16.14 a
दिव्यज्ञानं प्रवर्तते 16.64 d
दिव्यदृष्टिः प्रजायते 15.26 d
दिव्यदृष्टिप्रदां शुभाम् 14.19 b
दिव्यदृष्टिश्च जायते 14.26 b
दीक्षाकाले विचक्षणैः 12.40 d
दीक्षामासाद्य शाङ्करीम् 1.45 b
दीक्षोक्तं फलमश्नउते 17.33 d
दीप्तनेत्रोपलब्धवत् 16.38 d
दीप्यते जाठरो वह्निस् 14.34 c
दूरस्थस्यापि वस्तुनः 15.21 b
दूराच्छ्र   वणविज्ञानं 14.35 a
दूराच्छ्र   वणविज्ञानं 15.34 c
दृष्टाः संभाषितास्तेन 2.11 a
देवी देवगणार्चिता 12.2 b
देहं चिन्तयतस्त्र्यब्दाद् 13.49 a
देहं मुक्त्वा स्वरूपेण 16.18 c
देहपाते शिवं व्रजेत् 1.45 d
देहशोधनकर्मणि 7.14 d
देहान्तमनुचिन्तयेत् 12.34 d
द्रव्यदा तु समाख्याता 7.31 c
द्रव्यदा नतिरेव च 7.4 b
द्रुतं चोत्पतनं भवेत् 3.53 b
द्रुतहेमनिभो भवेत् 12.24 b
द्रुतहेमसमप्रभम् 12.26 b
द्वयेऽप्यत्र स्थिरीभूते 12.33 a
द्वयोरन्ते द्वयं चान्यत् 17.7 a
द्वयोर्योगविदुत्तमः 4.39 d
द्वादशाङ्गुलमायतम् 12.30 b
द्वादशाङ्गुलमायतम् 13.50 b
द्वादशाङ्गुलमायतम् 16.49 d
द्वादशार्धाङ्गुलां तनुम् 16.21 d
द्वाभ्यामेकेन चापराम् 13.60 b
द्वाभ्यामेकेन पक्षेण 13.61 a
द्वावप्येतावनेकधा 17.10 b
द्वावेव गर्भगाङ्गुष्ठौ 7.31 a
द्वावेव मोक्षदौ ज्ञेयौ 4.27 a
द्विजदण्डौ च पूर्ववत् 3.43 d
द्विजमाद्यमजीवकम् 17.29 d
द्वितये च तदीशान 13.16 c
द्वितयेऽन्यत्र तत्तुल्यः 13.17 a
द्वितयेऽन्यत्र तु च्युतिः 13.17 d
द्वितीयः कथितो भेदस् 12.28 c
द्वितीयः परिकीर्तितः 17.6 d
द्वितीयं जिह्वया द्विजम् 3.46 b
द्वितीयं मन्त्रसिद्धिः स्यात् 2.14 c
द्वितीयमवलम्बते 4.36 d
द्वितीये स्थिरतां व्रजेत् 13.13 d
द्वित्रिद्व्यर्णाः क्रमेण तु 3.59 d
द्विधा बीजं स्वरा मताः 3.10 d
द्विधा च नवधा चैव 3.10 a
द्विधा भिन्नोऽप्यनेकधा 12.12 d
द्विधाभूतः षडात्मकः 17.8 b
द्विधाभूतोऽप्यनेकधा 14.3 d

द्विभेदेऽपि स्थिरीभूते 13.11 a
द्विरूपं पूर्ववन्महत् 12.37 b
द्विरूपमपि तज्ज्ञानं 4.5 a
द्विरूपमुपदिश्यते 4.30 d
द्विविधः शक्तिसंज्ञोऽपि 2.19 a
द्विविधा सा प्रकर्तव्या 4.7 c
द्विसंज्ञं स्वप्नमिच्छन्ति 2.37 a
द्वेधा षोढा च गीयते 17.4 b
द्व्यष्टपत्रं सकेसरम् 16.31 b
द्व्येकद्विद्व्यक्षराणि तु 4.22 b

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धरातत्त्वं विभिद्यते 2.2 b
धरातत्त्वोक्तबिम्बाभं 14.8 a
धरातत्त्वोक्तवत्सर्वम् 14.10 a
धरादिशक्तिपर्यन्तं 12.8 c
धरादीनामनुक्रमात् 2.1 b
धरान्तेन समन्विताः 1.35 b
धर्मादिभावसंयुक्तम् 16.8 c
धर्माधर्मात्मकं कर्म 1.24 a
धारणाः क्ष्मादितत्त्वानां 16.17 a
धारणा परिकीर्तिता 12.25 b
धारणाः परिकीर्तिताः 13.54 d
धारणा वायुसम्भवा 13.44 b
धारणाः संप्रवक्ष्यामि 14.1 c
धारणाः संप्रवक्ष्यामि 15.1 c
धारणां सर्वसिद्ध्यर्थं 14.19 c
धारणां तु यया योगी 14.28 c
धारणां धारणोत्तमाम् 16.1 b
धारणां योगिसेविताम् 14.11 b
धारणां वारुणीमिमाम् 13.1 b
धारणां सर्वसिद्धिदाम् 15.37 b
धारणाकृतकोदिता 14.26 d
धारणापञ्चके सिद्धे 13.58 c
धारणाभिरिहैताभिर् 17.16 a
धियं धीतोऽप्यहङ्कृतिम् 1.30 d
धूमाक्रान्ताग्निसंकाशं 13.28 c
धूम्रवर्णं यदा पश्येन् 16.56 a
ध्याते तेजस्यवाप्नुयात् 13.43 b
ध्यात्वा तत्पतितां व्रजेत् 16.46 d
ध्यायंस्तत्समतां व्रजेत् 13.51 b
ध्यायंस्तत्समतामेति 13.41 c
ध्यायंस्तन्मध्यतस्तेजस् 13.29 a
ध्यायन्नाधारवर्जितम् 14.17 b
ध्यायन्प्रपश्यते तेजस् 13.28 a
ध्यायन्प्रपश्यते सर्वान् 14.7 c
ध्यायन्फलमवाप्नोति 16.29 c
ध्यायन्सर्वत्र तद्गतः 13.32 d
ध्यायेत्तत्पतिसिद्धये 14.32 d
ध्यायेत्स्वरूपमात्मीयं 16.38 c
ध्येयतत्त्वसमानत्वम् 13.16 a

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न कालेनाभिभूयते 16.39 d
न क्क चित्प्रतिहन्यते 13.54 b
न च चक्षुषि धारयेत् 17.13 b
न च तस्मात्प्रहीयते 16.59 b
न च योगाधिकारित्वम् 4.8 a
न चाधिकारिता दीक्षां 4.6 c
न चाभ्यासं परित्यजेत् 15.25 d
न तस्माच्चयवते पदात् 16.65 d
न पापैः परिभूयते 15.18 d
न प्रकल्प्यो मनीषिभिः 2.25 b
न प्राप्स्यन्त्युत्तमं फलम् 13.58 b
न भूयः पशुतामेति 1.47 c
न भूयोऽपि निवर्तते 16.61 b
न भेतव्यं महादेवि 15.25 c
न मनस्तिष्ठते स्फुटम् 17.1 d

न शिखा ॠ ॠ ऌ ज्ञ च 3.37 a
नन्दनः सर्वतोभद्रो 3.22 c
नमस्कारं ततः पश्चाद् 12.17 c
नमस्कृतिरियं मुद्रा 7.32 c
नमस्कृत्य महेश्वरम् 1.6 b
नयनावृतिजं सर्वम् 15.29 c
नयेद्यावत्कखत्रयम् 7.16 b
नराः पापैः प्रमुच्यन्ते 2.11 c
नवकोटिप्रविस्तरम् 1.8 d
नवधा वर्गभेदतः 3.11 b
नवधा कीर्तिते भेदे 2.31 c
नवधा ज्ञानकेवलः 2.6 b
नवनागपराक्रमः 12.24 d
नाख्येयो जातुचित्त्वया 17.36 b
नाग्निनाप्येष दह्यते 15.31 b
नान्तान्षोडश लक्षयेत् 4.17 b
नान्यत्किं चिदिति स्मरेत् 16.18 d
नान्यत्वं प्रतिपद्यते 17.22 b
नान्यथा तदवाप्यते 4.26 d
नान्यथा वीरवन्दिते 3.28 d
नान्यथा वीरवन्दिते 3.58 d
नान्यथा समुदाहृतम् 3.2 b
नान्यथेति सुनिश्चितम् 3.6 d
नान्यदस्तीति चिन्तयेत् 13.2 d
नाभक्ताय कदा चन 3.55 d
नाभावक्षेश्वरं न्यसेत् 7.15 d
नाभिं मूर्तिं स्वकां स्मरन् 16.4 b
नाभिहृत्तालुकान्तस्थे 17.13 c
नारदागस्त्यसंवर्त- 1.3 a
नाशिष्याय प्रदेयेयं 3.55 c
नासामुखोर्ध्वतालूनां 17.5 a
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पूर्ववत्फलमाप्स्यति 15.13 d
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पूर्वोक्तं सर्वमाप्नोति 16.60 a
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प्रणवादिसमन्विता 3.63 b
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प्रतिभां प्रतिपत्स्यते 15.39 d
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ब्रह्माणमनुचिन्तयन् 16.10 d
ब्रह्माण्डप्रभवं यतः 2.58 b
ब्रह्माण्डान्तं प्रपश्यति 15.28 b
ब्रह्माण्डान्तरुदीरितम् 15.35 b
ब्रह्माण्डैः सर्वमिष्यते 2.58 d
ब्रह्मादिस्तम्बपर्यन्ते 1.40 c
ब्रह्मादीनां प्रयच्छन्ति 1.39 a

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भक्त्या प्रपश्यते यस्तु 3.56 c
भगवन्योगसंसिद्धि- 1.4 c
भग्ना जिह्वा प्रसारिता 7.12 d
भद्रकालो मनोनुगः 3.23 b
भद्रमूर्तिः शिवप्रदः 3.22 d
भवतीति किमद्भुतम् 16.20 b

भवतीति किलाश्चर्यम् 16.40 c
भवते योगयुक्तस्य 15.41 c
भवत्यब्देन योगीन्द्रस् 13.4 c
भवत्विति यदा पुनः 3.7 d
भवन्ति साधकेन्द्राणां 3.28 c
भवेत्तमतो वद 1.5 b
भवेत्पश्चादभाववत् 17.22 d
भवेत्पिपीलिकास्पर्शस् 14.30 c
भवेत्सर्वत्र कुत्र चित् 16.3 d
भावनामयमिष्यते 17.20 d
भावनामयमेव च 4.28 d
भासयन्तमधःस्थितम् 14.9 b
भिन्नः षोढात्वमभ्येति 17.5 c
भिन्नयोनिं तु मालिनीम् 3.36 d
भिन्नयोनिस्तु मालिनी 4.14 b
भिन्नयोनिस्तु या देव 4.11 a
भिन्ना भेदैरिमैः स्फुटम् 2.8 b
भिन्नेन्द्रनीलसंकाशं 13.42 a
भीमश्च भीषणश्चैव 1.20 a
भुक्तिमुक्तिप्रदातारम् 1.7 c
भुक्तिमुक्तिप्रसिद्ध्यर्थं 1.44 c
भुक्तिमुक्तिफलार्थिनाम् 1.38 d
भुक्त्वा सिद्धिं यथेप्सिताम् 13.62 b
भुञ्जानस्तत्फलं तेन 4.38 a
भुवनत्वेन यः स्थितः 1.34 b
भुवनध्वनिभेदतः 12.9 b
भुवनानां च शाङ्करि 2.9 b
भुवनानां न सङ्ख्यास्ति 12.13 a
भुवनानि च सुन्दरि 4.17 d
भुवनानि समासतः 2.56 b
भूततत्त्वात्ममन्त्रेश 2.17 c
भूततत्त्वाभिधानानां 2.40 a
भूतावेशोऽत्र पञ्चधा 13.55 b
भूमिकाः क्रमशोऽभ्यसेत् 13.9 b
भूमिकाजयमारभेत् 12.21 b
भूयस्तमेव धवलम् 15.5 c
भूयस्तस्योपसंहारः 1.10 c
भूयोऽप्यासामवस्थानां 2.36 a
भूर्भुवः स्वरिति त्रयम् 12.33 b
भेदः परः कलादीनां 1.34 a
भेदः प्रकथितो लेशाद् 2.7 c
भेदत्रयविसर्पितम् 1.9 b
भेदाः सह फलैर्ज्ञेयाः 15.33 a
भेदानामनुपूर्वशः 2.24 b
भेदे पञ्चदशात्मके 2.27 d
भेदे पञ्चदशात्मके 12.25 d
भेदे पञ्चदशात्मके 13.18 b
भेदेऽस्मिन्नवमे बुधः 12.35 d
भेदैर्भिन्नं विलक्षयेत् 2.20 d
भेदैर्भिन्नामिमां पुनः 13.5 d
भेदोऽन्यः संप्रचक्ष्यते 3.35 b
भेदोऽपरोऽपि संक्षेपात् 2.25 c
भेदोऽयं समुदाहृतः 2.39 b
भैरवो भयनाशनः 12.4 b
भैरवो भूरिभोगदः 4.12 b
भोगसाधनसंसिद्धौ 1.25 a
भोगिनां भोगसिद्धये 1.34 d
भोगेच्छा संप्रजायते 1.24 d
भोगेच्छोरस्य मन्त्रराट् 1.25 b
भ्रुवोर्मध्ये न्यसेच्चित्तं 16.48 c
भ्रुवोर्मध्ये स्मरेद्रूपम् 13.40 a

म

मणिप्रदीपसंकाशं 13.31 c
मण्डलत्रितयोपरि 16.19 b
मण्डले वज्रभूषिते 12.26 d
मत्स्वरूपमतन्द्रितः 16.5 d
मध्यन्दिनकराकारं 16.44 a

मध्यमानामिकाभ्यां च 7.19 a
मध्यमे द्वे युते कार्ये 7.28 a
मध्यमो द्विगुणो मतः 17.11 b
मन एव मनुष्याणां 15.38 a
मनुष्यैः समुपास्यते 17.35 b
मनो ध्यानमुदाहृतम् 17.20 b
मनोऽक्षेशमजायत 1.31 b
मनोऽत्यन्तमनन्यधीः 14.22 d
मनोन्तानामनुक्रमात् 15.1 b
मनोन्मनमनन्तं च 2.45 c
मनोवतीमतो वक्ष्ये 15.37 a
मनोह्लादकरो योऽन्यस् 14.39 a
मन्त्रतन्त्रानुवर्तिनाम् 3.35 d
मन्त्रत्वमधिगच्छति 16.45 b
मन्त्रमन्त्रेश्वरे शुद्धे 1.21 a
मन्त्रमन्त्रेश्वरेशानाः 2.30 a
मन्त्रमन्त्रेश्वरेशानाः 2.31 a
मन्त्रलक्षणमप्यलम् 4.6 b
मन्त्रवन्दनकर्मणि 7.32 d
मन्त्रवीर्यप्रकाशकः 2.10 d
मन्त्रसिद्धिमवाप्नुयात् 7.1 d
मन्त्रा मन्त्रेश्वराणवः 1.15 b
मन्त्राः सप्तविधास्तद्वत् 2.6 c
मन्त्राः संमुखतां यान्ति 3.52 c
मन्त्राः सर्वफलप्रदाः 1.22 b
मन्त्राणां कोटयस्तिस्रः 1.41 a
मन्त्राणामसृजत्तद्वत् 1.21 c
मन्त्रादितत्पतीशान 2.28 c
मन्त्रावाहनकर्मणि 7.30 b
मन्त्रास्तत्पतयः सेशा 2.41 a
मन्त्रेणानेन योगवित् 17.28 d
मन्त्रेशत्वमवाप्नुयात् 16.46 b
मन्त्रेशत्वे नियुक्तवान् 1.38 b
मन्त्रेशेशत्वमभ्येति 13.32 a
मन्त्रेशेशपदं तद्धि 14.41 c
मन्त्रेश्वरेशतामाप्य 13.53 a
मन्दस्वभ्यस्तभेदेन 4.31 a
मन्यमानो विरूपकम् 17.25 b
मन्वन्तेभ्यो महाधिपाः 1.39 d
ममत्वमच्युतं तस्य 16.3 c
मय एव भविष्यति 14.4 d
मयाप्येतत्पुरा प्राप्तम् 1.14 a
मयि सर्वमवस्थितम् 16.4 d
मलः कर्म च माया च 1.16 a
मलमज्ञानमिच्छन्ति 1.23 c
मलैकयुक्तस्तत्कर्म- 1.23 a
मल्लोकमनुगच्छति 12.37 d
मशंताः कटिगुह्योरु 3.40 c
महागर्वकरीं वक्ष्ये 16.1 c
महादीप्तमनुस्मरन् 16.61 d
महाप्रचयमिच्छन्ति 2.38 c
महामुद्रा खगेश्वरी 7.2 d
महामुद्राप्रयोगेन 12.16 c
महामुद्रेति विख्याता 7.14 c
महाव्याधिविनाशेऽपि 16.55 a
महाव्याधिस्तदा भवेत् 16.56 b
महोदयकरी नृणाम् 7.19 d
महोदया कराला च 7.3 a
मातृभावं विभिद्यते 3.9 d
मायादित्रितये मते 4.20 b
मायादेर्वशवर्तिताम् 16.42 d
मायामाविश्य शक्तिभिः 1.25 d
मायीयं शाक्तमेव च 2.49 b
मायीयमखिलं जगत् 1.16 b
मायोत्थं फलमाप्नोति 16.41 c
मार्गस्यास्य पृथक् पृथक् 16.68 b
मार्गे चेतः स्थिरीभूतं 17.19 a
मालालालितशासनः 4.13 b

मालिनीविजयं तन्त्रं 1.7 a
मालिनीविजये तन्त्रे 1.9 c
मालिनीविजयोत्तरम् 1.13 d
मासमात्राज् जितेन्द्रियः 15.14 b
मासमात्रेण भोगीन्द्रैर् 13.45 c
मासमात्रेण योगवित् 16.19 d
मासषट्कमनुद्विग्नो 16.27 c
मासात्सर्वं विसर्पितम् 14.25 b
मासाद्व्याधिविवर्जितः 12.27 b
मासान्मुच्यति साधकः 13.22 d
मासेन तद्भवव्याधि 15.12 c
मासेन भवति ध्रुवम् 13.3 d
मासेन स्थिरबुद्धिः स्यात् 16.9 a
माहेशी ब्राह्मणी चैव 3.14 a
माहेश्वर्यादि चाष्टकम् 3.13 d
मिश्रकर्मफलासक्तिं 3.32 a
मुक्तवत्परिचिन्तयन् 16.43 b
मुक्तिमार्गनिरोधिन्यास् 3.32 c
मुक्तिश्च शिवदीक्षया 4.8 d
मुद्गरस्त्रिशिखो ह्येष 7.29 a
मुद्गरस्त्रिशिखोऽपरः 7.3 d
मुद्रा दुष्टभयङ्करी 7.21 b
मुद्रा महोदयाख्येयं 7.19 c
मुद्राख्याः शिवशक्तयः 7.1 b
मुद्राबन्धं च गेयं च 3.53 c
मुद्रेयममृतप्रभा 7.34 d
मुनयो मुदितेक्षणाः 4.1 b
मुष्टिबद्धस्य दक्षस्य 7.23 c
मुष्टिरुच्छ्रि   ततर्जनी 7.21 d
मुष्टी द्वावुन्नताङ्गुष्ठौ 7.30 c
मुष्ट्या पृष्ठगयोर्दक्ष 7.24 c
मुहूर्तादित्यखेदतः 13.36 d
मुहूर्तादिव तत्रस्थः 17.21 a
मुहूर्तेन समुद्रान्ताम् 15.10 c
मूर्तिं तत्रैव संचिन्त्य 16.46 a
मृत्युजिद्ध्यानमाश्रयेत् 17.31 d
मृत्युना न प्रपीड्यते 16.28 b
मौनेन मधुसूदनि 15.2 d

य

य इच्छेद्दीर्घजीवितम् 17.30 d
य एकमपि जानाति 2.9 c
यः करोति तमिच्छन्ति 4.36 a
यः पुनः श्रूयते शब्दस् 14.37 a
यः पुनः सर्वतत्त्वानि 2.10 a
यः पुनर्गुरुणैवादौ 12.20 c
यः पुनर्यत्र तत्रैव 4.37 c
यः शब्दः संप्रजायते 14.41 b
यं विदित्वा विमुच्यते 2.42 d
यं सिषाधयिषुर्योगम् 12.15 c
यच्छक्तिभेदे यद्दृष्टं 13.27 a
यतश्च मोक्षदः प्रोक्तः 4.40 c
यतो नीतस्तदाहृतः 17.9 d
यतो योगं समासाद्य 4.32 a
यतोऽस्य ज्ञानमप्यस्ति 4.40 a
यत्किंचिच्चिन्तयेद्वस्तु 17.22 a
यत्तत्किं चित्प्रपश्यति 14.20 d
यत्त्वया कथितं पूर्वं 1.9 a
यत्नात्कालस्य योगवित् 16.52 d
यथा गच्छति तच्छृणु 3.6 b
यथाख्यातं तथा ज्ञातम् 3.2 c
यथावत्प्रतिपद्यते 4.33 d
यथावदवधारिताः 4.10 d
यथावदुपदिश्यते 12.9 d
यथेदानीं तथा शृणु 4.18 d
यथेष्टफलसंसिद्धौ 3.35 c
यथोक्तं विधिमाचरेत् 12.20 b
यथोपासा तथाख्याता 16.68 c

यदा तु विषये क्वापि 15.46 a
यदा मधुरतां गतः 14.14 b
यदा संतोषितो गुरुः 3.57 b
यदा स्युर्मनसा सह 15.45 b
यदि तन्मयतां गतः 13.7 d
यदि न स्फुटतां व्रजेत् 17.1 b
यदीच्छेन्मोक्षमक्षयम् 15.38 d
यद्यत्र चिन्तयेद्द्रव्यं 17.14 c
यद्यदङ्गं न पश्येत 16.57 c
यद्योगादभवत्पुमान् 1.27 b
यद्वस्तु ज्ञेयमित्युक्तं 4.4 c
यद्वस्तु स्थितमध्वनि 16.39 b
यन्न कस्य चिदाख्यातं 1.13 c
यमावेशमवाप्नोति 2.22 c
यया संसिद्धया देवि 15.37 c
यया संसिद्धया सर्व 14.33 a
यया संसिद्धयोगेन 13.1 c
यया सर्वरसावाप्तिर् 14.11 c
ययोच्चारितमात्रया 3.52 d
यस्तस्यान्ते ध्वनिर्लिन्दः 14.35 c
यस्य यत्रैव वासना 12.40 b
यस्य रुष्टो भविष्यति 15.21 d
यस्यामेव निजेच्छया 13.56 b
या मया कथिता देवि 4.14 a
या सा शक्तिर्जगद्धातुः 3.5 a
याताः पदमनामयम् 1.41 d
यादृङ्नादं विमुञ्चति 14.42 b
याभिः संरक्षितो मन्त्री 7.1 c
यायात्पदमनामयम् 17.16 d
यावज्जीवं शिवाज्ञया 1.49 d
यावत्पदमनामयम् 17.19 d
यावत्प्राणप्रदेशान्तं 17.37 c
यावदास्ते दशाह्निकम् 14.21 b
यावद्वासरसप्तकम् 17.38 d
युक्तः प्रलयकेवलः 1.23 b
युक्तो दिव्यत्वमर्हति 15.22 d
युगपत्सर्वमार्गाणां 2.48 c
युग्मगा जानुनी तथा 3.40 d
ये पुनर्दीक्षितास्तेन 2.12 a
येनासौ भवते योगी 15.18 a
यो भवेत्स समावेशः 2.21 c
यो यत्र योजितस्तत्त्वे 12.41 a
यो यत्र रोचते गन्धस् 14.5 a
यो हि यस्माद्गुणोत्कृष्टः 2.60 a
योऽंशोऽधिष्ठेय इष्यते 2.40 b
योऽन्यप्रदेशसंप्राप्त्यै 17.9 a
योगदीक्षां समासाद्य 1.46 a
योगमार्गविधिं देव्या 4.2 a
योगमार्गस्त्वया प्रोक्तः 1.10 a
योगमेकत्वमिच्छन्ति 4.4 a
योगमेनं समभ्यसेत् 16.55 b
योगसिद्धिमवाप्नोति 1.46 c
योगाङ्गत्वे समानेऽपि 17.18 a
योगाभ्यासविधिं देवि 12.5 a
योगिनः संप्रजायते 14.11 d
योगिनः सुपरिस्फुटम् 15.41 d
योगिना हितमिच्छता 4.26 b
योगिनां योगसिद्ध्यर्थं 3.68 c
योगिनां भेदतोऽपि वा 13.59 b
योगिनां मनसेप्सितम् 17.37 d
योगिनां योगवन्दिते 16.1 d
योगिनां योगसिद्धये 2.1 d
योगिनां योगसिद्धये 7.15 b
योगिनां योगसिद्धये 16.68 d
योगिनां योगसिद्ध्यर्थम् 13.20 c
योगिनामनुचिन्तिते 16.40 b
योगिनामनुवर्ण्यन्ते 16.18 a
योगिनीकुलनन्दनः 17.23 d

योगिनोऽनन्यचेतसः 14.3 b
योगिन्योऽष्टौ महाबलाः 3.59 b
योगिभिर्योगकाङ्क्षिभिः 14.39 d
योगिभिर्योगपूजिता 2.8 d
योगिभिर्योगसिद्ध्यर्थं 12.39 c
योगी योगफलं लभेत् 4.32 b
योगी चतुर्विधो देवि 4.33 c
योगी तन्मयतां गतः 13.32 b
योगी योगं समभ्यसेत् 12.3 b
योगी योगं समभ्यसेत् 12.6 d
योगी योगपथे स्थितः 17.16 b
योगी योगपथे स्थितः 16.58 b
योगी योगफलार्थिभिः 4.37 b
योगी सिद्धिमवाप्स्यति 12.5 d
योगीशस्तु प्रसाधयेत् 12.8 d
योगीशी चेति ता मताः 3.14 d
योग्यतावशगा जाता 12.40 a
योजनानां शतं गत्वा 13.36 c
योजितः परमे पदे 17.33 b
योनिं विक्षोभ्य शक्तिभिः 3.27 b
योनिरित्यभिधीयते 3.12 b

र

रक्तं संचिन्तयेद्देहं 16.27 a
रक्तज्वालावलीधरम् 13.21 b
रक्तनीलासितं क्रमात् 16.35 d
रक्तपद्मस्थितं रक्तं 16.29 a
रक्षानुग्रहकारिणः 1.20 d
रञ्जकावृतिसंभवम् 16.30 d
रञ्जके द्व्यर्णमुद्दिष्टं 4.21 a
रन्ध्रभेदाद्विभिद्यते 17.5 b
रविबिम्बनिभं पीतं 12.36 a
रविबिम्बसमाकृतिम् 13.28 d
रविबिम्बसमाकृतिम् 13.41 b
रसनावृतिसंभवम् 15.19 d
रसरूपामतो वक्ष्ये 14.11 a
रसान्तःसोमबिम्बादि 15.6 a
रसावरणजं स्फुटम् 14.18 d
रसावरणमाश्रितम् 14.17 d
रसास्वादः प्रवर्तते 14.13 d
रागावरणजं महत् 16.26 d
रागे च समतां व्रजेत् 16.28 d
रागोऽनुरञ्जयत्येनं 1.28 c
राजनाड्यग्रसंस्थितं 14.12 b
राजावर्तनिभं चान्यत् 16.63 a
रात्रिर्मनिकृन्तनी 17.30 b
राहुग्रस्तेन्दुबिम्बवत् 16.42 b
राहुग्रस्तेन्दुबिम्बाभं 13.51 a
रुद्रबीजसमुद्भवाः 3.19 d
रुद्रवत्प्रलयाकलः 2.5 d
रुद्रशक्तिं परां शृणु 3.52 b
रुद्रशक्तिसमाविष्टः 1.44 a
रुद्रशक्तिसमावेशः 2.17 a
रुद्रशक्तिसमावेशस् 2.13 a
रुद्रशक्तिसमाश्रयाः 3.25 b
रुद्रश्च रुद्रशक्तिश्च 3.56 a
रुद्राणां वाचकत्वेन 3.15 c
रुद्राणां योग्यतावशात् 1.37 b
रुद्राणून्याः समालिङ्ग्य 3.31 c
रुद्राण्यष्टाक्षरा ज्ञेया 3.63 c
रुद्रे भक्तिः सुनिश्चला 2.14 b
रूक्षमञ्जनसंकाशं 14.29 c
रूपं यत्सामुदायिकम् 16.44 d
रूपतन्मात्रमाश्रिताम् 14.19 d
रूपस्थं तु महाव्याप्तिः 2.37 c
रूपस्थमिति कीर्त्यते 2.41 b
रूपाणि सुबहूनि च 14.23 b
रूपातीतं परा शक्तिः 2.41 c

रूपावरणमाश्रितम् 14.25 d
रेचकः पूर्ववज्ज्ञेयो 17.8 a
रेचको ह्यपकर्षकः 17.3 b
रोमाञ्चितशरीरिणी 4.9 b

ल

लक्षेदत्रानुषङ्गतः 12.13 d
लक्ष्यभेदः स उच्यते 12.14 b
लक्ष्यभेदः स्मृतः षोढा 12.9 c
लक्ष्यभेदव्यवस्थितम् 16.66 b
लक्ष्यभेदेन वा सर्वम् 12.8 a
लभन्केन निवार्यते 14.32 b
लम्बकस्थं विचिन्तयेत् 16.44 b
लरटक्षवयैर् दीर्घैः 3.66 a
ललाटे चिन्तयेत्तद्वद् 13.50 a
ललाटे संप्रजायते 15.25 b
लवणादीन्परित्यज्य 14.14 a
लिङ्गाकारं स्मरन्दीप्तं 16.15 a
लिङ्गावरणजं सर्वं 15.15 c
लेढ्यसौ परमामृतम् 15.17 d

व

वक्तरं केवलमुद्धृत्य 3.48 c
वक्रतर्जनिना ग्रस्ता 7.24 a
वज्रदेहः प्रजायते 14.28 d
वज्रदेहत्वमासाद्य 14.31 a
वज्रदेहस्त्रिभिश्चाब्दैर् 12.24 c
वज्रमुद्रेति विख्याता 7.9 c
वज्रलाञ्छनलाञ्छितम् 14.2 d
वज्रिणे वज्रधराय 3.64 a
वज्रोपलविषाहिभिः 15.31 d
वञ्चनं तत्र कुर्वीत 16.52 c
वत्सरत्रयमादरात् 15.10 b
वत्सरत्रितयात्साक्षाद् 13.47 a
वत्सरत्रितयाद्योगी 15.31 c
वत्सरत्रितयेन तु 16.3 b
वत्सरादुपजायते 15.3 d
वत्सरैस्तु त्रिभिः साक्षाद् 13.37 a
वत्सरैस्तु त्रिभिः साक्षाल् 15.17 c
वत्सरैस्तु त्रिभिर्दिव्यं 15.22 a
वत्सरैस्तु त्रिभिर्योगी 15.28 a
वदनान्तं नभःशब्दम् 15.2 a
वभयाः कण्ठदक्षादि- 3.38 c
वमनः पिवनस्तथा 1.20 b
वर्गस्तुर्य इति स्मृतः 2.28 d
वर्गाष्टकमिह ज्ञेयम् 3.13 a
वर्णत्रयं मन्त्रमेकं 2.55 c
वर्णमन्त्रकलादिकम् 4.23 d
वर्णस्थानप्रकल्पनैः 2.21 b
वर्णानां सा शतार्धिका 12.13 b
वर्णाष्टकयुतं क्रमात् 16.62 b
वर्षेणैवोपजायते 16.26 b
वर्षैस्तु पञ्चभिः सर्वम् 16.58 c
वलीपलितवर्जितः 13.46 b
वसिष्ठाद्या महर्षयः 1.3 b
वस्तु गृह्णात्यसंदेहात् 15.7 c
वस्तुनोऽन्येन वस्तुना 4.4 b
वाग् एवास्य प्रवर्तेत 15.4 a
वागावरणजं क्रमात् 15.6 d
वाचकत्वेन सर्वापि 3.12 c
वाचकानवदन्मन्त्रान् 3.4 c
वाचकानामनन्तत्वात् 3.25 c
वाचकान्परमेश्वर 3.3 b
वाचकौ पद्मचक्रयोः 3.67 d
वातश्लेष्मभवैः सर्वैर् 13.22 c
वामजङ्घान्वितो जीवः 3.54 c
वामजानुगतं पादं 7.12 a
वामतो वक्तरगां कुर्याद् 7.11 a
वामपादं च तस्यान्ते 3.49 c

वाममुत्तानमूर्ध्वतः 7.17 d
वाममुद्रान्वितं न्यस्य 3.51 c
वाममुद्रान्वितं पुनः 3.44 d
वाममुष्टेः कनिष्ठिकाम् 7.11 b
वामयोस्तर्जनीद्वयम् 7.24 d
वामस्कन्धगतो वाम 7.21 c
वामस्योपरि संस्थितम् 7.35 b
वामाङ्गुष्ठाग्रसंलग्नं 7.25 a
वामाङ्गुष्ठेन पीडयेत् 7.18 b
वायवीं धारणां श्रितः 13.35 b
वायुं भ्रमणयोगेन 17.37 a
वायुदोषनिवृत्तये 17.12 d
वायुरूपधरो भवेत् 13.37 b
विकृते लोचने ग्रीवा 7.12 c
विक्षिप्तस्य श्रुतं मतम् 4.29 b
विगृहीतानि बन्धाय 15.44 c
विग्रहः स्वाणुभेदाच्च 12.12 c
विच्छेदाद्वायुवद्भवेत् 13.35 d
विज्ञानकलावुभौ 2.30 d
विज्ञानकेवलानष्टौ 1.19 a
विज्ञानमतुलं लभेत् 13.53 b
विज्ञानाकल इत्युक्तस् 14.38 c
विज्ञानाकलपर्यन्तम् 2.47 a
विज्ञेयं तत्फलेप्सुभिः 2.4 d
विज्ञेयं दशपञ्चधा 2.2 d
विज्ञेयं परमार्थतः 1.14 d
विज्ञेयं योगिपूजिते 4.41 b
विज्ञेयं वस्तु कीर्तितम् 2.35 d
विज्ञेयं वस्तु निश्चितम् 1.16 d
विज्ञेया योगसिद्ध्यर्थं 2.8 c
विज्ञेया वीरवन्दिते 7.4 d
विज्ञेया संनिरोधिनी 7.31 b
विद्या विवेचयत्यस्य 1.28 a
विद्याङ्गहृदयं भवेत् 3.61 d
विद्यातः सकलावधि 4.16 d
विद्यातत्त्वसमुद्भवम् 16.34 d
विद्यातत्त्वान्तमीश्वरि 16.58 d
विद्यात्रयविभागेन 4.18 c
विद्यात्रयस्य गात्राणि 3.61 a
विद्यापदानि चत्वारि 4.22 c
विद्यारागौ ततोऽसृजत् 1.27 d
विद्येश्वरत्वमाप्नोति 13.14 c
विधूमाग्निसमप्रभम् 13.29 d
विधृते मरुति क्रमात् 17.13 d
विधृतो रेचकात्पश्चाद् 17.6 c
विना ज्ञातुं न शक्यते 4.5 b
विना योगेऽस्ति शाङ्करे 4.6 d
विपक्षक्षपणक्षमाः 1.1 b
विपरीतविधानेन 17.26 c
विपरीतविधौ बुधः 12.16 d
विमुक्तानि विमुक्तये 15.44 d
विमुक्तानीति विद्वद्भिर् 15.45 c
विमुक्तिमविलम्बतः 15.12 d
विरले परिकल्पिते 7.28 d
विरेच्यान्यः प्रपूरितः 17.4 d
विशेषविधिहीनेषु 3.36 a
विषयेष्वेव संलीनान् 3.31 a
विषादिक्षय आत्मनः 13.55 d
विहारपादचारादि 16.65 a
वीतरागत्वमभ्येति 16.25 c
वीतरागत्वसिद्धये 16.27 d
वीरभद्रपुरोत्तमम् 2.51 d
वृक्षानुन्मूलयत्यपि 13.37 d
वृत्तं षडिबन्दुलाञ्छितम् 13.34 d
वेगादुत्कृष्य तत्रस्थं 17.32 c
वेत्ति भुङ्क्ते च लोकानां 12.33 c
वेत्ति भुङ्क्ते च सततं 16.59 a
वेत्ति भुङ्क्ते स्थिरीभूते 12.35 c

वेत्त्येतानि यथार्थतः 2.10 b
वेदना महती चास्य 15.25 a
वेदवेदिनि हूंफट् च 3.63 a
वेदानुद्गिरते सुप्तः 16.11 a
वैकारिकात्ततोऽक्षाणि 1.31 c
वैवस्वतकुलप्रिया 7.10 d
व्यतिक्रम्यार्धमङ्गुलम् 16.35 b
व्ययहीना च कथ्यते 1.26 d
व्यस्तेच्छोः पूर्ववत्क्रमः 13.61 d
व्याप्तिरेषा विलोमतः 4.24 d
व्योमज्ञानं प्रजायते 13.49 b
व्योमवच्च भविष्यति 13.47 b
व्योमविग्रहबिन्द्वर्ण- 12.9 a

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शक्तिभेदाद्वरानने 2.17 d
शक्तिमच्छक्तिभेदेन 2.2 a
शक्तिमन्तः प्रकीर्तिताः 2.3 b
शक्तिरप्यस्य तद्विधा 1.18 b
शक्तिरेकैव शाङ्करी 3.34 d
शक्तिशंभू च कीर्तितौ 2.30 b
शक्तिशंभू च पञ्चके 2.33 d
शक्तिशंभू परिज्ञेयौ 2.29 a
शक्तिश्चक्रं सवज्रकम् 7.2 b
शक्तीशावपि पूर्ववत् 2.31 b
शतपुष्परसोच्छिष्टम् 13.48 c
शतमष्टादशोत्तरम् 1.37 d
शतार्धकिरणोज्ज्वला 3.11 d
शतार्धभेदभिन्नानां 3.15 a
शतार्धोच्चारयोगेन 17.31 a
शब्दप्रच्छादको यदा 14.38 b
शब्दालोकविवर्जिते 16.49 b
शब्दावरणमाश्रिताः 14.43 d
शब्दावरणविज्ञानम् 14.36 c
शंभोः शक्तिश्च शस्यते 3.12 d
शरत्संध्याभ्रसंकाशं 14.20 c
शरत्संध्याभ्रसंघाभं 16.25 a
शरीरद्रव्यविज्ञान- 3.57 c
शरीरस्थं प्रजायते 15.28 d
शस्त्रैरपि न मासेन 15.30 c
शाक्तः सोऽत्राभिधीयते 2.22 d
शाक्तोऽप्येवंविधः स्मृतः 2.20 b
शान्तं पतिचतुष्टयम् 2.59 d
शान्तघण्टानिनादवत् 14.40 b
शान्ता मुक्तिफलप्रदा 1.42 d
शाम्भवोऽसावुदीरितः 2.23 d
शाश्वतं पदमाप्नोति 13.62 a
शाश्वतं पदमृच्छति 17.25 d
शास्त्राणां संप्रजायते 16.9 d
शास्त्राणां संप्रजायते 15.4 d
शास्त्रार्थस्य परिज्ञानं 4.29 a
शिखा विद्यागणस्य तु 3.63 d
शिखिकण्ठसमद्युति 16.62 d
शिख्यम्बीशामृतात्मिकाः 17.14 b
शिरोमाला थ मस्तकम् 3.37 b
शिरोमालादिसंयुतम् 17.29 b
शिवः साक्षान्न भिद्यते 2.7 b
शिवः शक्तिः सविद्येशा 1.15 a
शिवतत्त्वं परं शान्तं 2.56 c
शिवतत्त्वे गकारादि 4.17 a
शिवधामफलप्रदाः 3.33 b
शिवपदं विलक्षयेत् 2.34 b
शिवयुक्तोऽपवृज्यते 12.41 d
शिवशक्तेर्महात्मनः 3.30 b
शिवशक्त्या समाक्रान्ताः 1.36 c
शिवशक्त्युन्मुखीकृताः 1.3 d
शिवश्चेति परिज्ञेयाः 2.33 a
शिवादिवस्तुरूपाणां 3.3 a

शिवादिसकलात्मान्ताः 2.3 a
शिवारुदितमेव च 3.53 d
शिष्येनापि तदा ग्राह्या 3.57 a
शुक्लादिभेदभेदेन 12.11 c
शुद्धः शिवत्वमायाति 12.42 c
शुद्धः स्वात्मन्यवस्थितः 2.42 b
शुद्धात्मा परिपठ्यते 1.48 d
शुद्धाद्यस्था तु संवित्तिर् 13.55 a
शुद्धाशुद्धं जगत्सर्वं 2.58 a
शुद्धाशुद्धप्रभेदतः 15.47 b
शुद्धिकर्मगुणादिभिः 3.57 d
शुद्धे स्वात्मनि तिष्ठति 1.47 d
शुद्धो गन्धः स्थिरीभवेत् 14.4 b
शुन्यतानुभवो भवेत् 15.20 d
शून्यतां प्रतिपद्यते 13.45 b
शूलदण्डचतुष्कं च 3.49 a
शृणु देवि प्रवक्ष्यामि 1.13 a
शृणुध्वं संप्रवक्ष्यामि 1.6 c
शृणोति स स्फुटं सर्वं 15.35 c
शेषं शिवपदं विदुः 2.47 d
शेषाः स्युर्मणिबन्धगा 7.9 b
शैवी संबध्यते शक्तिः 1.42 c
श्रुत्वा चैतत्पतेर्वाक्यं 4.9 a
श्रुत्वा वाचमतिस्फुटाम् 12.1 b
श्रोत्रं त्वक्चक्षुषी जिह्वा 1.32 a
श्रोत्राकाशे विचक्षणः 15.34 b
श्रोत्रावरणजं सर्वं 15.36 c
श्लीपदं पशुशब्दं च 3.65 a

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षक्षाव् उदरनाभिगौ 3.40 b
षट्के सर्वेशतामेति 13.17 c
षट्कोणमण्डलान्तःस्थम् 14.29 a
षटपञ्चाशत्पुराणि च 2.53 d
षड् अन्याः संस्थिता यथा 16.17 d
षडिभः श्रुतिधरो भवेत् 16.9 b
षडिभर्मासैः प्रवर्तते 15.3 b
षडिभर्मासैः स्वयं गन्ध 14.4 c
षडिभर्मासैरनायासाद् 15.14 c
षडिभर्मासैर्जितव्याधिर् 12.24 a
षडिभर्मासैर्धरान्तःस्थं 12.27 c
षडिभर्मासैर्न संशयः 16.25 d
षडिभर्मासैर्महायोगी 15.26 c
षडिवधोऽध्वा प्रकीर्तितः 2.52 b
षण्मासमभ्यसेद्योगी 13.36 a
षण्मासाज्जायते स्थैर्यं 13.7 c
षण्मासात्पञ्चभिश्चान्यां 13.60 c
षण्मासात्पश्यते तेषु 14.23 a
षण्मासात्पुरुषाकृति 14.24 d
षण्मासादग्निवद्भवेत् 13.26 b
षण्मासादतितीव्रेण 15.31 a
षण्मासादस्य विज्ञानं 16.20 c
षण्मासादुपजायते 15.34 d
षण्मासादुपजायते 14.35 b
षण्मासादुपजायते 16.13 d
षण्मासादेकमानसः 15.17 b
षण्मासाद्गगनाकारः 13.46 c
षण्मासाद्गन्धमाघ्राति 15.21 a
षण्मासाद्दूरसंस्थितम् 15.7 b
षण्मासान्नात्र संशयः 13.39 b
षण्मासान्मृत्युजिद्भवेत् 14.14 d
षण्मासान्मृत्युजिद्भवेत् 16.22 b
षण्मासाभ्यन्तरेण तु 16.52 b
षष्ठे कृष्णघनावृतम् 12.32 b
षोडशारं स्मरेच्चक्रम् 16.2 a
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स उत्कर्षक इष्यते 17.9 b
स एवातितरामन्य 14.38 a
स गुरुर्मत्समः प्रोक्तो 2.10 c
स च द्वादशमात्रकः 17.11 d
स च पञ्चविधः प्रोक्तः 17.2 c
स तत्रैव नियोक्तव्यो 12.40 c
स तया संप्रबुद्धः सन् 3.27 a
स तस्मादूर्ध्व उच्यते 2.60 b
स तस्मान्न निवर्तते 12.41 b
स तैरेवमुदाहृतः 1.5 d
स मन्त्र इति विज्ञेयो 14.39 c
स मन्त्रेश इति प्रोक्तः 14.40 c
स याति वारुणं तत्त्वं 13.9 a
स यियासुः शिवेच्छया 1.44 b
स वासनानुभावेन 12.21 a
स सिसृक्षुर्जगत्सृष्टेर् 1.18 c
संलग्नौ प्रसृताङ्गुली 7.32 b
संवित्तिफलभेदोऽत्र 2.25 a
संवित्तिरुपजायते 13.16 d
संशृणोति महाघोषं 14.34 a
संसाराङ्कुरकारणम् 1.23 d
संस्थितानि तथा वद 4.11 d
संस्थितानि तदा तानि 15.46 c
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संस्थितोऽपि यथा तथा 4.37 d
संस्मरञ्जलतत्त्वेशं 13.10 a
संस्मृत्य त्रिगुरुक्रमम् 12.21 d
संहारे तु परं शान्तं 13.33 c
सकलं चन्द्रबिम्बाभम् 13.51 c
सकलं तत्र चिन्तयेत् 13.42 b
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सकलश्चेति तत्त्रयम् 2.27 b
सकलात्मा स विज्ञेयस् 14.36 a
सकले तु परिज्ञेयं 4.19 c
सकलो निष्कलोऽनन्तः 1.18 a
संक्षेपाद्विस्तरादस्य 2.24 c
सङ्गतं सुसमाहितम् 2.44 b
संज्ञाभेदः प्रकाश्यते 2.36 b
सति तस्मिंश्च चिह्नानि 2.13 c
सदाशिवसमः प्रिये 4.38 d
सदेवासुरमानुषम् 3.29 b
सद्यःप्रत्ययकारिका 2.14 d
सनत्कुमारसनक- 1.2 c
सनातनसनन्दनाः 1.2 d
सनासं दक्षशिखरं 3.46 c
संतोषामृतसंतृप्ता 12.2 a
संत्यजन्नन्धतामेति 15.26 a
संदधानः स्वकं चेतः 15.34 a
संदेहविनिवृत्तये 4.3 d
संनियोज्य ततः पुनः 1.21 b
सप्तकोटीः समण्डलाः 1.21 d
सप्तजन्मकृतैरपि 2.11 d
सप्तभिर्दिवसैर्देवि 13.22 a
सप्तमेऽपि विचक्षणः 12.32 d
सप्तलोकीं तु पूर्ववत् 12.35 b
सप्तविंशतिभिर्दिनैः 12.23 b
सप्ताम्भोनिधिमेखलाम् 12.28 b
सप्ताहात्क्रिन्नता भवेत् 13.3 b
सप्ताहादिकमाप्नुयात् 13.49 d
सप्ताहाद्गुरुतामेति 12.27 a
सप्ताहाद्व्याधिभिर्हीनः 13.26 a
सप्ताहान्मुच्यते रोगैः 13.7 a
सबाह्याभ्यन्तरं तस्माद् 16.47 a
सबाह्याभ्यन्तरं तेजो 13.32 c
सबाह्याभ्यन्तरं ध्यायन् 16.54 c
सबाह्याभ्यन्तरं पीतं 12.38 a
सबाह्याभ्यन्तरं बुधः 13.52 d
सबाह्याभ्यन्तरं योगी 13.2 c

सबिन्दुकां दक्षजङ्घां 3.42 a
सबीजयोगसंसिद्ध्यै 4.6 a
सभृत्यबलवाहनम् 13.38 b
समभ्यर्च्य विधानेन 1.4 a
समभ्यस्यानि ते तथा 15.43 b
समय्यपि महादेवि 17.33 c
समस्तमन्त्रचक्रस्य 16.44 c
समाधिं प्रतिपद्यते 17.21 b
समाधिस्थोऽथवा मुनिः 16.11 b
समावेशः प्रकीर्तितः 2.19 d
समावेशमवाप्नुयात् 12.19 b
समावेशोक्तिवद्योगस् 4.34 a
समावेशोपदेशवान् 12.15 b
समासात्परिकीर्तितः 2.57 d
समासादल्पधीहितम् 1.11 d
समासादुपदिश्यते 16.66 d
समासादुपवर्णितम् 16.24 b
समासाद्योगिनां हितम् 4.41 d
समासाद्योगिनां हिताः 16.17 b
समुच्चयकृतेन च 12.10 b
समुद्घातास्त्विमा मताः 17.17 b
समुद्धार्या यथा शृणु 3.41 d
समुद्रादि जगत्कृत्स्नं 1.33 c
संपश्येद्वत्सरत्रयात् 15.41 b
संपूर्णाभ्रोपरिस्थितम् 16.27 b
संप्राप्तः परमं पदम् 1.47 b
संप्राप्तो घटमानश्च 4.33 a
संप्राप्य भुवनेशतः 12.42 b
संभवन्ति पुनः पुनः 3.29 d
संमुखावूर्ध्वगौ नयेत् 7.14 b
संमुखौ प्रसृतौ कृत्वा 7.6 c
सम्यक् तुर्यमुदाहृतम् 2.38 b
सम्यक्स्वप्नसुषुप्तयोः 2.28 b
सम्यगाणव उच्यते 2.21 d
सम्यगाविष्टदेहः स्याद् 12.22 a
सम्यगीशे स्थिरं मनः 16.67 d
सर्वं च कथयिष्यामि 3.16 c
सर्वं जानाति तत्त्वतः 12.27 d
सर्वं तत्र विचिन्तयन् 16.34 b
सर्वं निर्दहति क्रुद्धः 13.24 c
सर्वं प्रजायते तस्य 16.33 c
सर्वं प्रसाध्य योगीन्द्रो 16.39 c
सर्वं फलमवाप्नोति 15.9 c
सर्वं फलमवाप्नोति 14.26 a
सर्वं फलमवाप्नोति 15.6 c
सर्वं हेयमिति प्रोक्तं 1.16 c
सर्वकर्मकरी चैषा 7.15 a
सर्वकामफलप्रदः 3.68 b
सर्वकामफलप्रदाः 3.28 b
सर्वकामफलप्रदा 3.55 b
सर्वज्ञः सर्वकृत्प्रभुः 1.17 d
सर्वत्र वरुणोपमः 13.8 d
सर्वत्राञ्जनापुत्राभां 15.30 a
सर्वत्रापि विचक्षणः 13.25 d
सर्वत्रास्खलिता वाणी 15.3 a
सर्वदेहविसर्पिणि 16.59 d
सर्वबाधाविनिर्मुक्ते 12.6 c
सर्वमन्त्रेश्वरेशत्वान् 16.61 a
सर्वमन्त्रोक्तलक्षणा 17.34 d
सर्वमन्यद्यथोद्दिष्टं 15.23 a
सर्वमप्यथवा भोगं 17.25 a
सर्वमर्मप्रतापिनीम् 17.27 b
सर्वमालोच्य शास्त्रार्थम् 4.30 a
सर्वमेतद्यथा स्थितम् 4.14 d
सर्वयोगिगणस्येष्टा 7.13 a
सर्वयोगिनिषेवितम् 17.39 d
सर्वव्याधिपरित्यक्तो 13.46 a
सर्वव्याधिविनिर्मुक्तो 16.20 a

सर्वव्यापिनि तद्वर्णे 13.43 a
सर्वशास्त्रार्थगर्भिण्या 3.26 a
सर्वशास्त्रार्थवेत्तृत्वं 15.3 c
सर्वशास्त्रार्थवेत्तृत्वम् 2.16 c
सर्वसत्त्ववशित्वं च 2.15 a
सर्वसिद्धिकरं ब्रूहि 1.12 a
सर्वसिद्धिफलं लभेत् 1.17 b
सर्वसिद्धिफलं लभेत् 15.37 d
सर्वसिद्धिफलप्रदः 14.40 d
सर्वसिद्धिफलप्रदम् 1.6 d
सर्वसिद्ध्यरहो भवेत् 1.50 d
सर्वाणि एव तत्त्वानि 2.39 c
सर्वातीतः शिवो ज्ञेयो 2.42 c
सर्वातीतं विसर्गेण 4.25 c
सर्वाधिपत्यमाप्नोति 13.15 c
सर्वानितान्समभ्यसेत् 14.43 b
सर्वामृतधरोऽपरः 3.19 b
सर्वामृतमयं दिव्यं 16.31 c
सर्वार्थं सततोदितम् 2.45 d
सर्वावयवसंपूर्णं 16.50 c
सर्वाविशक्रमो बुधैः 2.26 b
सर्वासां वाचकाश्चासां 7.36 c
सर्वेऽप्येते महात्मानो 1.22 a
सर्वेन्द्रियात्मकं ज्ञानं 15.40 c
सर्वैः पित्तसमुद्भवैः 13.7 b
सव्यापारं सितं स्वकम् 13.6 b
सव्यापारं स्मरेद्देहं 12.26 a
सव्यापारमतन्द्रितः 12.30 d
सव्यापारादिभेदेन 12.35 a
सव्यापारादिभेदेन 13.25 c
सव्यापारादिभेदेन 15.8 c
सव्यापाराप्यनामया 2.41 d
सशैलवनकाननम् 13.24 d
सहस्रैः सोऽपि विस्तीर्णो 1.11 a
सा च योगं विना यस्मान्न 1.5 a
सा च द्वेधा निगद्यते 4.7 b
सा चैका व्यापिनी सूक्ष्मा 1.26 a
सांप्रतं श्रोतुमिच्छामि 3.3 c
सार्णेनाण्डत्रयं व्याप्तं 4.25 a
सार्धमेतच्छतं प्रोक्तं 2.24 a
सार्धवर्णं तु पञ्चमम् 4.22 d
सार्धाः शिवनियोजिताः 1.41 b
सार्धेनाण्डद्वयं व्याप्तम् 4.24 a
सालंकारं मनोहरम् 2.16 b
सितं शीतं सुवर्तुलम् 13.2 b
सितपद्मासनासीनं 16.19 a
सितवर्णेन तेजसा 13.12 b
सिद्धः सिद्धतमो ह्यन्यथा 4.33 b
सिद्धयोगस्तदा ज्ञेयो 4.37 a
सिद्धयोगीश्वरीमते 15.47 d
सिद्धयोगेश्वरीतन्त्रं 1.8 c
सिद्धयोगेश्वरीमतम् 1.13 b
सिद्धयोगेश्वरीमते 17.34 b
सिद्धिः स्याद्वत्सरत्रयात् 16.14 b
सिद्धीनां कारणं महत् 14.41 d
सिसृक्षोः प्रतिपद्यते 3.5 d
सुखदुःखादिलक्षणम् 1.24 b
सुजयो जयरुद्रश्च 3.20 c
सुनिष्पन्ने ततस्तस्मिञ 4.31 c
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सुमनाः स्पृहणो दुर्गो 3.23 a
सुरासुरशिरोमौलि 4.13 a
सुविस्तीर्णो महेश्वर 1.10 b
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सुशीतं षडरसं स्निग्धं 14.13 a
सुषुप्तस्यापि तद्द्वयम् 2.37 d
सुसिद्धः स तु बोद्धव्यः 4.38 c
सुस्थिरास्ते सदाभ्यासाद् 16.11 c

सुस्थिरे तत्र सुस्थिरम् 13.15 d
सूक्ष्मदेहस्तथेच्छया 13.47 d
सूक्ष्मरन्ध्रैरपि व्रजेत् 13.46 d
सूमायुक्तैः सबिन्दुकैः 3.66 b
सृक्किण्यौ प्रविदारयेत् 7.20 b
सैकापि सत्यनेकत्वं 3.6 a
सोऽपि योगफलं लभेत् 2.9 d
स्कन्धयोर्भुजयोर् डढौ 3.38 d
स्त्रीपाठवशमापन्ना 3.24 c
स्थानसंस्तम्भितो वायुस् 17.8 c
स्थानान्तरप्रभेदेन 17.7 c
स्थापनी परिकीर्तिता 7.30 d
स्थिरीकुर्वन्नवाप्स्यति 15.12 b
स्थिरीभूतेन येनेह 12.5 c
स्थिरो भवति योगवित् 13.17 b
स्निग्धाङ्गः स्निग्धदृष्टिश्च 13.4 a
स्पर्शतत्त्वावृतिज्ञानं 14.32 a
स्पर्शविदी भविष्यति 14.33 b
स्पर्शावृतिजविज्ञान 15.32 c
स्पृष्टं वस्तु ऋतुक्षयात् 13.23 d
स्पृष्टाश्च प्रीतचेतसा 2.11 b
स्फुटीकृतेऽस्थिरे तत्र 17.1 c
स्फुरत्तारकसप्रभः 12.11 b
स्फुरत्सूर्यनिभं पीतं 12.32 a
स्फुरद्धिमांशुसंतान 4.12 c
स्मरन्संवत्सरे सम्यङ् 16.28 a
स्रवन्तममृतं दिव्यं 16.53 c
स्रावानुभवमाप्स्यति 15.24 d
स्वं मन्त्रा मन्त्रनायकाः 2.31 d
स्वं मन्त्रेशेशशक्तयः 2.32 d
स्वं शक्तिः सनिजेशाना 2.33 c
स्वकार्यपरिवारितम् 16.2 d
स्वकीयमनुरूपतः 15.5 b
स्वके कर्मणि पुद्गलम् 1.29 b
स्वजिह्वामिन्दुवर्णाभां 15.16 a
स्वतन्त्रत्वमनुप्राप्य 13.54 a
स्वदेहं चिन्तयंस्तत्र 16.14 c
स्वदेहं चिन्तयेत्कृष्णं 13.34 c
स्वदेहं वायुवद्ध्यात्वा 13.44 c
स्वदेहं हेमसङ्काशं 12.22 c
स्वदेहमनुचिन्तयन् 16.25 b
स्वदेहव्यापिनि ध्याते 13.15 a
स्वदेहादिकमन्यच्च 15.29 a
स्वदेहादिकमप्यत्र 15.42 a
स्वदेहादिकमभ्यसन् 15.11 b
स्वदेहादिभिरावृतम् 15.33 d
स्वदेहाद्यनुचिन्तयन् 15.19 b
स्वदेहाद्यनुचिन्तयेत् 15.36 b
स्वदेहापूरकं बहु 16.53 d
स्वप्रभाद्योतिताशेष 12.34 c
स्वबलेन समं फलम् 1.39 b
स्वभावपूरणादेको 17.4 c
स्वभावस्थश्च पञ्चमः 17.7 b
स्वभोगेष्वशुचिष्वपि 1.28 d
स्वभ्यस्तज्ञानवान्बुधैः 4.40 d
स्वयमेवात्र जायते 14.27 b
स्वरषोडशकं मन्त्रं 2.57 a
स्वरावाद्यतृतीयौ तु 3.67 c
स्वरूपं तत्र संचिन्त्य 14.9 a
स्वरूपतः स्मरेल्लिङ्गं 15.14 a
स्वरूपमकलावुभौ 2.29 d
स्वरूपमनुचिन्तयन् 14.16 b
स्वरूपसहितं तच्च 2.2 c
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स्वरूपेण पराबीजम् 12.18 a
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Résumé

rédigé avec le concours d'Isabelle Ratié

Les interrogations dont le yoga du *Mālinīvijayottara* a pu faire l'objet jusqu'à présent ont été formulées en des termes inadéquats, dans la mesure où ce Tantra ne se contente pas de présenter un yoga mais entreprend d'intégrer les divers systèmes de yoga qu'enseignent les textes révélés des écoles Siddhānta et Kula à une structure qui repose sur la « division en quinze de l'aperception ». La section de l'ouvrage qui traite de cette division couvre sept chapitres (12–18), dont cinq sont entièrement consacrés à l'exposition détaillée d'une série de visions introspectives *(dhāraṇā)*.

L'étendue de la synthèse ainsi obtenue n'est pas moins remarquable que sa complexité. Contre toute attente, contre son entreprise d'assimilation d'éléments de yoga qui proviennent de courants du Śivaïsme différents du Trika, le rédacteur (à supposer qu'il n'y en ait qu'un) du *Mālinīvijayottara* s'est systématiquement efforcé de maintenir une forme de parité entre les doctrines absorbées. Il est impossible de distinguer ici aucun rapport hiérarchique entre le Kula et le Siddhānta ; le principe qui gouverne cette systématisation est plutôt l'établissement d'équivalences. La stabilité de ces corrélations est, elle aussi, remarquable : l'ingéniosité dont Abhinavagupta doit constamment faire preuve dans son exégèse du *Mālinīvijayottara* témoigne de la résistance du système à l'altération.

Le *Mālinīvijayottara* lui-même précise que l'objet de son enseignement est le yoga. Ainsi, dans la structure narrative, c'est une question des Ṛṣis au sujet de la pratique du yoga qui donne à Skanda l'occasion de transmettre la révélation de Śiva aux huit sages, et lorsque la recension que Skanda fait du dialogue de Śiva et de Devī finit par se transformer en une discussion sur les mantras dans

le chapitre trois, on nous dépeint la perplexité des Ṛṣis devant cette apparente digression : au début du chapitre quatre, ceux-ci s'interrogent sur le rapport entre cette discussion et le yoga. De même, la section qui établit le pedigree du *Mālinīvijayottara* en tant que nouvelle révélation descendant en droite ligne du *Siddhayogeśvarīmata* affirme clairement que « le *Mālinīvijayottara*, précurseur immédiat du *Mālinīvijayottara*, enseigna le yoga ». L'orientation essentiellement yoguique du *Mālinīvijayottara* apparaît avec une égale évidence dès lors qu'on remarque que sa liturgie est abrégée et réduite à l'essentiel tandis que les enseignements yoguiques y sont développés et élaborés.

En dépit de la place centrale qu'occupe le yoga – particulièrement en tant que discipline pratique – dans le *Mālinīvijayottara*, Abhinavagupta met de côté cette dimension de l'ouvrage dans son *Tantrāloka*, préférant analyser le fondement épistémologique des homologies yoguiques du *Mālinīvijayottara*. Pourquoi manifeste-t-il si peu d'intérêt à l'égard des aspects concrets du yoga, et pourquoi choisit-il de placer un texte qui se présente ouvertement comme yoguique au centre de ses enseignements ?

La résolution de ce problème exigerait des développements incompatibles avec les dimensions du présent ouvrage ; quoi qu'il en soit, le professeur Sanderson a récemment montré que la prétendue orientation non-dualiste du *Mālinīvijayottara* est une fiction exégétique dont Abhinavagupta porte la responsabilité. De fait, la « division en quinze » est citée avec approbation par le dualiste Nārāyaṇakaṇṭha, lequel attribue une doctrine similaire à un vers du *Mṛgendratantra*. Tout indique – du moins parmi les éléments actuellement à notre disposition – que la position réelle du *Mālinīvijayottara* au sein de l'œuvre d'Abhinavagupta est bien plus complexe qu'il ne l'admet lui-même.

D'autre part, le *Mālinīvijayottara* se présente comme l'essence du *Siddhayogeśvarīmata*, une œuvre à l'évidence dépourvue d'un exposé détaillé sur le yoga. L'ouvrage portant ce titre qui a survécu dans des manuscrits du Népal est plus court que la version qu'Abhinavagupta en connaissait ; bien qu'il soit extrêmement probable que l'indifférence manifestée dans les recensions népalaises à l'égard du yoga reflète fidèlement la version kachemirienne plus longue, on ne saurait donc l'affirmer avec une certitude absolue. Si l'on admet cependant l'hypothèse selon laquelle le *Siddhayogeśvarīmata* ne se préoccupe pas particulièrement de décrire un système de yoga, on peut supposer que le Trika du *Mālinīvijayottara* s'adresse à un nouvel auditoire : les *Sādhaka*s, qui entendent se vouer à plein-temps à la pratique du yoga, ce qui apparaît de manière évidente dans les vers par lesquels s'achève l'ouvrage :

> Et vous [ô sages], vous ne devez pas transmettre ce grand [enseignement] à des personnes qui ne sont pas [vos propres] disciples, ni aux disciples d'autrui, sans un examen attentif. Cette [doctrine] a été pleinement révélée à l'intention de ceux qui trouvent leur joie dans le yoga, qui sont pieux, courtois et dont l'esprit est concentré sur Śiva. (23. 42d–44b).

En revanche, l'auditoire auquel s'adresse l'exégèse postérieure d'Abhinavagupta est essentiellement constitué de « maîtres de maison ritualo-gnostiques » qui ne peuvent se permettre de faire retraite durant de longues années ni de s'astreindre à une discipline yoguique exigeante. L'analyse de la « conquête des niveaux de réalité » *(tattvajaya)* – préoccupation majeure du Yogapāda du *Mālinīvijayottara* – est précédée d'une description des « obligations préliminaires ». Celles-ci comprennent : 1, un examen des qualifications requises de la part du Yogin *(adhikāra)* ; 2, la description du lieu approprié *(yogasthāna)* ; 3, la sélection d'un chemin et d'un but appropriés qui conféreront au disciple les Perfections désirées

et/ou la libération *(lakṣyabheda, cittabheda)*, 4, une méthode rapide pour atteindre la possession *(āveśa)*, étape obligatoire dans le cas du Yogin qui a seulement été initié selon la *Tantraprakriyā* (laquelle n'implique aucune possession), et enfin, 5, la salutation de Śiva et la lignée des maîtres. Ensuite suivent les introspections *(dhāraṇā)* dans l'ordre ascendant des réalités. Une exposition du système *saiddhāntika* des « six membres auxiliaires du yoga » *(ṣaḍaṅgayoga)* et de la méthode de suicide yoguique *(utkrānti)* conclut la section. Seuls les enseignements yoguiques préliminaires du *Mālinīvijayottara* sont présentés ici. Le plus haut niveau auquel on accède directement dans ces pratiques est celui de Sadāśiva/Śakti.

Toutes les formes de yoga dont il est ici question comportent par conséquent deux constantes : elles exigent que le yogin emprunte une « voie » *(adhvan)*, et cette « voie » doit le mener à un « but » *(lakṣya)*, tandis que dans les formes Kaula plus hautes de yoga qu'enseigne le chapitre 18 du *Mālinīvijayottara*, l'accès au niveau suprême de Śiva est direct ; « passage » et « but » ne sont plus des termes adaptés à la description de ces formes subitistes de yoga. Néanmoins, dans la mesure où ces yogas plus avancés se présentent comme un « refus » des systèmes yoguiques orientés vers un but qui sont discutés ici, ils ne sauraient être pleinement compris si les doctrines qu'ils transcendent n'ont pas d'abord été comprises.

Le premier type de sotériologie repose sur l'enseignement des diverses trajectoires de transcendance graduelle qui culminent au niveau de Śiva : les voies ascendantes enseignées dans les Tantras du Śaivasiddhānta peuvent passer par des « chemins » ontologiques *(adhvan)* dont on s'approprie ou dont on « conquiert » les différentes étapes par l'introspection. Selon le type de Perfections qu'il recherche, le Yogin choisit d'emprunter l'un des six chemins que décrivent le *Mālinīvijayottara* et le *Svāyambhu-*

vasūtrasaṅgraha. Le *Mālinīvijayottara* nomme ce yoga qui repose sur les Perfections le « système des six *lakṣyabheda* », tandis que le *Svāyambhuvasūtrasaṅgraha* le désigne comme *phalabheda*. Toutefois, dans le *Mālinīvijayottara*, les étapes de cette progression graduelle ont en outre acquis une dimension aperceptive par assimilation à la hiérarchie des sept « sujets de l'expérience » ; l'ascension ontologique originelle n'est plus la seule ni même la plus importante voie vers Śiva. Le *Mālinīvijayottara* présente une voie plus directe à travers les étapes phénoménologiques par lesquelles passent les sujets percevants de cette ontologie, et c'est ce yoga nouveau, qui repose sur un approfondissement de l'aperception, qui constitue le cœur de la praxis yoguique de l'ouvrage.

A l'évidence, le *Mālinīvijayottara* a pris très au sérieux cette nouvelle méthode ; cinq chapitres entiers (12–16) lui sont consacrés. Au sein de ce nouveau système d'introspection yoguique, les quinze dimensions de l'appareil cognitif du sujet percevant et leurs corollaires occupent une position centrale. Ce dernier point requiert une brève explication. La notion générale de *tattvajaya*, de « conquête des niveaux de réalité », ou de *bhūmikājaya*, de « conquête des plans », figure bien entendu dans d'autres textes Śivaïtes, mais à ma connaissance aucun d'entre eux ne saurait soutenir à cet égard la comparaison avec le *Mālinīvijayottara*, dont la complexité et la précision dans le détail restent inégalées.

L'innovation cruciale réside dans l'idée selon laquelle il est possible non seulement d'atteindre l'état suprême de Śiva en s'élevant le long du *tattvādhvan* vers des réalités toujours plus hautes, mais encore de s'arrêter à n'importe quelle réalité donnée pour ensuite s'élever de manière oblique à travers les quinze niveaux subjectifs de l'expérience du sujet percevant, en condensant ces états et en les intériorisant à mesure qu'on progresse vers le mode

d'expérience du sujet percevant suprême. N'importe quel *tattva* peut constituer le point de départ de cette pratique (le champ perceptif des âmes Sakalas est bien entendu limité aux réalités qui s'étendent de la Terre à la Matière). Quand l'immersion méditative dans l'objectivité pure, abstraite du *tattva* – c'est-à-dire dans son *svarūpa*, dans sa « forme propre » – est atteinte, le Yogin passe non pas au *tattva* supérieur dans la hiérarchie ontologique (comme le ferait un yogin Saiddhāntika), mais à la conscience de lui-même en tant qu'immergé dans l'objet. Son propre soi Sakala devient ainsi la « forme propre » *(svarūpa)* suivante qu'il lui faut contempler comme s'il s'agissait d'une chose externe. A mesure que chacune des perspectives plus hautes est ainsi acquise, les états d'aperception inférieurs, repliés dans les états supérieurs, deviennent inactifs et sont objectivés : les « divisions » ou « réfractions » *(bheda)* des *tattva* s'effondrent par paires (constituées par le sujet de l'expérience et son pouvoir cognitif). Dans une telle pratique, en un sens le Yogin ne transcende jamais réellement la réalité sur laquelle l'ascension prend appui.

Ces contemplations exigent du Yogin qu'il modifie l'orientation de son Jugement *(tarka)* – le plus important des membres auxiliaires du *ṣaḍaṅgayoga* – en l'appliquant non à la réalité *(tattva)* elle-même, mais aux quinze dimensions de sa propre conscience de soi. Le Yogin porte ainsi un jugement de valeur épistémologique au lieu d'un jugement de valeur ontologique, c'est pourquoi il s'élève non pas à la réalité *(tattva)* supérieure, mais au niveau d'expérience *(pramātṛbheda)* supérieur attaché à cette même réalité.

S'agit-il d'une véritable innovation du *Mālinīvijayottara*, ou bien d'un emprunt à quelque source aujourd'hui perdue ? S'il est impossible à l'heure actuelle de donner à cette question une réponse assurée, il est certain que cette conception de la *dhāraṇā* fait du *Mā-*

linīvijayottara une œuvre singulière parmi les textes Śivaïtes dont nous disposons. En pratique, ces quinze *dhāraṇā* offrent des *sādhana*s complets, et requièrent environ sept ans chacun pour être accomplis.

Le lecteur trouvera ici une édition critique du texte original (*Mālinīvijayottara* 1–4, 7, et 12–17) précédée d'une description des manuscrits et de l'exposé de mes choix éditoriaux. Les passages du *Mālinīvijayottara*, présentés pour la plupart selon leur ordre d'apparition dans le texte, sont traduits et annotés. Un commentaire détaillé propose des explications supplémentaires ainsi qu'un rapprochement avec des passages parallèles dans des Tantra śivaïtes apparentés, et tente de résoudre les problèmes que pose l'exégèse d'Abhinavagupta dans le *Tantrāloka* (essentiellement dans le dixième *Āhnika*). J'ai omis d'examiner la relation complexe que le Saiddhāntika *ṣaḍaṅgayoga* enseigné dans le *Mālinīvijayottara* entretient avec les yogas Pāśupata, car un spécialiste de ces derniers sera davantage à même d'accomplir cette tâche urgente.

On connaît à l'heure actuelle dix manuscrits du *Mālinīvijayottaratantra*. Quatre d'entre eux, K1, K2, K3 et K4, sont partiellement représentés dans K_{ED}, l'édition princeps publiée dans la Kashmir Series of Texts and Studies. En raison de l'instabilité politique du Cachemire, je n'ai pu jusqu'à présent accéder à ces quatre manuscrits qui figurent encore dans la liste de la bibliothèque de Śrīnagara. La collation a montré qu'au moins cinq des six autres manuscrits, qui présentent les mêmes lacunes – parfois substantielles – complétées ici et là par des conjectures secondaires, dérivent d'une même source cachemirienne α (très certainement écrite en Śāradā).